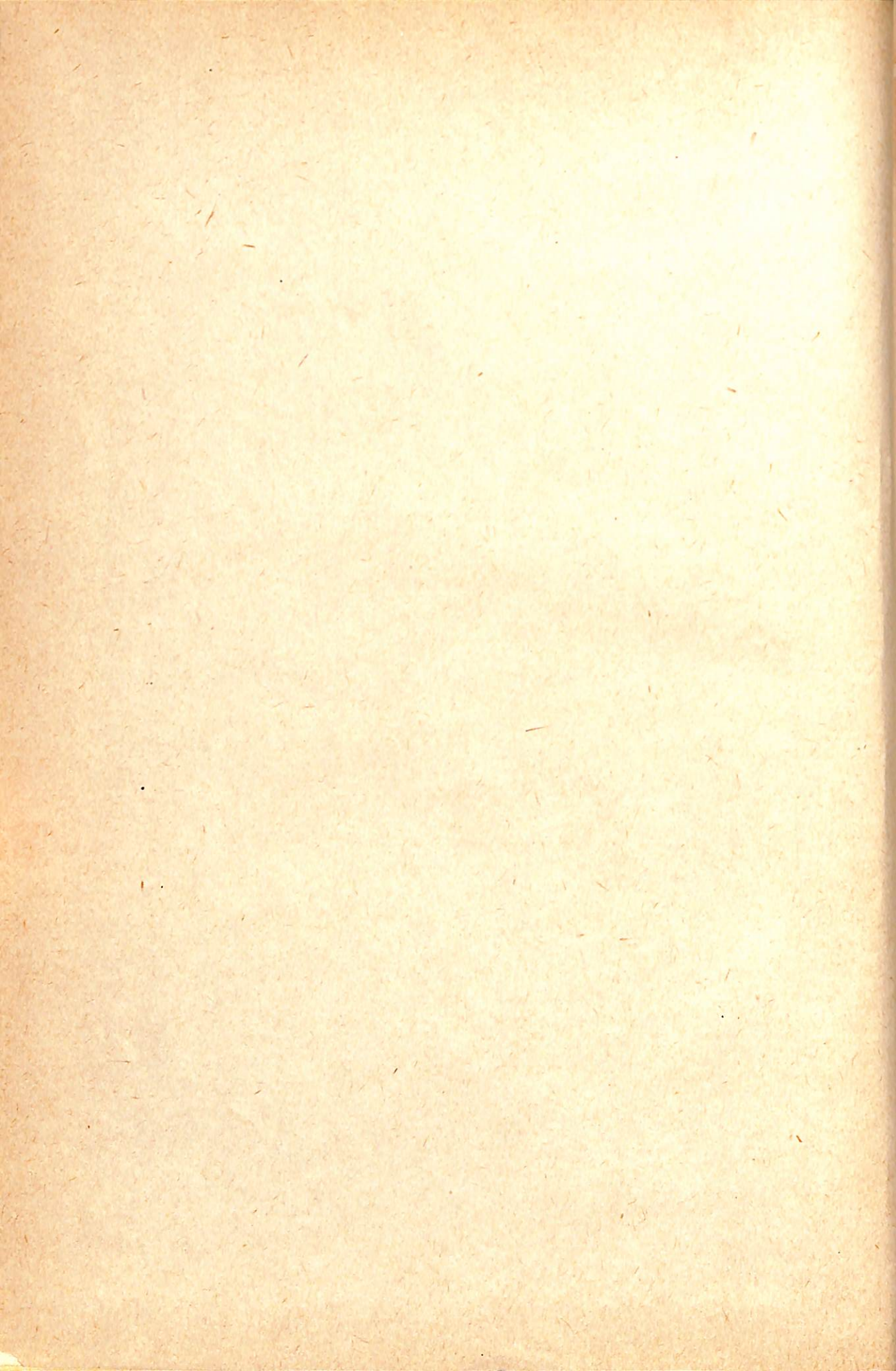
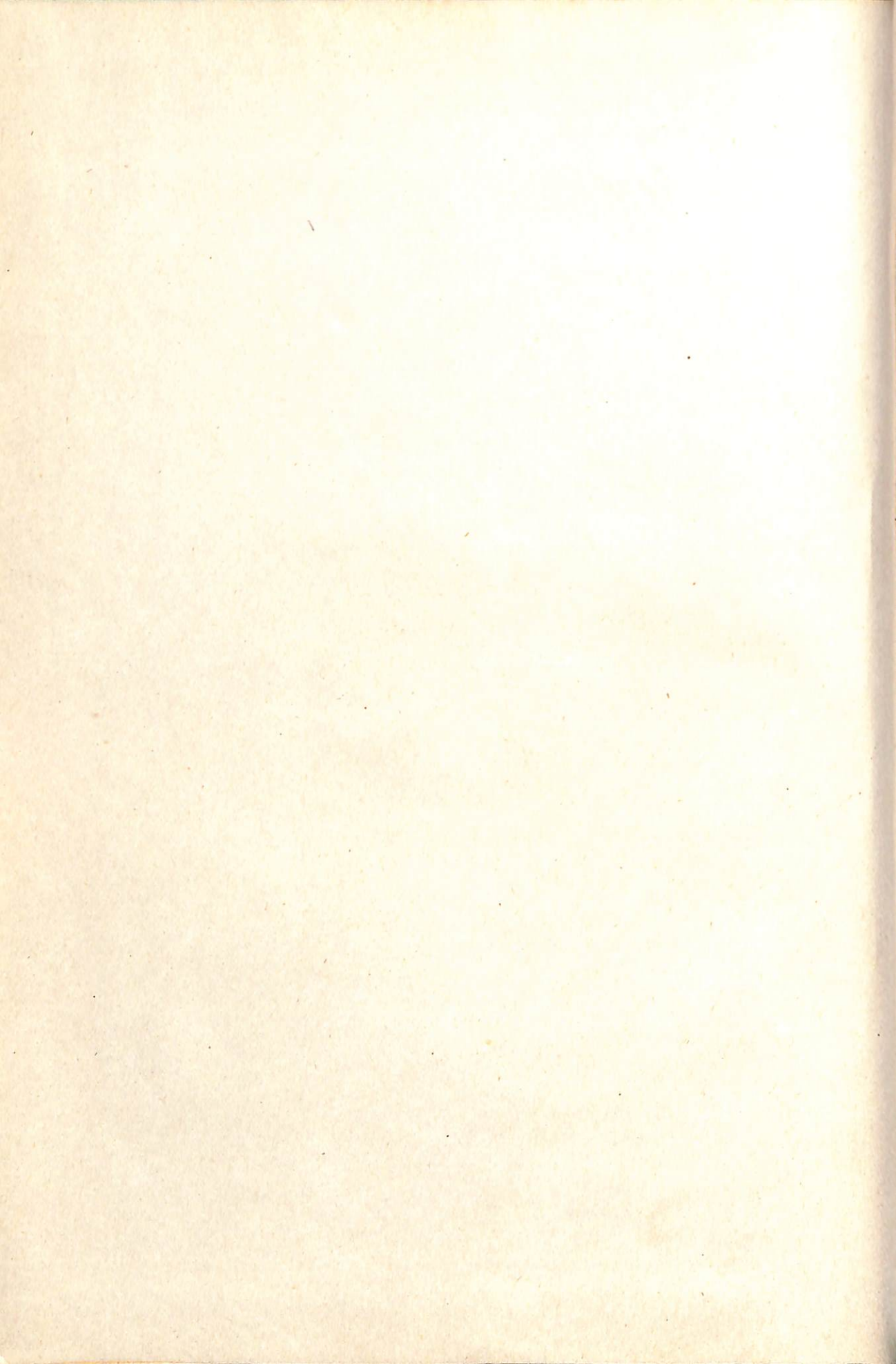
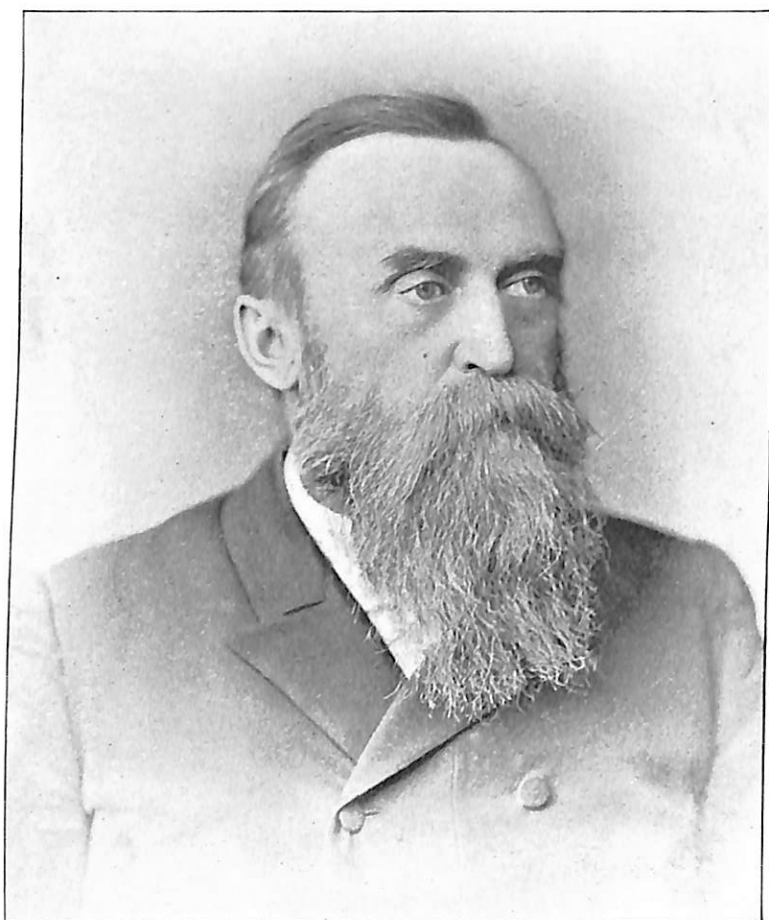


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GUIDE TO HOLINESS

AND

ANNUAL MISCELLANY.

"HE WILL LEAD YOU INTO ALL TRUTH."

EDITORS:

MRS. DR. WALTER C. PALMER,
REV. GEO. HUGHES.

VOLUME LXXXIX.

1892 JANUARY 1892, TO JULY 1892.

"WHICH HATH CALLED YOU IS HOLY, SO YE BE HOLY IN ALL MANNER
OF YOUR CONVERSATION." "BECAUSE IT IS WRITTEN, BE YE HOLY; FOR
I AM HOLY." - 1. PETER, I: 15, 16.

NEW YORK:

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JANUARY, 1892.

THE VOICE OF PROPHECY.

"And in that day there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah 11: 10.

WE have here the voice of Isaiah, well styled "the evangelical prophet." It is an inspiring voice, declaring wonders concerning the kingdom of our Lord Jesus Christ.

An eminent commentator says, "This prediction was in part accomplished when the great things God did for Hezekiah and his people proved as an ensign, inviting the neighboring nations to them to inquire of the wonders done in the land, on which errand the king of Babylon's ambassadors came. To them the Gentiles sought, and Jerusalem the rest or habitation of the Jews was then glorious."

But, its highest and grandest reference is to the Messiah, and the setting up of His kingdom on earth. He is the root of Jesse, called elsewhere, "the root of David," as his sovereign Lord, also designated "the root and offspring of David,"—his offspring as being his lineal descendant.

He stands as an ensign of the people—a standard, or banner, lifted up in the eyes of the nations to which they may rally and be carried forward to illus-

trious conquests. We have this great promise, "And I, if I be lifted up, will draw all men unto me." He has been lifted up, and men everywhere are feeling the attractive influence.

"To it," this uplifted ensign, "shall the Gentiles seek." That result is now being realized. Gospel proclamations are drawing them to Christ's standard by thousands. They come as "doves to their windows." Jesus is lifted up in the consecrated lives of His followers—these have a magnetic potency—and multitudes are coming to partake of the bounties of His grace.

"They crowd to their places at the feast,
And bless the Founder's name."

"And his rest shall be glorious." Of the Gospel Church He has said, "*This is my rest.*" In every human soul where He takes up His abode there is rest, glorious rest. And as His triumphal chariot rolls forth among the nations, and He claims them for His own—"His rest is glorious." But in the ultimate triumph, which is coming on apace—for the vision will not tarry—when Jews and Gentiles shall sit at His feet, earth in all her borders will have *glorious rest*.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

ENTIRE CONSECRATION.

BY REV. L. R. DUNN, D. D.

OUR Lord Jesus Christ is building the most magnificent temple that this world ever saw. The richness of the materials with which it is being constructed, the grandeur and magnificence of the design, the immense cost of this "building of God," all will occasion, at its completion, an outburst of praise from angels and archangels, and all the intelligences which God has made. Solomon's temple is only a faint type of this, while its gold and silver and precious stones sink into insignificance before the richer value and greater glory of this living temple. The foundations of this building are "the apostles and prophets, Jesus Christ himself being the chief corner-stone." And the materials are living stones, immortal spirits--each one of more value than all the gold and silver in the universe, purchased by the infinite preciousness of the blood of Christ, and prepared to be a part of the "habitation of God" by the infinite wisdom and power of the Eternal Spirit.

I. WHAT IS CONSECRATION?

The meaning of the word in the original is "to fill the hand," and the literal rendering of the text is, "Who is willing to fill his hand this day with

offerings unto Jehovah?" When the priests under the former dispensation were consecrated, their hands were said to be filled with their office, their work and their offerings. The word is also used for the devotement of anything to God's worship and service. In this sense all the first-born in Israel, whether of man or beast, were to be devoted to the Lord. The tribe of Levi was taken in lieu of the first-born of Israel, and, in a special manner, devoted to the Lord. So the Nazarites of old devoted themselves to the Lord for a limited period; and fields, possessions, and persons in like manner, were set apart as belonging wholly unto the Lord. Under the present dispensation, every believer is set apart for God, and is, or should be, devoted wholly to his service. This implies that God has a right to demand this consecration, and that we have the power to make it. These two things must ever be borne in mind. If there is any doubt about either of them, then the work will either be greatly delayed or never accomplished. That God has the right to demand it, no one can reasonably doubt. But many doubt that we can comply with the demand. Of course, I mean that we have the power, through the redemptive work of Christ, which has procured the gracious agency of the Divine Spirit. No one is required to act, or is expected to act, in this transaction without grace. Thus aided, I say, we can all comply with this command. To argue otherwise would be to impute injustice to God for making a demand of us which we are by no means able to perform. There is not one now before me, there is not one in all this wide world, but who can if he will, "consecrate his service this day unto the Lord."

This command covers the whole being of man, with all its conditions, relations, and possibilities. But, primarily, it requires the surrender of the heart, or the moral powers. It is these which regulate and control the whole being. Hence,

God's first requirement is, "Thou shalt love the Lord thy God with all *thy heart*." "My son, give me *thy heart*." Where the heart goes, there goes man's whole being. The moral powers include the will, the affections, and the conscience. There is no obstacle in the way of man's salvation so great as that of an unsubdued and unsundered will. The whole strength of God's requirement is made to bear upon this power.

Now, God requires the surrender, the consecration, first of all, of our will. He nowhere asks that this power shall be absorbed, destroyed, or lost, any more than He asks that our memory, reason, or imagination shall undergo such a change. In fact, our wills can never be lost. If we are saved in heaven, we shall have a will; if we are lost in hell, we shall have a will. What the Lord asks is that our wills should be surrendered, or subjected to His will; that they should act in harmony with His will; that there should be no controversy, no antagonism, no war, between His will and ours; that, like parallel lines, which run on forever without contact or conflict, so our will should run on to eternity in the same direction with God's.

The consecration covers, also, our *affectional powers*. Every human heart possesses these powers. But, alas! they are perverted, abused, degraded. Like the vine, designed to cling to the trellis-work or to climb the oak, and thus mount heavenward---but which, torn from its supports, twines its tendrils around clumps of grass or weeds on earth,---so the affections, having swung loose from God, cling to the low, vile, groveling objects of time and sense. Now the Lord asks and demands that these powers should be centered in and should cling to Him. And, certainly, He is worthy of all our love.

The requirement also embraces our *conscience*. This wonderful power, this voice of God in the human soul, often abused, benumbed, blinded and seared,

but which, ever and anon, asserts its supremacy and thunders down through every avenue of the soul; this power which is perverted by sin, prostituted to the service of Satan, God asks that it should be placed in His hands. He asks it, that He may remove from it the deep incrustations of guilt which cover it; that He may heal the deep scars which sin has burned into it, and that He may make it enlightened, quick as the apple of the eye, and soft and tender as the flesh of a smiling infant.

O, then, if my will is surrendered, consecrated to God, I see the affections of my heart lifting themselves up Godward and heavenward. I see conscience, purified and enlightened, uttering God's voice, and fleeing from the least approach of sin. I see memory bringing its stores and laying them on God's altar. I see reason and judgment and understanding and imagination, all meekly bowing down, receiving the divine impress. I see the body, with its arms and limbs, with its tongue and voice, with its eyes and countenance, with all its parts and powers, obedient to the dictates of God's king and priest, who, robed in vestments of righteousness divine, holds sway over all its passions and its powers. I see the family, the loving, gentle wife, the children---even the darling babe, before so much of an idol---all, all are here upon the altar. And I see, too, business, wealth, honors, reputation, social position laid at the feet of Jesus, ready to say, "Here are we, Lord, to help on thy cause, and advance the interests of thy kingdom."

3. The command of God, requiring this consecration is *absolute*; the performance of it by man is voluntary. The command admits of no compromise. God never compromises with his creatures. In fact, Jesus Christ is the most uncompromising sovereign in the world. And, yet, strange to say, some persons labor all their life-time to compromise with God. They will do this if they could

only be released from doing that. They will perform this duty if they could only be excused from the performance of that. Some will give their money if they could be released from giving all their time; and some will give their time if they could only retain their money. Some will observe the outward form of religion, and tithe mint, and anise, and cumin, if they can neglect the weightier matters of the law. But in the midst of all and above all the clamor for compromise, Sinai's blazing mount still thunders out, and its voice is answered back from the blood-crimsoned brow of Calvary, "Thou shalt love the Lord thy God with all thy heart."

4. *Our service is to be consecrated to God.*

This is the very idea here. What did David mean when he asked the question? Why, certainly, that his nobles and princes and captains should come forward and lay their offerings for God's temple at his feet. And this God requires of every one of us. We are to offer, or fill our hand, willingly, freely, cheerfully, and without constraint, with offerings to the Lord, recognizing that all we have of right belongs to Him (verses 11-14), and that all should be freely employed for His honor and glory. Time, talents, money, property, position—every thing—are thus to be cheerfully surrendered and constantly employed. Self is to go down, no matter in what form it has exhibited itself—self-pride, self-seeking, self-ease, self-indulgence, false ambition, envy, jealousy—and God alone is to be honored, worshiped and adored.

6. When this act of consecration is performed, it should be *for all time and for all eternity*. The act which it takes us so few moments to perform should bind us to the throne of God forever. Just as in the marriage bond, the wife gives up herself to her husband, and the husband endows her with all his wealth of affection, as well as his wordly goods; so, in "this great transaction," man gives him-

self up wholly to the Lord, and the Lord gives Himself to him; and just so, ever after, the mutual vows of husband and wife are taken to love, to honor and to cherish—to forsake all others and cling to each other so long as life shall last, or until death them do part; wherever they go they are to remember their vows, and to act accordingly. So the Christian is to remember his vows, and always and everywhere to feel, "I am my Lord's and He is mine."

Let us see,

II. WHY WE SHOULD MAKE IT. We are moved to this—

1. By the highest considerations of *duty*, of *interest*, and of *gratitude*. The argument here is plain, so clear, so frequently presented, that I need scarcely dwell upon it for any time. Our *creation* by the power of God gives to Him, of right, the *absolute proprietorship of all our powers*. It is universally acknowledged, that whatever is created, so to speak, by man's skill or genius, or power, belongs to him of right. The name of the sculptor, painter, inventor, or of the architect and the musical composer, is enstamped or engraved or printed upon all his productions.

But more than all this—more than the fact that "in His hands is our breath, and all our ways;" that "in Him we live and move and have our being;" that every crumb of food which we eat, and every drop of water we drink, and every shred of clothing we wear, and our comfortable homes, are all from Him—is the higher, the more wonderful fact, *that we are redeemed!*

2. By making this, and having God accept it, we can only attain to the *highest condition and possibilities of our being*. As the claims of God, founded upon our creation and redemption by His power, His wisdom, and His love, cover our whole being, so by complying with these claims we can only secure our highest well-being. This is true of our *physical nature*.

The body which belongs wholly to God will attain to its condition, and best subserve the end for which it was created. So also with our mental powers. Grace will enlarge and expand them, and all will be employed for the honor and glory of God. The consecrated man may not have the most brilliant natural powers, or the most resplendent genius. It is not the mere accumulation of vast stores of learning or the splendid coruscations of genius which are the most highly prized of God. No. "With the talents of an angel a man may still be a fool;" while many a saint with humble powers and scanty stores of human learning may be truly wise in the sight of God.

He has the highest kind of knowledge, the basis, indeed, of all other knowledge. He knows God, and Jesus Christ whom He has sent. And, as far as possible, he will desire to know everything that will illustrate His character, His word, and His work. The truly consecrated Christian will endeavor to improve his mind to the utmost of its capability, and of his opportunity.

He is preparing for a purer, higher, nobler sphere of being. And he sees before him a whole eternity for the development of his powers, and his growth in every department of knowledge. Then, in the consecrated mind and heart, the Holy Ghost abides, enlightening and clarifying the understanding, curbing, controlling, and chastening the imagination, counseling and directing the judgment, strengthening the memory, and guiding the man of God into all truth.

But, above all, our moral powers will reach their highest condition. The will will be in harmony with God's—the affections supremely and forever centered in Him—the conscience ever answering to His voice, quick and pure and calm and peaceful. So shall the will of God be done by him upon the earth, as it is in heaven.

3. Only by so doing can we reach the *highest state of blessedness of which our being is capable*. All the pleasures which man can derive from wealth, honor and sensual gratification are as nothing in comparison with the bliss which the humble saint of God enjoys. O if I could call down an angel from the throne now! If I could make one to appear before you and speak to you, I would ask him, "What makes you so happy? Why is eternal sunshine upon your face? Why is heaven ever beaming from your eye? Why is your overflowing heart ever bursting forth in songs of joy?" Would he not answer substantially, "Because I am wholly the Lord's, and all my powers are ceaselessly employed in His service?" So will it be with us if we are wholly given up to God.

When should this consecration be made? It should be made this day, because every moment of our conscious being that we have delayed doing it, or have refused to do it, we have been *defrauding God*. We know that the demand which God makes of us is right and reasonable. "*He justly claims us for His own.*" If this be so, then the question admits of no delay. We ought not in any instance, to hesitate where right and moral honesty are concerned. The simple question settled, "Is it right?" then everything else should follow.

Do not say, "I am not prepared to do it now." What! are you not prepared to do right? Must you wait longer to consider whether you will be honest? I press the claims of my God upon you—I call upon you for a decision. One moment now of halting, hesitation, or refusal may mar your whole Christian character and blight your religious life. O that there may be multitudes, multitudes, this day in the valley of decision! O you *will* do it! Yes, *we* will give up all for thee, O Lord! Father, Son, and Holy Ghost, witness to our surrender and seal our sacrifice, Now apply the blood. Now, Holy Ghost, descend!

SALVATION IN HOLY SONG.

"My God, my Portion, and my Love,
My everlasting All,
I've none but Thee in heaven above,
Or on this earthly ball." *Isaac Watts.*

Here is personal appropriation—*My God, my Portion, and my Love—My everlasting ALL.* The soul that moves out on such a line as that moves out on a line of moral sublimity, a line of infinitude, for God is infinite. How grand! The finite appropriating THE INFINITE—infinite love, wisdom and power. Surely all on this "earthly ball" may well retire before such a *soul-appropriation* of God.

GOD RECOGNIZED, CHOSEN,
TRUSTED.

BY REV. JOHN PARKER.



Sons of God "the world knoweth us not, because it knew Him not." There is no line more sad and depressing in the Sacred Book than this, "*It knew Him not.*" O, calamity beyond estimate, to be ignorant of God! To live without a daily, grateful, loving recognition of God. For the Divine existence is the great central fact and support in all the universe—not nature, or force, or chance, but God. "O Lord my God, Thou art very great, how manifold are Thy works." The light is thy robe, the lightning flash is but the glance of thine eye. The great sea murmur and the thunder crash and roar are but the whisper of Thy presence and power. How strong and free, and beautiful in resources is the man whose life is centered in God, attracted and satisfied with God, and is thus elevated to see and know in Him a personal and loving Father. But "the world knoweth Him not," hence everything adverse to its moral elevation is possible. It is possible to call God and nature one,—identical, and so live and die a sentimental Pantheist. It is possible to invest all life and power with mystery, and by denying a personal God

of whom they are willingly ignorant, live and die in the chill and gloomy sepulchre of Atheism or Agnosticism,—which are practically one. My brother believer, the great fact of your life and joyful consciousness is, that you are a child of God. All else in your estimation, is subordinate to this. But the world knows best this eminent distinction in you. It cares not for that in you which you prize beyond all else. When a man does not know God, he does not know the image of God in His people. When a man doubts the righteousness of God, his own integrity begins to waver. "As for me my feet were almost gone, my steps had well nigh slipped," because he had yielded to doubt concerning God. Any immorality is possible in the life of a man who doubts the enthronement in the universe of righteousness and a righteous God. Despair, with skinny hands will finally pull down to its heartless and hopeless level the man who doubts the final triumph of truth and righteousness in God's universe. His faith was the one redeeming and recovering fact in the psalmist's terrible conflict. "So foolish was I and ignorant, I was as a beast before thee, nevertheless, I am continually with thee." It was this afterthought saved him. His double nature had allied him with beasts and with God. Because of the former he "had envied the prosperity of the wicked," because of the triumph of the latter, he had finally submitted the present and the unknown future to God. Craving like a lost and bewildered child "Guide me henceforth by thy counsel and afterward receive me to glory. Thou art the supreme compensation for all the trials of time, and the uncalendered quantity of my bliss in eternity."

I stood in the great cattle pens of Chicago, there was shown to me a huge, fat bullock awaiting the slaughter, Did I envy him of his fat? How could I, since I saw both his sleek beauty of to-day and his bloody slaughter of to-mor-

row? The psalmist's eye was fixed only on the present, until he went to God's word in His sanctuary and saw the future of the foolish. Who envies Dives now? Who pities Lazarus now? "I envied the prosperity of the foolish," said he, but the snare was now broken, oppressed by the great conflict, he changed his point of observation. He went into the sanctuary, there he saw that the seeming accidents of time were not the result of disorder nor of God's indifference to character, but were God's hand working through physical causes and conditions, great moral results and for the final triumph of righteousness. As to my childhood's gaze the motion of the planets seemed discordant, intricate and confused; but now, that in thought I have fixed my point of outlook in the sun, the great center of telescopic certainty, I see the felicity and harmony of their motions and their end,

"It is a most pitiable thing" says an eminent writer, "that an adopted child of God and an heir of His great future inheritance should have to confess his envy of the foolish." No believer does it until his faith has suffered an eclipse, and God has become remote and silent in His universe. "I thought of God and was troubled." Did you? Why troubled? That you thought of Him at all in your extremity is a good sign; worldly minds think of earthly resources within their own power; you thought of God in your trouble, of course you got out. For thus thinking you, like a child in the darkness, reached out toward Him; His hand met yours, and you were comforted. Comforted because He is the infinite complement for your infinite necessity. I need no teacher or book to tell me of my great necessity. My own heart-ache is its own revelation, it reveals me to myself as a great void of sorrowing emptiness. But I welcome the book—the teacher—the man—anything that can guide me out from this painful mystery of life to soul redemption, cer-

tainty and rest, aye, to the living, loving personal, compassionate God.

As a believer in Christ, an adopted child of God, I have found Him. Now I know Him, and they that know His name and nature will put their trust in Him.

Now all mystery and uncertainty as to the Divine control of my life is over, all dread of His nearness and His eye. I am no more troubled by thoughts of God than a loving child is troubled by thoughts of a wise and loving parent. It is a cruel irony to teach a theology whose final sediment is a superstition so cold and repellant. If thoughts of Him trouble me, then I must be wrong, for the wrong is not in Him. Unrighteousness is always afraid of the final battle with righteousness. Hence the liquor seller said to the Christian minister, "We are not afraid of your conventions, nor your resolutions, nor even of your Churches, for they are divided concerning us and our business, what we do fear is that God is on your side." Wickedness is never comfortable in the presence of purity and truth. It may be defiant in its own dark den, but it is a coward and yields the field when God flings out His white banner and rallies His reserves.

This dread of God by the evil doer is the highest possible tribute to the infinite integrity of God. Jesus said that wickedness wants darkness as the sphere of its activity,—purity covets the light. When the east is whitened by the morning sun ray, bad men hide themselves. What if they could always hide from his eyes of fire—how intolerable this world would be. Then wickedness would ask "Give me a darkness dense enough to hide me from God and I will grind the defenceless to powder, and revel in the largest license of my own shame." Thus while refusing a positive reverence and obedience to God, they are compelled to a negative worship. Coward conscience oppresses the soul by dread and fear, though the heart and knees are unbent in devout worship. Thank God for this,

for now the pure in heart can be justly bold and joyful in faith, reverent recognition and confession of God.

The Stoics say "Turn in upon yourselves, then you will find repose." Others say, "Go forth from yourselves and seek happiness in pleasure, business, money, diversion." Alas, happiness is neither within us nor without us! It is the result of our union with God. This being true, and the uniform testimony of humanity demonstrates it, our safety and our happiness lie in three things.

I. A grateful, loving, obedient recognition of God.

II. A perfect, constant choice of God.

III. A humble, loyal, satisfied communion with God.

All of these were enfolded in the psalmist's soul abandonment to God after his merciful deliverance. "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." The deceitful glitter of the well adjusted temptation had now passed away, and better now, in his estimation, was possession in God than all the wealth and ease and fatness he had envied in the men who had their portion in this life, yea, better than the bliss and brotherhood of the best in heaven. The best of both worlds could be spared and he be supremely satisfied with God. What he now disdained with open eyes I may not seek, what he enjoyed of God is within my reach. Unholy desire is forever quenched, for desire has found its satisfaction in Him. He is the soul's banquet. "Beside thee," "Thee and something else" I once said, hence I fell into the snare set for my feet. Nay, nay, it is not so now. Mine is not a perfect love, if with God I need a supplement. What more can I need, what better can He give than Himself? for then He will guide me by His counsel, and afterward receive me to glory.

"Do not go out in search of crucifixions."

SALVATION IN HOLY SONG.

"O Jesus, full of truth and grace,
O all-atoning Lamb of God,
I wait to see Thy glorious face;
I seek redemption through thy blood."

Here is a soul in the waiting attitude, waiting to see the glorious face of Jesus. His face is supremely glorious—the light of the glory of God shines in that face. The ages have seen the glory of God there? How long shall you wait for the enrapturing vision? Not long. Let the blood pass upon you and make you white as snow and you will see the brightness of His countenance.

THE OUTWARD LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Fourth Paper.



THE outward life of holiness exhibits in a remarkable degree, a deportment characterized by *meekness and quietness*. Inward meekness and quietness will necessarily produce outward meekness and quietness. This trait of Christian character is so manifest to all beholders, and we may add so attractive, that the Apostle Peter speaks of it as an *ornament* and assures us that it is in the sight of God of great price.

The meek and quiet spirit, in its outward manifestation, is opposite to impatience and worry and fretfulness. "Disorderly passions," says Matthew Henry, "are like stormy winds in the soul; they toss and hurry it, and often strand or overset it. They move it as 'the trees of the wood are moved with the wind;' it is the prophet's comparison, and is an apt emblem of a man in a passion. Now meekness restrains these winds, says to them, peace, be still, and so preserves a calm in the soul and makes it conformable to Him, who has the winds in His hand, and is herein to be praised, that even the stormy winds fulfil His word."

Meekness and quietness in the outward manner, resulting from inward holiness is maintained even in the midst of trials and afflictions. Such trials are appointed to our race and will be permitted to assail us so long as we are in the body. In the presence of sorrow, however, most Christians are appalled—they exhibit restlessness, discontent, almost rebellion—they are ready to question the rightfulness of the affliction, they look around to see where they can fix the blame, and are in a state of mind the reverse of tranquility and calmness.

On the other hand the sanctified believer, while he feels the anguish of outward affliction not less keenly than others, maintains, nevertheless, a patient and subdued exterior—a meekness and calmness of outward manner and a quiet trustfulness of demeanor, which are the result of spiritual equipoise—the steadiness and submissiveness of a soul that is anchored in God.

The Christian who is possessed of the invaluable trait of meekness and quietness of spirit, is not disturbed by the tumults and overturnings of political struggles,—by the calamities that afflict his state or his nation—nor even by misunderstandings and misrepresentations and unkind treatment on the part of other people, even if they be of those whom he regards as his friends. He knows that God is at the helm of affairs. He knows that his individual interests and the interests of his state and nation are safe in His Almighty hands, and that they can be safe nowhere else. He is not even troubled by schisms and heresies in the Church, nor by wars or rumors of war in the world, nor by the endless commotions which are everywhere manifest, and which cause our fallen humanity in very truth to be like the sea when it cannot rest, whose stormy waters in their heavings and subsidings, are still only casting up mire and dirt.

Such a man or woman does not quar-

rel with events, because he believes that events are providences. He does not murmur when God's hand is laid heavily upon himself or his family, or his possessions, or his Church, or his nation, because he knows that it is the hand of a Father. With the sublime appropriating faith of the sweet Psalmist of Israel, the sanctified believer can say, "The Lord is *my* rock and *my* fortress, and *my* deliverer; *my* God, *my* strength in whom I will trust: *my* buckler, and the horn of *my* salvation, and *my* high tower;" and again in the words of the 46th Psalm which Luther and Melancthon used to sing with holy fervor, when encompassed by difficulties and dangers: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

This meekness and quietness of the outward life must by no means be confounded with sluggishness or indifference, nor yet with stoicism nor philosophy. It is not the pride of the human will—which sometimes even in the unregenerate, keeps its possessor in an attitude of sullen quietness, in the midst of sorrow, determined not to yield to his afflictions by exhibiting any mark of weakness—but to meet them with what he calls manliness or fortitude.

We do not undervalue true manliness nor womanliness, but O, how different is true godliness! It is well, even for those who do not have the supports and consolations of religion, to *bear up* under misfortune, and not to give way to afflictions in such a way, or to such a degree as to interfere with the dull, cold routine of their daily duties, but, O, how inexpressibly better it is to have the bosom of Infinite Love to lean upon in the dark hour of calamity, and to look up into His face with an eye of perfect

submission, and to whisper lovingly, Thou doest all things well. Ah, beloved reader, is not this, in its measure, "the patience and the faith of the saints?"

The meekness and quietness of outward manner which belongs to the life of holiness, is separated by a world-wide distance from fanaticism. One of the chief things that characterise a fanatical tendency of mind, is restlessness, zeal, hurry, impatience, and a determination to have its own way. In every one who is led astray by fanaticism the self-life is still plainly manifest, and this often in connection with strong delusion from the evil one. Not meekness, but arrogant assumption, not quietness, but noise, flurry, haste and unwillingness to be advised or restrained—these and such as these, are the dispositions of the fanatical mind.

The lazy and indifferent lag behind their guide and accomplish nothing. They are out of sight when work is to be done. The fanatical and zealous rush ahead of their guide, and are busy to no purpose. Their works are done only to perish. The meek and quiet ones can wait as well as work—they keep abreast of the guide or right in His footsteps—they trust Him fully and His commandments, their works shall be established and their fruit shall remain. Glory to God!

This blessed ornament may be worn and exhibited by its possessor at all times and in all places. Not like human ornaments for ostentation, but as a matter of necessity. It is a part of the outer life of holiness, because it is a part of the inner life. As it always exists within the sanctified heart, so its sweet and precious adornment is always seen in the outward life. The man or woman who has it may be unconscious of it, but it will be clearly seen by others in the look, in the manner, in the words, in the acts, in the whole outward walk. The possessor of this priceless gem, cannot but let his light shine praises.

SALVATION IN HOLY SONG.

"Reign in me, Lord; Thy foes control,
Who would not own Thy sway;
Diffuse Thine image through my soul;
Shine to the perfect day."

Charles Wesley.

A vile usurper has taken possession of the human soul. What havoc he makes! He should be cast out. How? By Jesus, the rightful sovereign. When? Now! A word from Him and the usurper flees. The strong man armed is cast out by the Mightier than he. His image of purity and love is diffused throughout the soul. He shines to the perfect day. Give up your soul-temple to His sway.

"THE COMING OF OUR LORD, AND OUR GATHERING TO- GETHER UNTO HIM.

BY REV. WM. REDDY, D. D.

I.

THE second, personal, and visible "coming, arrival, and glorious advent," of our Lord Jesus Christ, is the great prophetic and crowning event of this latest dispensation of the Gospel. Its occurrence is positively foretold. The *time* of the advent is not known, because not revealed; but the event is prominent, in order that it should be influential.

In earlier times it was pre-eminent in all evangelical pulpits. It was effectively influential in the conviction and reformation of unsaved men.

When Mr. Miller thought, and published, that he had ascertained by prophecies, chronology and history, the date of the second advent, and when the fallacy of his estimates and the falsity of his predictions were demonstrated by their utter failure, there began a re-action in the public mind, and doubts and scepticisms arose as to the *event itself*. The preaching of the doctrine declined among orthodox ministers, while the so-called "Adventists" magnified the doctrine, especially their theory concerning it,

until the preaching of this fundamental truth has come to be limited almost entirely to the small sect who are distinctively known as "Adventists," and more recently as "*Seventh-day Adventists*." These have incorporated with the doctrine of the Advent the unconscious state of the dead between death and the resurrection, and the revival of the Jewish Seventh-day Sabbath as the only authorized day for Sabbath observance.

All this has tended to cast into the back ground the Scriptural doctrine of the second coming of Christ, so that it is seldom that any prominence has been given to it in the pulpits of Evangelical Churches.

Universalists and Liberalists, (sceptics) taking advantage of these errors, and this silence, assert that the Christian Church has given up the doctrine and its concomitant truths.

In view of all these facts and aspects it seems expedient, if not imperative, to recur to the plain teaching of Jesus and of the Apostles in relation to the great event, which Jesus said would occur as the coming of "a thief in the night," and who said, "Of that *day* and *hour* knoweth no man; no, not the angels in heaven, neither the Son (in his human nature), but the Father only." And He adds this caution and warning: "Take heed, watch and pray, for ye know not when the time is—lest coming suddenly He find you sleeping." And to show that the solemn injunction did not apply alone to the disciples then living and present, He adds this general warning, "And what I say unto you *I say unto all, watch.*"

We have no strange or pet theory to present concerning the Advent; no speculations to indulge in; no "higher criticism" to advance. But it does appear suitable, yea *urgent*, to call up some of the plain, fundamental and practical teachings of the Word in relation to this great truth. With permission we would consider the correlative order of this coming

with other great events in prophecy, and in the unfolding of coming history.

In replying to questions of His disciples, occasioned by His reference to the destruction of the temple as to *when* the predicted events would occur, namely, the destruction of the temple and of Jerusalem, and associating with these things His own second coming and of the end of the world, our Lord distinctly predicts, as antecedents, the downfall of Jerusalem, the appearance of *false Christs*, of wars and rumors of wars, famines, pestilences and earthquakes, persecutions, betrayals, false prophets and deceivers, abounding iniquity, great tribulation without a parallel, the encompassing and "treading down" of Jerusalem, the carrying of the Jews as captives into all nations, and the preaching of the Gospel among all nations before the end. Whatever there is in prophecy which necessarily antedates the personal coming of course must first come to pass. If the acceptance of our Lord as the *true Messiah* by the Jewish nation, and their reinstatement in the Holy Land, are predicted, we should be looking for these important events, and we should seek to hasten their accomplishment. There surely are strong presumptions in favor of such an interpretation of prophecies. "Jerusalem is still trodden down of the Gentiles." "The fulness of the Gentiles" has not yet come in. "The Gospel of the kingdom" is rapidly spreading among the nations for a witness, but has not yet reached its ultimatum. And whatever God wills, and His word predicts, may be accomplished in an incredibly short time. So that the question of time is not the controlling consideration; but *predicted events* must certainly be fulfilled.

St. Paul said, in reference to the coming, II. Thess. II: 3, that there would be a great "falling away first," a *great and arrogant apostacy*. See verses 3 to 10. But woe to the world, and even to the true Church, for that apostacy! Has it

not long since reared its lofty head and arrogated the prerogatives of God; "sitting in the temple of God, showing (in the person of its head) that he is God?" This part of that prophecy has its fulfilment and its assumed vicarage to-day.

But there is a remaining part of that prophecy yet to be fulfilled, namely, its gradual consuming and its final destruction. Its "*consuming*" is to be by the "breath of the mouth of our Lord," by the prevalence of the truth, the preaching and testifying of the Gospel; but its *destruction* will be by the brightness of his coming." This final result will be coincident with "the glorious appearing of the great God, our Saviour."

What other intervening event, as seen in prophecy, is to occur? What saith the Scriptures?

Given thus, these accomplished, prophetic events, and the next great event, will be "the Son of man coming in a cloud with power and great glory." Luke xxi., 27. The *immediate, precursory* events: "Signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming to pass on the earth—for the powers of heaven shall be shaken," and *THEN shall they see the Son of Man coming,*" &c. Verse 27.

The figurative interpretation of this passage seems forbidden by two or three plain statements and phases of the context. 1. All that relates to the destruction and overthrow of Jerusalem ends with 24th verse of Luke xxi., where the general prophecy is more clearly and discriminatingly treated than in Matt. xxiv. The falling of the Jews by the edge of the sword, their being led away captive into all nations, the treading down of Jerusalem by the Gentiles, these are the *final events* in that part of the prophecy which relates to the Jews distinctively.

SALVATION IN HOLY SONG.

"Now let me gain perfection's height;
Now let me into nothing fall,
As less than nothing in Thy sight,
And feel that Christ is all in all."

Charles Wesley.

Well, that is getting down very low—"into nothing fall"—"less than nothing." How can a proud, self-vaunting mortal sink to such a point as that? It is very humiliating, but that is God's order—self must die at the foot of the cross. What then? Ah, then the glory comes—"Christ is all in all." That is the point of bliss—heaven itself is crowded into that sentence.

"CAREFUL WITHOUT CARE."

BY REV. N. VANSANT.

SO WROTE Charles Wesley in hymn 609th of the hymnal. What does it mean? Is there no contradiction on the face of it? Does it not suggest a human impossibility? To which we answer both yes and no. Unassisted human nature cannot attain to it, but human nature suffused and permeated by the Divine may realize it. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." (2 Peter 1: 4). It is easy to conceive of God our Father as "careful without care," why then should it be thought strange that we, His children, may so become partakers of His nature as to possess even this high quality of it? This quality in fulness of measure inhered in Jesus our elder Brother, the Father's co-eternal Son, and He hesitated not to teach that "the disciple is not above his master; but every one that is perfect shall be as his Master." Are we disciples of Him who is at once our Master and Brother? Behold the exalted height of privilege to which we are called!

But the question recurs, What is the exact idea of the beautiful poetic formula "careful without care"? Let us

continue our study of it in the light of New Testament teaching. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.), with which compare verse 10th, "But I rejoiced in the Lord greatly, that now your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." Here apparently, the apostle in almost the same breath both condemns and commends care and being careful. How shall the seeming contradiction be reconciled? It can be done only by pausing to consider a question of translation. Two different original words are rendered by careful in the first passage, and care and careful in the second. The first careful means to be anxious, troubled, to take anxious thought. This same Greek word occurs no less than six times in the 6th chapter of Matthew and four times in the 12th chapter of Luke, in both of which it is rendered by some form of taking *thought*, meaning of course anxious thought. When our old version of the Bible was made, nearly 300 years ago, the word thought was constantly used as equivalent to anxiety or solicitous care. Thus Queen Catharine Parr is said to have died of thought, (anxiety); and in Shakespeare's Julius Cæsar occurs the phrase, "Take thought and die for Cæsar," where to take thought is to take a matter so seriously to heart that death ensues.—*Trench*. Since that time this word has undergone an essential change of meaning in this respect, so that what was a correct translation then, is very misleading now. Hence the Revisers have done well to substitute anxious and anxiety for the old renderings.

A corresponding change has been made by them in the first quotation from Philippians, where we have, "In nothing be anxious,"—a great improvement on the old "Be careful for nothing." The duty recommended is not indifference, carelessness, an unnatural stoicism,

since that would utterly preclude prayer, the indispensable exercise so earnestly insisted upon in the very next clause. "The meaning is that no one should tease and torment himself about anything, when he may get what he wants by prayer.—*Eadie*. Or as Bengel has put it, "Care (anxiety) and prayer are as mutually opposite as fire and water." The sum is this: careful in every duty toward God and man; careful in abhorring all evil and cleaving to that which is good; careful in self-denial, cross bearing and imitation of Jesus, who went about doing good; careful in all holy living, and in prayer and supplication with thanksgiving; but all this without carking care, feverish anxiety, distressing solicitude, without fret or worry in matters temporal or spiritual betide whatever may. Just here is divinely set the strong pivot on which the believer's life and being are intended to rest and revolve with the certainty and regularity of the sun's rising day by day.

But what of our second passage from Philippians? Here is the same English word that occurs in the sixth verse, though it represents quite another word in the original, a word meaning to think, to mind, to be minded, including the exercise of the affections, and by implication to regard, care for, be devoted to. Such a care Paul could well approve while condemning and forbidding all distressing anxiety. The one is a careful, mindful interest and regard, such as all Christians should cherish toward one another; its forbidden opposite is a disturbing, disquieting, restless, painful solicitude such as no Christian may of right indulge, and from which the peace of God which passeth all understanding securely guards the hearts and minds of truly consecrated and sanctified souls.

For further illustration we cite one other text: "Casting all your care upon him, for he careth for you," (1. Peter 5: 7). Here again is a failure in the old

rendering to distinguish between two very different Greek words. The first is the word for anxiety, already considered; the second has the sense of caring for, taking care of, and thus stands closely allied in meaning with the word used at Phil. 4: 10, though in other respects it is wholly different. The revised version makes the true distinction. "Casting all your *anxiety* upon Him because He *careth* for you."

Clearly understood how welcome to the trusting soul is the blended privilege and duty here proclaimed, and how supremely comforting is the assurance subjoined. Our glorious burden-bearer is none other than the "Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of Peace," and He invites us to cast upon Himself our every burden, be it greater or smaller, of worrying and wearying care, suspense, trouble, anxiety, sorrow, fear; not as a load is cast upon the insensate cart, or transferred to the hold or deck of some restless, sea-tossed ship, or stored within the unconscious walls of some rustic warehouse, or borne along with slow and measured tread by some servile beast of burden. Oh, no; our burden-bearer is the ever living, intelligent, sympathizing, helpful ALL-ONE who gives us back in blessings a thousand fold for all the burdens which our faith emboldens us to cast upon Him.

CROWNING THE KING. When Mr. Dawson was preaching in South Lambeth on the offices of Christ, he presented him as Teacher and Priest, and then as the King of saints. He marshaled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as perhaps it was never sung before.—*Sel.*

SALVATION IN HOLY SONG.

"Deepen the wound Thy hands have made
In this weak, helpless soul,
Till mercy, with its balmy aid,
Descend to make me whole."

Charles Wesley.

Are you a wounded soul? Is the blood flowing? has the Spirit's sword struck the vital point? Thank God! Do not be in haste to have it healed. Beware of being healed slightly. Rather invoke a deeper plunge of the keen-edged sword. Let it do radical work. Then, O, then, when MERCY stretches forth her tender balm it will be delightful, and the health-current will be in every vein. *Hallelujah!*

A WORD FOR THE NEW YEAR.

BY REV. J. B. ATKIN.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."—Rom. 12: 1.

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

READER, will you even now make the full surrender to God. Do this joyfully; give up everything you know to be wrong, "lay aside every weight." Remember, Christ is the Christian's altar. It was ordained under the old dispensation, "whatsoever toucheth the altar shall be holy." So the moment we believe in Jesus we are purified. Sanctification is received by faith as well as justification, hence it is written "cleansing their hearts by faith;" therefore we may come just now.

Many, however, are delayed by looking too much to feeling. Bear in mind that feeling is a fruit of faith. Do not wait to feel in order to believe; take the word of promise, coming to those who surrender all, "I will receive you," as though spoken by your Lord. Simple faith verifies the promise.

Let me remind you also that the blessing is retained by faith; if any doubt, or

fear, or difficulty should arise, just go at once to Jesus, get the matter settled, thus you may walk in the light. The touch of faith will always bring the healing power, "as many as touched were made whole."

This is a *reasonable service*, because it is the true secret of

A HAPPY LIFE.

There are two aspects to religion—the human and the divine; as surely as we come to meet God in consecration, He will come to meet us in blessing. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin." The elements of disquiet being thus removed we shall enjoy true peace—tranquility of soul.

It is a *reasonable service*, because it prepares for a

USEFUL LIFE.

We shall be vessels meet for the Master's use.

Consecrated to Thy service,
I will live and die to Thee;
I will witness to Thy glory
Of salvation, full and free.

SPIRITUAL LIFE.

BY REV. C. C. GOSS.

He that hath the Son hath life, (1. John 5: 12). What a wonderful revelation! Not existence simply, that we had before, but life, *God's life*. Webster fails to define it, in its essence and nature. This life we are to have the moment we receive Christ. Not, to be sure, in its fulness, but up to the measure of our faith, and as the faith increases, the life matures until we are "filled with all the fulness of God." Science teaches the possibility of transferring the vital fluid from one person to another. Christ said, "I have come that ye might have life, and that ye might have it more abundantly." Christ

is the life of the world. "In Him was life, and the life was the light of men." The life of Christ transferred into our souls gives us life and fills us with light. "Because I live," says Christ, "ye shall live also." There is only one real life, and that is spiritual life. This was the life which preponderated in Christ, all through His earthly existence, and which to-day rises far above all created intelligences. This is the life that we ought the most to be concerned about, that we ought to strive to cultivate. Our highest care should be, that our relation to temporal things should be in harmony with the law of spiritual life, so as to produce the most satisfying effect upon our inner being. This spiritual life is a sanctified life, a holy life, and the injunction is, "Be ye holy, for I the Lord your God am holy."

SOMETHING.

BY IDA TREMAIN.

O, to be something, something!
Something, my Saviour, for Thee;
To show forth the wondrous power,
Of the love that could save even me.
Something—for use in Thy vineyard,
Tho' simple the service may be;
Something—Thy grace can find use for,
To win other wanderers to Thee.

O, to be something, something!
A word—or a light—or a song,—
To speak—or to shine for the Master,
Or sing,—to win lost ones from wrong.
The cup of cold water to offer,
To those who in weariness stray,—
Thy "sure word of promise" to whisper,
To those whom temptations dismay.

O, to be something, something!
Where others Thy likeness may see;
That self may be lost in service,
And our lives only glorify Thee.
Ready to work or to suffer,
Whichever Thy love shall command;
Secure—whether shadow or sunshine,
They are all from Thy loving hand.

In the rest of the Christian there is stability.



"The entrance of thy words giveth light; it giveth understanding to the simple." *Psa. 119: 130.*

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson 1. *Isa. XI., 1-10.* January 3.

THE KINGDOM OF CHRIST.

GOLDEN TEXT. *He shall have dominion unto the ends of the earth.* All lovers of holiness are to be congratulated on the great prominence given this year in the Sunday-School lessons to the topic of missions (the first three-quarters have each a special missionary lesson, and the last quarter is nearly all missionary), because the connection between the two themes is of the closest kind. Christ's kingdom will not advance over all the nations as it should until His professing followers dedicate themselves wholly to God, and whosoever is so dedicated must take a deep interest in the rapid spread of the kingdom.

VERSE 3. *His delight shall be in the fear of the Lord.* (*R. V.*) But the full meaning of the verse is said to be "He shall draw his breath in the fear of the Lord," that is, he breathes it in as the element natural to him. How impressive a definition of Christ's sinlessness. As Dr. James Stalker has beautifully said, "God was to him like the atmosphere he breathed or the sunlight in which he walked; his thoughts were God's thoughts, his desires were never in the least different from God's." This absolute harmony with God and constant realization of His presence, this keen delight in all His will however distasteful to the flesh, how few of us reach. It is heaven begun below.

4. *Smite and slay.* Just as long as wickedness remains in the earth they who stand for

holiness will not only meet opposition, but must themselves assume the aggressive and actively oppose such as are given over to iniquity. This is not pleasing to the natural man, but duty demands it. The Lord is a man of war as well as a God of peace.

6. *A little child shall lead them.* When righteousness shall everywhere prevail the childlike spirit will take its proper place at the head of every advance column, its pre-eminence will be universally recognized. Meekness, humbleness, teachableness, submissiveness and innocence will be the qualities held in highest honor. Let us be perfect in them now.

9. *The earth shall be full of the knowledge of the Lord.* God's pledge to bring this about does not of course release us in any way from the obligation to bend every energy to secure it, but rather nerves us with confidence and spurs us to redoubled exertions.

Lesson II. *Isa. XXVI., 1-10.* January 10.

A SONG OF SALVATION.

VERSE 3. *Perfect Peace.* This is the only text in the Bible where perfect peace is mentioned. Many people have much peace and great peace; few have a peace that can strictly be called perfect, never flustered or agitated or ruffled. Such a peace means perfect prayerfulness and perfect patience, as well as perfect humility and perfect contentment. The desires are at rest, satisfied in God. The life is like a placid lake in which the sky is mirrored. *Mind stayed on thee.* This brings into view the fact that although God is the author of this perfect peace, and keeps or guards as with a garrison our hearts, yet we have something to do to procure it, we must stay our mind on God. What does this imply? Several things. Among others, the taking sufficient time for devotion, also constant watchfulness and great concentration of purpose. Religion must be made a business and the whole soul thrown into its pursuit, otherwise there will not be the steadfast mind which God can guard from disturbance. Many Christians forget how important a place the mind has in vigorous spiritual growth. The emotion which has no deep thought behind it is like a fire of shavings which soon goes out and leaves nothing behind. Piety that is not rooted deep by much meditation soon withers away.

4. *Trust in the Lord forever.* This is what

gives perfect peace. All anxiety or worry, everything which disturbs our peace, betrays lack of trust, failure of faith, and that in turn is evidence of lack of love, for perfect faith and perfect love go hand in hand, and take also in close company perfect obedience. *Jehovah an everlasting rock.* (R. V.) Or, as the margin has it, "a rock of ages," whence our beautiful hymn thus beginning. God remains whatever else departs. If we are built into this eternal foundation, or hidden behind this impregnable defense, our peace may well be without flaw.

9, 10. *Learn Righteousness.* To learn the profit there is in righteousness and the misery there is in sin requires very many "judgments." Folly seems to be so bound up in most people that the severest experience fails to beat any wisdom into them. Only the perfectly good are perfectly wise.

Lesson III. Isa. XXVIII., I-13. January 17.

OVERCOME WITH WINE.

GOLDEN TEXT. *Wine is a mocker.* Lovers of holiness will surely be in sympathy with the arrangement whereby one lesson a quarter is secured to temperance this year. A similar degree of courage is required in these days to be a radical, that is to go to the roots of things, in the matter of temperance as in the matter of Godly living. Just so far as true holiness prevails will the prejudice and party spirit, and self-interest and cowardice, which at present clog the wheel of the great reform, be effectually removed.

VERSE 1. *Drunkards.* No one has a good word for the drunkard. His guilt and folly and degradation of course are manifest. But are not they equally guilty who tempt him to his fall and lead him astray? Most people condemn the saloon keeper. But are not they likewise worthy of condemnation who, by their votes, help to sustain the policy or the party which maintains the license system and is the bulwark of the saloon?

7. *The priest and the prophet err in vision, they stumble in judgment.* How strictly true of these modern times, when so many of the Lord's prophets and priests so far err in vision that they can see nothing wrong in taking their wine or their beer and thus strengthening those habits of social drinking which every year lay thousands of their weaker brethren low. And other multitudes of Christian leaders so stumble in judgment

as to imagine that the proper way to suppress the grog shop is to license it, and thus throw around it the sanction and protection of the law, and make the whole community partners in the crime. God has indeed a woe for all such communities.

Lesson IV. Isa. XXXVII., 14-21, 33-38. Jan. 24.

HEZEKIAH'S PRAYER AND DELIVERANCE.

VERSE 14. *Spread it before the Lord.* How little most of us would come to the Lord at all did we not have something of trouble to bring before him. Our trials are every one needful. Happy they who learn to know God before the trial comes, so as to have Him for a sure refuge in the storm.

20. *That all may know that Thou art the Lord.* It is well to be so closely united with God that our interests will, of necessity, be His interests, our glory His glory, so that we may confidentially plead that simply, for His own name's sake, He must show Himself strong on our behalf. In the 35th verse God agrees to defend and save the city for *His own sake*. If we are linked with Him by a living faith His own honor and truth are at stake for our preservation from all evil.

36. *The angel of the Lord went forth.* So God's angels, that is God's thoughts and volitions go forth now perpetually in behalf of all who trust in Him. Naught can harm us.

THE CHARACTER OF HEZEKIAH, ETC.

The character of Hezekiah which this lesson brings up is full of instruction at many points. We not only learn from it how to bear trouble, by taking all our griefs to God and seeking comfort and counsel there. We also have a lesson as to how we should prosecute reform; for he took up the work of purifying the temple *promptly*, "in the first month of the year of his reign," *heartily*, for it is said "he did it with all his heart," and *joyfully*, for "when the burnt offering began the song of the Lord began also with the trumpets." His example teaches us, moreover, the great dangers of prosperity. After God had miraculously prolonged his life and wrought for him so wonderful deliverance from the Assyrian king and otherwise greatly blessed him, the record is "Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up." In the business of the ambassadors from Babylon he exhibited much weakness and pride, which greatly displeased the Lord.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR JANUARY.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Acts, 2, 39.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

"And the Lord said unto Noah, Come thou and all thy house into the Ark; for thee I have seen righteous before me in this generation."

"And Noah did according unto all that the Lord commanded him. And Noah went in, and his sons, and his wife and his sons' wives with him into the ark because of the waters of the flood."

Gen. 7—1, 5, 7.

HOW gracious and blessed it would be if at the beginning of the New Year, the united head of every household would receive this word of the Lord, spoken in lovingkindness, in mercy and commanding authority, "Come thou and all thy house into the ark." No need of separation or division. It is God's plan that the entire family shall be "shut in," and be saved.

Noah walked with God. That is the highest privilege that comes to the child of God to be taken into companionship with Christ, into communion with God. It is the sweet and precious privilege of all believers. Many at the present time are realizing its blessedness. Mrs. Lankford Palmer testifies to "seventy-two years intimacy with God." Mrs. James writes of fifty years' walk with Jesus, and thousands more can say, "Truly our fellowship is with the Father and with his Son Jesus Christ."

Although the wickedness of man was great in the earth and every imagination of the thoughts of his heart was only evil continually, yet Noah found grace in the eyes of the Lord. He was a just man and perfect in his generation. Our surroundings or environ-

ments are no excuse for an unholy life. If any one could make excuse surely Noah could have done so. Living far back in the glimmering twilight of God's great redemption, and surrounded by a wicked and unbelieving generation, his privileges were far inferior to ours, who live in the full blaze of the Gospel day, with the Cross standing out clear and distinct with its sacrificial offering, while the Holy Dove or Divine Comforter broods over the Church of God. The provisions of grace are sufficient to enable us, under any and all circumstances, to triumph over sin and to honor God in our lives.

"And Noah did according unto all that the Lord commanded him." No doubt he was exposed to the derision and ridicule of his friends and neighbors, as year after year the work went forward upon the ark of gopher wood. Many a day not a cloud floated over the brilliant heavens, and as the hammers rose and fell the workmen derisively cried, "Where are the waters, whence come the mighty rains?" But steadily there went up the lower, second and third stories, according to the word of the Lord. Obedience is ever the test of discipleship. Noah was careful to observe all the directions and particulars that were given him of the Lord.

"And Noah went in and his sons." He believed God, and this is the victory that overcometh, even our faith. The entire family was shut in by God, protected from the mighty waters, and from the deluging rains.

Still, there comes to men, the tender, persuasive call, "Come—come thou and all thy house into the ark." Parents are largely responsible for the future of their children. The Ark is finished. All things are ready. "Enter thou and thy house." During a revival season a father arose in a large audience and went forward to the altar for prayers. Only a short time elapsed and he was made happy in the knowledge of sins forgiven. Rising from the altar he went back and entreated and led his wife to the altar. Again he returned and, throwing his arms around his son, said, "Come, James, go with father and mother to heaven," and taking the youngest child by the hand, the entire family knelt at the mercy seat and were all happily converted.

Parents come in and bring your children. The Ark is large and strong. Still there's room, and our Christ is mighty to save. "The promise is unto you and unto your children."

LETTER TO CHILDREN.

NEW YEAR GREETING.

DEAR LITTLE ONES: By the loving mercy of our Heavenly Father we have been spared to see the beginning of a New Year, while many have been called away from earth. Have you, dear children, thought seriously that, as the last moments of the old year were passing away, perhaps some of our dear GUIDE family might not see the end of the new one? O, how needful to commence the year with Jesus, the children's Friend and Saviour! Trouble comes surely, and even to the little ones, to whom life seems so bright, I would say, if you yield your young hearts to Jesus you need not be any the less happy—far from it. He *delights* in the true happiness and safety of the lambs of His flock, and is very desirous that they should come now and be saved. He knows so well the dangers that surround the little ones. Then choose Him *now*, and remember He does choose you, and counts you as one of His great family who are saved through the precious blood of Jesus. God bless you all.

PHEBE M. ANNIN.

THE CHILDREN'S STUDY.

THE NEW YEAR WORD. "I will praise Thee, O Lord, with my whole heart; I will shew forth all thy marvelous works." Psa. 9: 1.

"Father, how wide thy glory shines,
Aow high thy wonders rise!
Know through the earth by thousand signs,
By thousand signs through the skies.

Dear young friends, we enter upon a new year. It is our Father's new gift. Shall we improve it? If so, begin it with praise. Adopt the language of the psalmist given above. And we would like you to commit it to memory, and the hymn number 146 in the Methodist Hymn, a verse of which is above."

BIBLE STUDY.—We are about to send to each one who perused the Bible Studies of the past year, a copy of our beautiful work, "The Holiness Year Book," and the little gem for the pocket, "Four Pearls." Carry this in your pocket and commit to memory the passages each day.

QUESTIONS FOR JANUARY. 1. How many passages contain the word HEAVEN?

2. What is the greatest attraction in Heaven?

We hope to hear from our young friends in all parts of the country. Be wide awake!

LOVED ONES GONE BEFORE.

MRS. J. C. DOWNS,

of Ocean Grove, N. J., widow of Rev. C. S. Downs of the New Jersey Conference, passed in great triumph to her heavenly home on Tuesday night, Nov. 11th. She was sojourning with her daughter, Mrs. Quigley, in East Orange, N. J., where she was taken ill, and after a few days' suffering was translated to the home of the blessed. For a number of years Mrs. Downs had been President of the W. C. T. U. of New Jersey, to which holy work she was ardently devoted, winning the golden opinions of all with whom she was associated. She had a profound conviction that Gospel Temperance was in the Divine order, and to it she consecrated all her energies, joyously and untiringly. Indeed, her whole life had been laid upon Christ's altar from the time of her conversion, which occurred when she was about seventeen. Having entered the Methodist Episcopal Church she cherished for it an undying love. In the relation of a minister's wife she was a pure light in every circle in which she moved and won the affections of the people. As a mother she was warm in her affections, tender, gentle and unwearied in her performance of duty. As a reward for her maternal devotions she was privileged to see all her children united to Jesus. The deep impress of her molding hand is upon every brow, and she is deeply enshrined in the heart's love of every one. In the course of her life she had severe trials which she met with patience and noble determination. She was made of martyr-stuff, and had she been called, like the ancient martyrs, to the stake, she would undoubtedly have responded to the call with a hal-lujah step. In her resplendent fortitude in the day of trial she wreathed her brow with immortal honor. Attendant witnesses have yielded her profound homage.

On the stroke of midnight she heard her Father's voice, "*Child, come home!*" Midnight was as the noonday. It was glorious indeed. Her bright countenance and her triumphant words were wonderful. Holding up her hand and looking at it, she said, "Old hand, you are growing cold and stiff—this is death, but I am no more afraid than if there were no death!" To her children standing by, she said, "Be good—you know what mother means by that! Good night! In a happier clime, *Good morning!*" And the *Good Morning* has burst upon her in its fulness and glory. With loved ones who have gone before she beholds "the King in His beauty," and is an occupant of one of the mansions of immortality. Her surviving friends cherish her memory, and hope for a blessed re union.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul !
His grace to thee proclaim !"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock, at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened by the singing of the 806th hymn, commencing,

"Christ from whom all blessings flow."

Rev. George Hughes then read a large number of requests for the prayers of the meeting, coming from various sections of the country. A goodly number of those present also rose to ask prayer for themselves or for those near and dear.

The meeting was led in prayer by Bro. Hughes, after which Sister Palmer, in a few happily chosen words, introduced to the meeting Rev. Dr. William Arthur, of London, saying that she felt like wanting to be a Thessalonian for this occasion—listening with all her soul—receiving the word as from God and not from man.

Dr. Arthur said he would read a portion of Scripture—the first chapter of the Book of Revelation. Having done so, he said the thought he had in meditating on the lesson read was that in its application all depended upon how the Lord was manifested in us.

We are taught that we should look only to the Faithful Witness—the first-begotten of the dead. We shall never be changed from glory to glory by looking to man, or to anything but the open face of Christ. And just in proportion as He is made manifest we shall become like Him. We must also remember the words of the Saviour. "He that hath seen me, hath seen the glory of God." This is the Spirit of both Father and Son, and with this comes our transformation into the image of God. This is a manifestation of Himself from within the vail. Christ has stood at the altar as high priest. He has gone inside the vail, and there has prepared

an everlasting home for us. It depends upon ourselves how far we shall see the vail brighten, and the radiance of God come through and shine in our souls, as we shall if we realize that the High Priest has made the sacrifice for us and we are about to enter into His glory.

John bare record of the word of God and of the testimony of Jesus Christ. "Blessed is he that readeth and they that hear the words of this prophecy and keep these things which are written therein." There is no blessing, my friends, if we do not keep them. "The time is at hand." What time is at hand? The time when you and I shall stand before the vail. The word of God was not made for those who passed away only. We may dispute whether the date on the wall is to-day or ten thousand years hence, but the wall is ever adamant. So we may dispute when the Judgment shall come, but the Judge is at the door. The only way to solve this question is this: Eternity is here, and time is not a something cut off from eternity, but simply a part of eternity. The moment we shall pass away we cannot tell. Then comes the salvation of John himself, "Grace be unto you, and peace from Him which is, and which was, and which is to come." The form of the petition often changes the position of the Trinity, but it is always the three persons of the Trinity in one. Jesus Christ is the "faithful witness"—one who not only says what He knows, but stands to the point; that is, He becomes a witness unto death—a faithful witness. And then bursts out from the Church itself a voice of praise, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."—kings in the heavenly kingdom, bound together in one great community, under one glorious king and government.

Following this is the word of Christ Himself. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." But a moment ago we found John applying that experience to God the Father. Here Christ applies it to Himself. John heard a great voice, as of a trumpet. It was a voice, but there was a mind and soul behind it; and the voice commanded him to write in a book the things that he should see. What did he see? He saw the seven golden candlesticks—or more properly, *lamps*.

stands—but the light he saw was not from these alone—it streamed out from the seven stars in the right hand of the Son of Man. “He that walketh with me shall not walk in darkness.” He was a morning manifestation, the shadows did not lengthen as in the evening. He had no sword in His hand—it proceeded out of His mouth—the sword of the Spirit—the word of God. A word that penetrates far beyond the natural sword, while John saw His countenance shining as the sun in his strength.

Why is it that supreme excellence overwhelms us? What was there in all that glory to make John feel it? He fell at His feet as dead. The natural man seeks darkness. It was night when the Lord spoke the words that were all for the protection of the innocent; but those words were spoken to wicked men, and they said, let not God speak or we die. But while the disciple lies weak and dead before the Master, what does the latter do? “He laid His hand upon him and said, Fear not, I am the first and the last.” No matter how near to death you are, I am not near to death; I am the first and the last.

There may be persons here this afternoon who, under the Spirit of God, feel stricken down and ready to die. If so, Christ is here. If you think there is not a Saviour for you you are wrong. Don’t say you are past the Saviour’s power. You are not. He can lay His right hand upon you, whether it is to blot out your sins or to wash away the remains of sin. He can say to you “I am the first and the last; I was dead, but behold I am alive for evermore.” He will unite us all in His presence at the great day.

Let us look at the manifestations of Himself, not merely in Himself, but the illustration of what our Lord is as seen in the way He deals with the Churches. In this chapter He presents Himself to us by not leaving us to others, with recourse to intermediation. No! There is nothing escaping His eye. All of us are under His notice. How many things He finds to commend in the seven Churches, and in the seven there are only two in which He finds nothing to commend. He begins with commendation first, “Nevertheless I have somewhat against thee.” He specifies nothing that the world could point to, but He sees what the world does not see—your heart and soul. He is your helper, your provider, but He has not your heart, and he says, “Thou hast lost thy first love.”

Think of Him as one who is seeking your love. This is but the expression of the Father’s eternal character. “Hear, O Israel! love thy God with all thy heart. He claims your love because He loves you. But He is not one who will pass over the thing that is essential. “Remember from whence thou art fallen, and repent, and do the first works.” Thy heart is gone from God and that is everything. The only thing to do is to begin again. “Or else I will come again and remove thy candlestick out of its place, except Thou repent.” We must not count upon the past, nor upon the fact that there is no outward fault or blame. Christ knows that we have lost that love and must return to it again, and you can tell what He is going to say.

Here is a poor man in tribulation, but Christ says they are rich. He does not tell us we shall not suffer, but says, “Fear not those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life.” If you look through all the sacred history you will see Christ as the head of the Church, as Mediator, as your friend and brother.

THE EXHORTATION.

Dr. Lowrey.—When you and I were boys, my dear brother, it was the custom to preach and call upon a boy to exhort. I feel very much like doing the exhorting. This has not been a sermon, in the common acceptance. We often take a text, and often go a great ways from it, and sometimes never get back. It is wonderful to observe how each word and clause has a peculiar and special meaning, when we have the word repeated to us, as in this exposition of truth.

We may reach this grand conclusion: We see the light of the glory of God in the face of Jesus Christ. Not in any human face or outline, but only in the face of Jesus Christ. Because Jesus Christ is the only visible manifestation of God that the world has ever been favored with. No man has seen God. But we have seen Jesus, and Jesus is God manifest in the flesh. I think we need to caution ourselves very frequently not to get away from this great central truth—that it is Jesus who washes us from our sins and makes us kings. It is Jesus, not ourselves. He does it through His Spirit. Now, what we ought to do after hearing this presentation of truth, is to inquire how shall we make it personal to ourselves. We are thinking just this.—

"to him that believeth, Christ is precious." We resolve a preaching meeting into a believing meeting. Jesus is a Saviour from all sin. He shall save every one of His people from their sins. This attainment we may reach in this life. We need not wait for another life. "Seek and ye shall find. knock and it shall be opened unto you. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. He that asketh, receiveth." Not in the future tense, but in the present—right away. Let us find our way to Christ according to His own directions.

RECEIVING THE HOLY GHOST.

A Brother.—"Have ye received the Holy Ghost since ye believed?" One week ago I came here. I had never but once before heard of this meeting. I had been a Church member eight months. But going down to John street to the special meetings there I discovered that they had something that I had not. But, glory to God, I have it now. Then I met two friends, and they said, "Come to Mrs. Palmer's meeting." I came here, and it was one of the happiest days of my life—praise the Lord!

Mrs. Palmer.—I believe God and trust Him, praise the Lord! I am abundantly satisfied. O, let us rejoice in the Lord. I am so thankful that so early in life I realized that if we sacrifice all on the altar we know it, and great is our reward. I know that the blood of Christ cleanseth us from all sin, If we trust God He saves us. But He cannot if we question and doubt. I do believe.

Singing.—"Only trust Him."

ALL ANXIETY GONE.

Rev. A. C. Morehouse.—I have listened with deep interest to the distinguished brother's exposition of Scripture. I remember when I read his well-known book, "The Tongue of Fire," but I never dreamed that I should listen to him. As for me all trouble and anxiety for the future have been taken away from me. How happy we are if we believe. It is just as easy to do so as the brother has said. Just give all to Him.

A Sister, from Ohio, said she had been greatly interested in what had been said, and was glad to see and hear Dr. Lowrey, under whose preaching, at Lakeside, she had been converted, and had learned to know Jesus, for which she praised the Lord.

AN ETERNAL NOW.

Sister Dennler.—I live an eternal now. I used to look ahead, but I have learned to just live now, glory be to the name of Jesus! In this consciousness I am kept—that I am His, and ever in His tender keeping.

Singing.—"He leadeth me."

Rev. J. Freshman.—What a joy it is to be here. It is such a happiness to me to come here and be filled with the Holy Spirit. I have been instructed by the words we have heard. My father, a Jewish rabbi, but afterwards a Methodist minister, had in his library Dr. Arthur's book, "The Tongue of Fire," and it was much read by him.

LETTING CHRIST HAVE HIS WAY.

A Brother.—I thank the Lord for keeping me through the passing years. I remember when He first opened my eyes. I was so anxious to give it out. I searched the Scriptures, but I was not right in my heart. It was only when I put out of my heart all the things that were enmity against God that I came out from under the law. It is a wonderful thing to let Christ have His way.

Singing.—"Jesus is mine."

A GREAT DELIVERANCE.

A Brother.—I am glad that the glorious Gospel has delivered me from rum and tobacco, and I have been so happy every day during these few months past—happier than ever in my life before.

DID NOT PASS ME BY.

A Sister,—I came to Jesus at the Florence Mission. With even such a life and such a load as mine, Jesus did not pass me by, but took me to His arms and heart. No tongue can tell how dear Jesus is to me. Pray for me that I may be fully consecrated to Him. I love to tell the dear ones, who have been low down in sin, what Jesus can do for them.

Singing.—"I found it so."

A Brother.—I want your prayers to-night especially. With all the excitement attending the special work in which I am now engaged, I want you to pray that God will keep me true and steadfast.

After singing the hymn, "Lord in the strength of grace," followed by prayer, the doxology was sung and the benediction pronounced. Thus closed a very precious meeting, signalized by the presence of the Holy Spirit in a remarkable degree.

OUR SOCIAL MEETING.

A PRAISE NOTE.—“Sing aloud unto God our strength; make a joyful noise unto the God of Jacob.”

Psa. 81, 1.

“My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights.”

NEW YEAR TESTIMONIES.

Dr. Dougan Clark, Richmond, Ind.—“Jesus is my all in all. My heart is fixed, trusting in the Lord. I love the Lord not only because He has done so much for me, but because He is infinitely lovely.”

Rev. Joseph H. Smith, North Indianapolis, Ind.—“With all to Him committed, I cross the threshold of another year, trusting in Him who is my glory and who will glorify Himself in me.”

Phebe M. Annin, Newark, N. J.—“Standing upon the threshold of a New Year, while grateful for the loving kindness and tender mercies of the past, my heart takes hold of the *Faithful Promiser*. I know that through Him all things are possible. All praise to Him whose blood now cleanseth from all sin.”

Mrs. M. N. Van Benschoten, Newark, N. Y.—“The Lord is my song! Day and night roll the sweet strains through my soul. Jesus is mine—He is mine! Richer and fuller becomes the song as the years pass by. Tempests may lower and pathways be rugged, but this is the victory, *Jesus is mine!*”

Rev. S. A. Kean, D. D., Delaware, Ohio.—“I am passing the semi-centennial of my life; it is the Year of Jubilee to my soul. I am free! I am free!”

Rev. I. Simmons, Danbury, Ct.—“The fellowship of my soul with my Lord grows deeper and sweeter as the years pass. Prayer is communion, and the consciousness of the cleansing fills my soul with an abiding joy.”

Rev. James Mudge, Clinton, Mass.—“I find in my heart an absorbing desire to reproduce the very spirit of Jesus with as much exactness as possible; and I find in my life, so far as I am able to judge, increasing success in this great endeavor.”

T. F. Crane, Roseville, N. J.—“Tis a stormy day without, but all calm within. While

meditating on the goodness of God, my mind ran out in these lines and, thinking they might not be out of place in your Guide, I concluded to send them, as my experience, having just emerged from a protracted illness of four weeks:

“HE DOETH ALL THINGS WELL!”

Pleased in the sunshine, pleased in the blast,
Pleased when the heavens are all overcast,
Pleased when I can, or cannot see
God's loving hand in dealing with me.

Pleased, for Christ's promises never can fail,
Pleased in the calm and also the gale;
Knowing Omniscience at midnight can see,
Since He was Pilot on dark Galilee.

Pleased when in health or when I am ill,
Pleased, since I know I'm in the Lord's will,
Pleased with whatever my lot may be
Knowing Omnipotence careth for me.

Rev. N. Vansant, Rossville, S. I., N. Y.—Another year of “righteousness and peace and joy in the Holy Ghost. I find that the best explanation of Nehemiah's familiar apothegm, “The joy of the Lord is your strength” (8 : 10), is Paul's “joy of faith” (Phil. 1 : 25), supplemented by the broad, bold declaration of Jesus, “All things are possible to him that believeth” (Mark 9 : 27). What invincible strength of faith and joy is here; and resting here I am saved from all trouble over the “higher criticism” and all such side issues. A simple, steadfast faith in Jesus solves all questions of fear or doubt as to both temporal and spiritual things.

Rev. S. Townsend, Palmyra, N. J.—“The blood cleanseth.” My spiritual sky was never clearer, nor my hope of eternal glory more full than now. Praise the Lord!

Mrs. O. M. Fitzgerald, Newark, N. J.—Every year has its storms and its calms. Some years have tornadoes, cyclones and blizzards also. This year has been thus varied in my experience. There have been at times storms of spiritual wickedness. But He who rides upon the whirlwind, and directs the storm, has so closely held me in the hollow of His hand that, like those who are in the light of the sun shining above the clouds, so my soul has bathed in the sunlight of God's love, with the storm beating harmlessly upon me, and my soul has exultingly said, as Kirke White said of the natural storms:

“Howl winds of night, your force combine;
Without His high behest
Ye cannot on the mountain pine
Disturb a sparrow's nest.”

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"MAKE YOU PERFECT."—Heb. 13:21. Then there is a perfection. What kind? *Christian* perfection. For this the apostle prays on behalf of the Hebrews. It is a perfection in *love*. If for them, then for us—"God is no respecter of persons." The petition of the apostle is amplified, "Make you perfect in every good work to do His will." To do His will—standing in the Divine order—angels and archangels can do no more. Mortals, in their sphere, may be as they, *DOING GOD'S WILL*.

THE FIRST LEAF.

WE closed the year 1891 with a word about *The Last Leaf*. We open the new year with a talk on *The First Leaf*. A new volume is to be written. The first leaf has already been opened and received its impress. Another stage of life has been reached with its high responsibilities and its outreach toward eternity.

The leaves as they are turned over are pure and white, inviting inscriptions in righteousness. How shall they be filled,—in purity and love, every line Godward?

We trust the *first leaf* has been thus occupied. Perhaps the angels have been looking over your shoulder as your pen was moving over the pure, white surface. Certainly God's eye was upon you, marking every thought as expressed upon the page. Did He smile as you wrote? Happy those who write in the light of God's countenance!

Now then, leaf after leaf will be quickly opened. Each day will add to the pages of the volume. Soul, be thou on thy guard! Be thou in a divine equipoise. Let thy hand be guided by the Spirit of wisdom. Write for the ineffaceable, measureless future—write only for God's glory.

First, let there be leaves full of God.

"In the beginning God" is the sublime historic record of creation. The sweep of worlds was in

God. The outstreaming light was full of God. The air, the solid ground, the starry heavens—all full of God. And this is the glory of human life, thought, word, act, all flaming with the divine. The highest encomium ever pronounced upon a mortal was that of Enoch, "He pleased God." On the first leaf, on the second, and on each following leaf let there be the bright superscription, *God*.

Second, let the leaves of this volume of 1892 be leaves full of *inspiration*. Whence shall the life inspirations be derived? There is only one source, THE BIBLE. It is freighted with inspiration. Go down deeper than ever into the unfathomable depths. Wonders upon wonders are there. Lay hold upon them, and your whole nature will throb with heaven-born inspiration.

Third, leaves of *song power*. We want you this year to write some *sacred music*. You must live more in the hallelujah realm. "Praise is comely for the upright." Make application to the blessed Holy Spirit for some fresh songs—sweet, melodious, soul-refreshing. All the musical compositions of the most gifted authors are not to be compared with His. "He giveth songs in the night," too, and you need them then, especially.

Fourth, leaves of *advanced tuition*. Jesus said to His disciples, "I have many things to say unto you, but ye cannot bear them now." The Holy Ghost is now our teacher. He it is that is to "lead us into all truth." What a flow of truth there is when the soul reaches entire sanctification. But it is "better farther on." As we can bear it our Divine Teacher gives us advanced tuition. How many leaves of that sort will you write this year?

Fifth, leaves of *pentecostal energy*. If you are wholly sanctified you have had your pentecost purifying, illumining, beautifying and empowering. Now you can *burn* and *shine* for Jesus. You are a *king*—display your kingship. You are a *priest* unto God—magnify your priesthood. Write some leaves this year that will show how you have exercised your *kingly* and *priestly* functions. Hold not the scepter in vain. Strike, *strike* some heavy blows at the Satanic realm. Thus leaf after leaf will be well covered, lustrous and in entire harmony with God, and the volume of the year will be grand indeed.

GOSPEL ARROWS.

"HOLD FAST THE FORM OF SOUND WORDS," II. Tim. 1: 13. So Paul instructed his son Timothy. Is it not applicable to us? There is much in "sound words" and the "form of sound words." God has filled His Book with them. Hold them fast—do it as the Apostle says, in "faith and love which is in Christ Jesus." Let not vain philosophy rob you of your heritage in "the form of sound words."

MRS. PALMER'S NEW YEAR TESTIMONY.

"And thou shalt remember all the way which the Lord thy God led thee."—Deut. 8: 2.

"Ye are my witnesses," saith the Lord.—Isaiah, 43: 10.

"Whoso offereth praise, glorifieth me."—Psa. 50: 33.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 10.

Our blessed Lord Jesus Christ has come. Glory be to His adorable name! He saves His people from their sins. He hath visited and redeemed His people. He has left on record His oath, "that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Luke 1: 72, 75.

My soul, my voice, my pen, says Hallelujah! Yea, Jesus *has* risen. He *has* ascended. Glory to the *risen* Saviour! The ascension promise is ours, is *mine*. The day of pentecost has fully come, and Jesus is saying to us so sweetly, "Ye are my witnesses. Do I save my people from their sins? Do YOU know I am able to deliver from every hindrance that would prevent you from serving me without fear in holiness and righteousness 365 days in every year of thy life? Are you testifying that according to promise the Comforter *has* come? The Holy Ghost the promised power is mine. Remembering that the Blessed One has said, "Whoso offereth praise glorifieth me," permit this very feeble one, who feels most consciously that it is *all of grace*—to joyfully testify, "that not *one* thing hath *failed* of *all* the good things which the Lord your God spake concerning you." Joshua 23: 14.

In June 1819, came the painful consciousness

that I was a sinner. Soon followed the most joyful witness of pardon and adoption. That witness of pardon and adoption has never been questioned.

In my fifteenth year, nearly two years after my conversion, the good Spirit so illuminated the truth, that I began to feel the need of a clean heart.

"A heart in every thought renewed
And full of love divine."

Not understanding that faith must precede feeling, I struggled for some manifestation. Worn out with wrestling prayer I consented to believe the blood of Jesus Christ now cleanseth.

Instantly, the joyous witness was given. This witness was given more than seventy years since, and never was the blessed signet more bright than *to day*.

Many fiery darts have since been hurled, but the sword of the Spirit and the shield of faith, used in obedience to the command of our Captain always causeth us to triumph—victory is ours.

I am looking for the *fulness* of the blessed promised Spirit, the constraining love of Christ, the full answer to His prayer, "*I in you*." To know more, personally, what the Blessed One means by saying, "The glory thou hast given me I have given them." My soul rejoices exceedingly in the glorious privilege of being a worker together with God in the salvation of the redeemed world.

Reviewing the past eighty-five years I am constrained to say, "Goodness and mercy have followed me all the days of my life, and I rejoice to testify at the ushering in of 1892, that not one of *all* the exceeding precious promises has failed.

SOUL WINNERS. It is written, "And he that winneth souls is wise." Prov. 11: 30. What an honor it is to be a *soul-winner*. To win a soul from the deceitful paths of sin to the way of rightness—from the bondage of Satan to the liberty of the children of God—from death to life—from hell to heaven—O, that is an achievement indeed—it is proof of the highest wisdom. Reader, will you be a soul winner this year? How many will you win? God bless you! Begin at once.

GOSPEL ARROWS.

"I AM TEMPTED OF GOD."—James 1: 13. Let no man say that. It means here temptation to evil, a solicitation to sin. God cannot be tempted with evil, neither tempteth he any man. That is impossible. If tempted that way it is through your *own lust*. Let lust be extinguished that there may be no such inward solicitation to evil, or response to Satanic suggestion. The fire of God will purify the soul-temple. Pray for *refining fire*.

AN IMPORTANT CHANGE.

MANY of our readers will have seen it announced in the papers that the *Christian Standard*, Philadelphia, and the book business connected therewith have been transferred to Rev. Geo. Hughes. This transfer was made at the annual meeting of the National Publishing Association for the Promotion of Holiness, recently held in Philadelphia. It had been thought for some time past that some change would have to be made. Death has made inroads upon the Association, and that, and other considerations, led the Directors to conclude that it was desirable to make some arrangements whereby the paper which has been instrumental in doing so much good on the line of Holiness, should be held in its present position, in perpetuity.

Various suggestions had been made, without, however, reaching any satisfactory conclusion.

But it was not until just before the annual meeting that the one to whom its interests are now committed entertained the thought that he could, under any circumstances, assume any such responsibility. He had enough to fill his heart and hands for the remainder of his life in connection with THE GUIDE. The interests of this old and God-honored magazine were sacredly committed to him by the dear and now sainted Dr. Palmer, and no consideration could lead him to be recreant to this trust. He *must* and *will* stand by it to the latest hour of his life.

But, there came a point just before the annual gathering in Philadelphia when, *suddenly*, a voice from heaven said, "*Do it yourself*." Then all the providential circumstances were so concurrent as to make it unmistakable that it was God's voice that was speaking, and there was nothing for him to do but to accept his allotment; not, however, without trembling, in view of the gravity of the responsibility. The meeting at which this ar-

rangement was made was a memorable one, one part of which was a *remarkable season of prayer* in which all the brethren engaged. The final action taken was unanimous. So this new ordination of his Father is accepted, under the firm persuasion that God will sustain him in the work. The arrangements are such that the laboring oar will be in the hands of good and true men on the spot. Rev. E. I. D. Pepper assumes the management of the business, and will also sustain an editorial relation as heretofore, and Rev. John Thompson will also aid in the work, while the one upon whom devolves the chief responsibility will go on with his work on THE GUIDE while extending a *brotherly hand* to his associates in Philadelphia. We bespeak earnest prayer on the part of the lovers of the cause everywhere, that God will give His smile and blessing to the work in both New York and Philadelphia. The National Publishing Association remains intact with Rev. J. E. Searles as President, and will continue to give its patronage to THE STANDARD and the other publishing interests connected with it?

CHEERFUL WORDS.

IT is fitting that we should come to our readers at the opening of the year with *cheerful words*. And the blessed Bible furnishes us bounteously with just such words as are needed by the burdened millions of our world. Here is one in the 30th psalm:

"For thou hast lifted me up."

The Psalmist here celebrates a great triumph. He had been brought low, even to the grave's mouth, and his foes were ready to rejoice over him. Suddenly, however, there was the outstretching of a mighty arm. The Lord himself interposed for his deliverance, and he says, "Thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down to the pit"

By these merciful dealings of the Lord, the Psalmist's gratitude was awakened and he breaks forth into praise, saying, "I will extol thee, O Lord; for thou hast lifted me up." And he calls for a song on the part of the Lord's people. "Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness."

GOSPEL ARROWS.

"MADE FOR MAN." Mark 2: 27. So Jesus declares in regard to the Sabbath—and "The Son of man is Lord also of the Sabbath." Therefore He hath authority to heal on the Sabbath day. Let us appreciate this great boon to our humanity, the *Sabbath rest*, and let us make use of it to do good to the bodies and souls of men.

THE GUIDE CATECHISM.

QUESTION 39. How does the experience of entire sanctification affect the home life?

It has a very important bearing upon the home-life. If the possessor of this grace be a parent, it will give discretion, wisdom in counsel and government, sweetness of temper and great patience, and such power in prayer as to command rich blessings upon the household, according to the Divine will. The Spirit is promised to be poured out upon our offspring. The influence upon children of a parent fully saved is very powerful.

If the subject of this be a child it will produce reverence and ardent love for parents, a willing obedience, a joyous spirit, and delight in Bible study and the varied Christian exercises.

QUESTION 40. What is the bearing of this grace upon Church relations?

ANSWER. It intensifies our love for the Church, for its ministers and for each member of the household of faith. There is no schismatic tendency in perfect love—it does not disintegrate but unites, endeavoring to keep the unity of the Spirit in the bonds of peace. It seeks to promote the spiritual and the temporal interest of all who compose the Christian family. It labors to restore the erring ones and build up all fellow-believers in the knowledge and love of Jesus, and is never so happy as when able to introduce a soul newly born into the family of God.

QUESTION 41. How does the possessor of this rich grace deport himself in intercourse with the world?

ANSWER. It makes him very circumspect and watchful, that he may keep his garments unspotted. And yet he mingles familiarly with men, is courteous to all, and is ever looking for opportunities to put in a word for his Master, if haply he may be instrumental in winning someone from the error of his way. In business he is conscientious, uses not many words in buying and selling, and aims at all times to be governed by the golden rule, seeking God's glory in all things.

SOCIAL MEETING, CONTINUED.

Mrs. Bella Cooke (authoress of "Rifted Clouds"), New York.—As I lay awake a great part of the night these words were floating through my mind over and over again: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed to him unto that day."

Yes, blessed, thrice blessed, be His holy name! He is faithful that hath promised, and so I cling to Him as the lichen to the rocks.

Think not, dear brother, that the enemy cannot or does not assail here in this little upper chamber. He can and does, but when he comes I lift up my standard, "I am thine, save me," and hie me to my refuge, my hiding place. "For in the secret of His presence my soul delights to hide."

Last Sabbath Bishop Foss preached in our little church, 27th st., and my pastor, B. F. Kidder, brought the Bishop around to see me, and we had a precious time as we talked of the great Shepherd and Bishop of souls, and as the bishop poured out his soul in prayer we were ready to say, "Let us build tabernacles." We felt as though we could hardly return to the duties of earth again.

Friends do not realize what it is to have been over 36 years shut up in a little room unable to go up to the house of the Lord to keep holy day, neither do they know how beautifully the Comforter talks of the things of God and reveals them to His hidden ones, and

"To faith reveals the things unseen,
To hope the joys untold."

And thus we are fed with the hidden manna and joy in the God of our salvation. So our days and nights glide along and we say, "Let me not die before I've done for Thee my earthly work, whatever it may be."

"O that men would praise the Lord for His goodness and for His wonderful works to the children of men." For He is worthy to be had in everlasting remembrance.

Rev. W. C. Stockton, Ocean Grove, N. J.—All for Jesus.

Rev. John S. Heisler, Bridgeton, N. J.—Every question relating to the Christian life is quickly settled by a fresh baptism of the Holy Spirit. This is my experience and my recommendation to perplexed inquirers.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"A FORM OF GODLINESS."—II. Tim. 3 : 5. "Having a form of godliness," writes Paul to Timothy. It is descriptive of thousands in the Christian Church to-day. How lamentable! Thousands having a form without the power. Can these dry bones live? Yes. Who will prophesy over them, saying, Come from the four winds, O breath, and breathe upon these slain!" Put the trumpet to your lips, ye living ones in Zion, and PROPHECY.

THE SHORT PSALM, CXXXIII.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

—PSALM, 133 : 1.

Let us begin the year in Christian unity. It is good and it is pleasant the Psalmist declares. Brethren are to dwell together in unity—the margin has it, "*even together*"—implying closeness of fellowship, familiarity—heart beating up against heart, and hands interlocked in the blessed service of Christ.

Have you ever noticed how much is said in the New Testament about *loving one another*. John's epistles are particularly rich in this regard. He says, "For this is the message that ye heard from the beginning, that we should love one another." And again, "We know that we have passed from death unto life, because we love the brethren." "My little children, let us not love in word, neither in tongue, but in deed and in truth." Love is to be practical, to make proof of its genuineness and ardor by appropriate deeds. Once more he says, "If we love one another, God dwelleth in us, and His love is perfected in us." What a saying is that! Love to one another is the sign of the Divine indwelling, and of His love being "perfected in us." There is then such an experience as perfect love, begotten of the Holy Ghost, and permeating our whole being. The love of the Christian brotherhood is pure, without dissimulation and hypocrisy, ardent and full of mercy and good fruits. It despises bigotry, is not confined to denominational lines, recognizes the Christly image wherever it is found, and is ever ready to unite with sister Churches in efforts for the evangelization of the world.

The time for denominational dissension is, as we trust, at an end. The tendency of the times is to come together, to be cemented in love, to move upon the enemy's works in solid phalanx. We rejoice in these indications. Christian unity maintained, will disarm skepticism, and give the Church of God a triumphal march in the earth. "She will look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners." Reader, be a valiant soldier for Jesus.

INTERROGATION POINTS.

—*Who is born of God?* John gives us the answer. I. John, 5 : 1.—"Whosoever believeth that Jesus is the Christ is born of God." The faith that is thus effective is not a theoretical, speculative or dead faith, but a *heart exercise*, a *living* faith taking hold upon the *living* Saviour, in personal appropriation, saying, "He is my Saviour, *now*."

—*How is this being born of God demonstrated?* John gives the answer here. "And every one that loveth Him that begat loveth him also that is begotten of him." Soon as the love of Christ is communicated to the heart in the new birth there is a natural outflow of love toward the children of our Father. And as we advance and grow in the divine life, this love is increased. And when our love is made perfect it has a sweet and intense glow toward all who love Jesus—it is "*without partiality*."

—*How do those who are born of God deport themselves toward Him?* The same apostle teaches us. "For this is the love of God, that we keep His commandments." And His commandments are not grievous. God's children are *obedient*. And their obedience is not of constraint, but of love. They realise that God's commandments are not grievous. His statutes are the rejoicing of their hearts. It is their supreme delight to hearken and obey.

—*May God's children live in sin?* No! The same authority puts this beyond doubt. "Whosoever is born of God doth not commit sin, for His seed remaineth in him : and he cannot sin because he is born of God." That makes the matter plain. *Sinning*, the commission of sin, is totally inconsistent for a child of God, even a babe just born. The new birth sets him free from the guilt of sin and from the power of sin. He may be overcome by temptation, but if he is, he makes haste to get into his Father's arms and implore His forgiveness.

—*Are God's children overcomers?* They certainly are. The apostle says, "Whatsoever is born of God overcometh the world." And the weapon by which they overcome is *faith*—"This is the victory that overcometh the world, even our faith." They tread the world beneath their feet, and are mighty conquerors.

—*What is the record then?* The Apostle declares, "And this is the record, that God hath given to us eternal life, and this life is in His Son." Eternal life—that is our present conscious possession. It stirs within us, animates, cheers, and emboldens. Glory is begun below and we anticipate the fruition hereafter. This is indeed an inspiring hope, cheering us along our pilgrim way, unfolding to us the bright hereafter.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

"GOD IS LOVE."—I. John 4 : 16. That voice of John settles a mighty question. The philosophers, by ages of study, have not been able to solve the question, *Who, or what is God?* Revelation puts the sublime truth in a sentence: "God is love," infinite, eternal love. The whole universe basks in the effulgence of His love—heaven is enraptured by it. Reader, if God is love you should love Him, with the whole heart. See *Mark* 12 : 29 c 31.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR—JANUARY.

1. 1 Peter 3 : 15 ; Phil. 4 : 19 ; Psa. 143 : 10 ; Psa. 144 : 1.
2. Rom. 6 : 12 ; Rom. 6 : 23 ; Psa. 51 : 10 ; Dan. 2 : 20.
3. Jer. 45 : 5 ; John 15 : 10 ; Psa. 27 : 11 ; Psa. 61 : 8.
4. Psa. 37 : 8 ; 1. John 2 : 1 ; Psa. 51 : 9 ; Psa. 40 : 3.
5. Matt. 24 : 42 ; Isa. 42 : 3 ; Jer. 5 : 3 ; Psa. 107 : 15.
6. Isa. 55 : 3 ; 55 : 3 ; Psa. 243 : 11 ; Psa. 118 : 29.
7. Isa. 51 : 7 ; Isa. 49 : 8 ; Psa. 36 : 10 ; Isa. 61 : 10.
8. Psa. 37 : 1 ; Psa. 37 : 5 ; Psa. 35 : 24 Psa. 35 : 28.
9. Luke 12 : 29 ; Luke 12 : 31 ; Prov. 30 : 8 ; Psa. 145 : 21.
10. Prov. 3 : 5 ; Prov. 3 : 6 ; 1. Kings 3 : 9 ; Psa. 33 : 21.
11. Heb. 6 : 1 ; Heb. 7 : 25 ; Psa. 17 : 5 ; Psa. 118 : 14.
12. Heb. 6 : 12 ; 1. Cor. 3 : 8 ; Neh. 1 : 11 ; Psa. 116 : 1.
13. Gen. 17 : 1 ; Gen. 17 : 4 ; Psa. 106 : 47 ; Psa. 106 : 48.
14. Psa. 107 : 2 ; Psa. 103 : 6 ; II. Chron. 14 : 11 ; I Sam. 2 : 1.
15. I Sam. 12 : 24 ; Isa. 40 : 29 ; Dan. 9 : 17 ; Psa. 8 : 9.
16. Psa. 37 : 7 ; Psa. 37 : 11 ; Psa. 119 : 133 ; Psa. 92 : 1.
17. Psa. 96 : 6 ; Psa. 92 : 12 ; Psa. 106 : 4 ; Psa. 106 : 48.
18. Psa. 96 : 9 ; Luke 1 : 71 ; John 17 : 23 ; Psa. 32 : 2.
19. John 5 : 39 ; John 8 : 31 ; Psa. 119 : 35 ; Psa. 118 : 35.
20. Heb. 10 : 35 ; II. Cor. 1 : 20 ; Psa. 140 : 8 ; Psa. 52 : 9.
21. Prov. 16 : 3 ; Prov. 16 : 3 ; Psa. 143 : 8 ; Psa. 145 : 2.
22. Prov. 3 : 7 ; Gal. 5 : 15 ; Psa. 25 : 2 ; Psa. 119 : 7.
23. Rom. 12 : 13 ; II. Cor. 9 : 7 ; Psa. 7 : 9 ; Psa. 6 : 9.
24. I. Tim. 6 : 12 ; James 4 : 7 ; Psa. 25 : 17 ; Psa. 28 : 7.
25. Ephes. 4 : 32 ; Matt. 6 : 14 ; Psa. 119 : 27 ; Psa. 89 : 52.
26. Micah 6 : 8 ; II. Cor. 12 : 9 ; Psa. 125 : 4 ; Psa. 72 : 18.
27. Amos 5 : 14 ; Matt. 5 : 6 ; Psa. 61 : 1 ; Psa. 64 : 10.
28. Luke 12 : 40 ; Luke 12 : 37 ; Psa. 119 : 10 ; Psa. 119 : 160.
29. Psa. 55 : 22 ; Psa. 55 : 22 ; Psa. 71 : 8 ; Psa. 71 : 23.
30. Ephes. 4 : 1 ; Rom. 8 : 14 ; Psa. 119 : 70 ; Psa. 135 : 21.
31. Deut. 8 : 18 ; Deut. 8 : 18 ; Psa. 63 : 1 ; Psa. 138 : 2.

SABBATH TOPICS.

The Command.—"The Lord thy God commanded thee to keep the Sabbath day." Deut. 5 : 15.

Sabbath, Jan. 2—The Sabbath instituted by God, and the reason why. Gen. 2 : 3 ; Gen. 2 : 2, 3 ; Exod. 20 : 11.

Sabbath, Jan. 9.—God blessed and sanctified the Sabbath. Gen. 2 : 3 ; Exod. 20 : 11 ; Exod. 31 : 15.

Sabbath, Jan. 16.—Christ is the Lord of the Sabbath, observed it and taught. Mark 2 : 28 ; Luke 4 : 16 ; Luke 4 : 31 ; 6 : 6.

Sabbath, Jan. 23.—Servants and cattle should be allowed to rest on the Sabbath. Exod. 20 : 10 ; Deut. 5 : 14.

Sabbath, Jan. 30.—No manner of work to be done on this day—no purchases, etc. Exod. 20 : 10 ; Lev. 23 : 3 ; Neh. 10 : 31 ; 13 : 15 c 17.

CLOSET EXERCISES.

The Closet Precept.—Sanctify the Lord God in your hearts. 1 Peter 3 : 15.

NOTE : 1. What is required—personal *sanctification*, or consecration. 2. Who is to be sanctified—"The Lord God." 3. The place—in young hearts ; in the will and in the affections, God is to be sanctified or enthroned.

The Promise.—My God shall supply all your need. Phil. 4 : 19.

NOTE : 1. The source of supply—*My God*. 2. What is to be supplied—*your need*. 3. The completeness of the supply—"all your need."

Closet Praise.—Sing or read Hymn No. 1 in the Methodist Hymnal.

STUDIES FOR THE WEEK.

The Scripture for study : Matt. 20 : 12 c 16.

Monday.—The defilement of the temple. How? Why criminal?

Tuesday.—The course of Jesus—authority, its exercise.

Wednesday.—Christ healing there. Examine Scriptures on healing.

Thursday.—The praises of the children. Consider their relations to Christ's kingdom. His attention to them.

Friday.—The displeasure of the chief priests and scribes. Why was this? Lessons from it.

Saturday.—Christ's answer to their objections. Note this great truth. Consult Scriptural connections.

CLOSET PRAYER.

1. Have a stated time. 2. Be not hurried. 3. Lean hard on the promises.

GENERAL REQUEST:

That there may a universal revival of holiness.

REQUESTS IN WRITING:

New Jersey.—N—For a sister who is a great sufferer, to be relieved.

For a family in much trouble.

England.—For a backslidden brother.

WORK FOR JESUS.

Examine these Scriptures : John 10 : 32 ; Heb. 6 : 10 ; Isa. 26 : 12 ; Phil. 2 : 1s.

QUESTIONS : 1. Have you the working spirit? 2. What motive prompts you to good works? 3. Have you the working power? Acts 1 : 8.

FIELD EXERCISES FOR THE NEW YEAR.

1. Speak to some one person every day in reference to the soul's salvation.

2. Tell your experience often to your fellow Christians privately.

3. Relate the circumstances of your entire sanctification to your pastor, privately.

4. Make one social call, at least, weekly, on some Church member for spiritual conversation and pray before leaving.

GOSPEL ARROWS.

"FORGET NOT."—The Bible calls for a retentive memory concerning Divine things. Here is one: "But to do good, and to communicate, forget not." As we have freely received we are freely to give. And here is the highest incentive to these Christian exercises—"for with such sacrifices God is well pleased"—in His favor is life.

THE GUIDE PRAYER UNION.

Are all the readers of THE GUIDE enrolled as members of the "Prayer Union?" We trust so. Though your names may not be formally recorded—and yet it is good to have them recorded—we hope every one will join with us in prayer on the day designated, viz :

TUESDAY, JANUARY 12TH, 1892.

The object is to pray for the families represented in this Union, for a special blessing upon the Editors and Publishers of THE GUIDE, and that the magazine may be increasingly useful—also for the universal spread of Bible Holiness.

The Scripture for the day is the 116th Psalm, and the Hymn No. 740 in the Methodist Hymnal.

EDITORIAL BRIEFS.

NEW YEAR QUESTIONS:

- Is your spiritual sky without a cloud?
- Are you personally conscious of the indwelling of the Holy Ghost?
- Are you fully persuaded that you are entirely dead to the world?
- Are you certainly "risen with Christ" in newness of life? If so, what are the proofs?
- Are you certain that covetousness is dead, that you do not love money?

KEEP AT IT. That is, keep at the canvassing for new subscribers for THE GUIDE all this month. Show this number to your friends. Look at the covers and note the liberal offers of premiums.

—OUR PORTRAIT. We are quite sure that our readers will be pleased to see the portrait of Bishop Mallalieu as an embellishment to this number. The good bishop is putting all his energies into the service of God and His Church. He believes in *Revival Conferences*. Pray for him.

—A SPLENDID OFFER. As we have now a controlling interest in *The Christian Standard* Philadelphia, as stated elsewhere, we are able to offer THE GUIDE and *The Christian Standard* together for two dollars, postage included. Thus our readers can have this magazine monthly, and *The Standard*, a weekly paper, two live periodicals, non-controversial and undenominational, on the straight line of holiness, for this small sum. The usual price of the two is \$2.50.

—THAT STIRRING TRACT. Let our readers keep in mind our new tract, "ROBBING GOD," a sermon by Rev. Wallace MacMullen, preached at Ocean Grove last summer. It is worth reading and circulating. Price, 3 cents each, or 30 cents a dozen. You cannot do better than to get a dozen and give them away.

—CHEERING PROSPECTS. We have some good things in store for the readers of THE GUIDE this year. We are calculating to make it better than ever. Do not think because we have entered into more intimate relations with the work in Philadelphia that we shall slack our hands in New York. No! God is with us, putting new power upon us—physically, intellectually and spiritually. Glory to His name! We renewed our youth amid the grand corn-fields of Iowa, last fall.

—AN ANNIVERSARY. The National Publishing Association, of Philadelphia, will celebrate its anniversary in February. Look out for it. A grand occasion expected. Rev. J. E. Searles was re-elected president at the annual meeting.

—MAKE SURE OF IT. Begin the year by possessing "FOUR PEARLS"—you will be rich. Carry in your pocket wherever you go a copy of our charming little book, "FOUR PEARLS." You will find there, Precept, Promise, Prayer, Praise, for each day. Only 15 cents each.

—A BUSY WORKER. Miss Julia Colman, 47 Bible House, one of our neighbors, is a great worker for Jesus. She supplies all the Gospel Temperance workers with the best sort of literature on that line. Write her.

—OUR ASSOCIATES, Rev. E. I. D. Pepper, and Rev. John Thompson, have entered into the work of the NATIONAL PUBLISHING HOUSE, Philadelphia, under the new arrangement, with holy zeal. They expect to send out streams of light and fire over the country. Write to Rev. E. I. D. Pepper, Publisher, for a copy of the handsome Christmas number of the "Christian Standard," with a cover, or for the January number, or, to this office.

—"GLORIOUS THINGS!" Yes, "Glorious things," it is written, are spoken of thee, O city of God." No time to get discouraged. God is marching on. Holiness is marching on. The redeemed of the Lord will take the country. Hold up your heads, ye saints!

—OLD AND NEW. Our young friend and brother D. F. McLean, Cooper Union, has a large collection of rare, old books, and a plentiful supply of new books. Write him.

—MUSIC, MUSIC. If you want a copy of that grand Holiness Song Book, Glad Hallelujahs, get it at holiday price, 25 cents. Reduced from 35, until Feb. 1st. Order here.

—REV. W. G. BROWNING has, since his return from Colorado, re-opened the Meeting for Holiness in the Janes M. E. Church, corner of Reid Avenue and Monroe Street, Brooklyn, on Wednesday afternoon at 2.30.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Macon, Ga.* Evangelist D. Tasker reports two score converted.

—*Durand, Wis.* The most powerful revival ever known here said to be progressing.

—*Long Branch, N. J.* Bro. G. L. Barker has had a meeting of "mighty victory."

—*Viroqua, Wis.*—Bro. J. B. Shaw, evangelist, reports 87 converted, and shouts Hallelujah!

—*Moorestown, N. J.* D. E. Lyon, evangelist, has been working here—town moved as not for years.

—*Carndon, Ky.* Bro. W. B. Godbey says: The Holiness Convention lately held there was "glorious."

—*Presbyterian Growth.* In New England, in ten years, an increase of membership from 2,687 to 5,719.

—*Waltham, Mass.* Bro. Joseph H. Smith reports a meeting that "opened, progressed, and culminated in glory."

—*Kansas City, Mo.* A great revival in the M. E. Church, South, under the labors of the Rev. Thos. G. Whitten.

—*Keene, N. H.* A glorious Sabbath reported at Bro. Sprague's Mission. In the evening, the altar full of seekers of purity.

—*Willow Junction, Iowa.* Bro. Aura Smith has been having victory. Eighteen converted and a number sanctified in one night.

—*Haverhill, Mass.* At a Holiness Convention recently held, great power. On Sabbath 25 or 30 seekers at the altar in the evening.

—*Wymore, Neb.* Bros. Hoopingarner and Underwood working. A great revival reported as sweeping over the city like a storm.

—*Oskaloosa, Iowa.* Bro. G. A. McLaughlin held a meeting of fifteen days here. Many solid people sanctified and a dozen converted.

—*New London, Conn.* Bro. I. T. Johnson, evangelist, has been working. Altar crowded every night with penitents; a number sanctified.

—*Troy, N. Y.* Bro. Jno. H. Coon, evangelist has had a successful meeting in the Levings M. E. Church. Sinners converted and believers sanctified.

—*Minneapolis, Minn.* Sisters Elizabeth M. Boyd and Downey have held special services in Franklin Avenue Church. Victory declared on the Lord's side.

—*Bridgeton, N. J., Trinity Church.* Evangelist T. D. Ogle, Jr., working. Members of the Church by the score sanctified—many converted—twenty-four on one Sabbath.

FROM THE FOREIGN FIELD.

—*Persia.* Two physicians support their families by their profession, and go out to do evangelistic work.

—*Palestine.* The Medical Mission at Gaza, in the Holy Land, is successful under Dr. Elliott. In the schools, 400 pupils.

—*Italy.* Bishop Walden says of the little societies in this land, "They have a significance as moral centers, if we look ahead."

—*Egypt.*—The United Presbyterian Mission in Egypt and Syria is doing a good work. Boys are being gathered into the schools who will be efficient missionaries.

—*Madagascar.* The London Missionary Society has published a review of ten years' work in Madagascar, showing that Christianity is exerting its reformatory and transforming power.

—*Japan.* Bro. Worden, writing to Dr. Leonard, says, "The evidences of a true heart experience of Divine life by some of the Japanese Christians gives me the greatest grounds of hope for the advance of Christianity. God wants a pure and consecrated Church."

—*India.*—The work in our M. E. Missions in North India is making grand progress—more than a thousand a month being baptized.

—Rev. E. S. Busby reports 343 converts baptized in Meerut Circuit in three months.

—Bishop Thoburn has arranged for the transfer of the Swedish Mission at Narsinghpur to the Missionary Society of the M. E. Church.

Revs. D. D. Moore and B. H. Balderston, of the Malaysea Mission, have made a good beginning in the City of Penang. Upwards of 30 boys attend the day-school.

—*Africa.* To lead a soul to Christ is an honor for which any one may be deeply grateful; but when that soul is an African king, such an honor is great indeed. One of our missionaries was favored in this way, and a whole kingdom is thus opened to the Gospel.

—The *African News* says (Bishop Taylor's organ): Glorious news all along the line, and it must be reinforced by a score of missionaries within three months.

—Bishop Taylor writes, after his mishap at Rotterdam, "I am in splendid health; never knew before the natural pleasure of living."

—*China—Foochow.* A missionary went to see a sick woman to point her to Jesus, and while there the man of the house said:

"I fully believe in your God." This teacher answered: "How can you say so when here stand your idols, your censer and tablets? If you believe in the Christian's God you have no further use for these." The man repeated more earnestly: "But I do truly believe that your God is the Lord, and beside him there is no other." And all idols and heathen emblems were removed then and there.

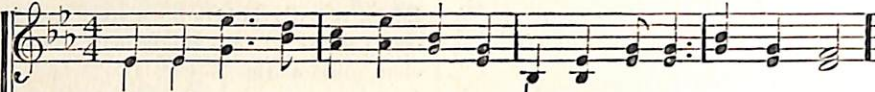
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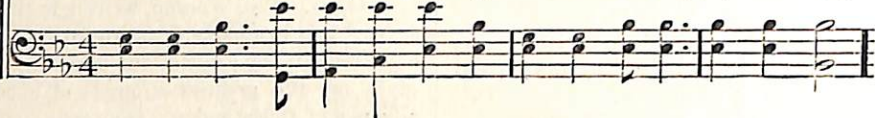

Resting by and by.

Rev. W. E. PENN.

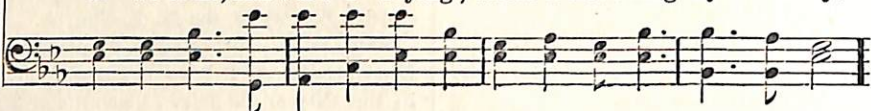
CHAS. EDW. POLLOCK.




1. Christians, are you growing weary? There'll be resting by and by;
 2. Have you man - y hours of anguish? There'll be resting by and by,
 3. Cheer up, then, no long - er fearing, There'll be resting by and by,
 4. Let us work, and keep on praying, There'll be resting by and by;

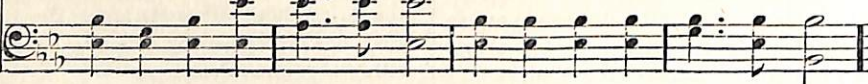
Is your pathway dark and dreary? There'll be resting by and by.
 Where your souls will no more languish; There'll be resting by and by.
 When you see our Lord's appearing; There'll be resting by and by.
 If we come, His word o - beying; There'll be resting by and by.



REFRAIN.



There'll be resting by and by, There'll be resting by and by,

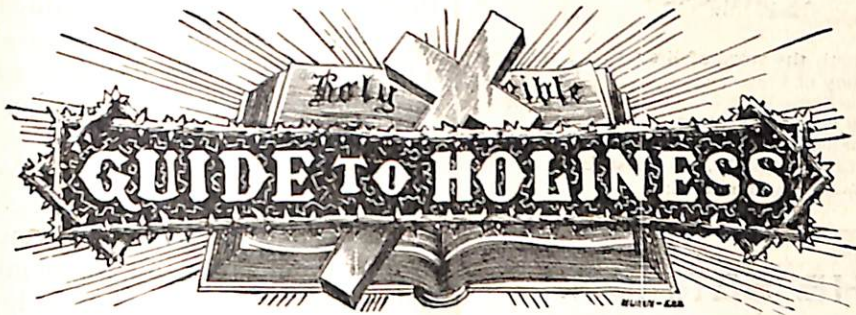



When the toils of life are o - ver, There'll be resting by and by.



From "Harvest Bells," by par.

From "Radiant Songs," John J. Hood, Philadelphia, Pa. Price, 35 Cents.



FEBRUARY, 1892.

THE VOICE OF PROPHECY.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8: 22.

THIS is the voice of Jeremiah, who has been styled "the weeping prophet." It is a sorrowful voice, a voice of lamentation. It was for "the hurt of the daughter of his people" that he mourned—they were a sinful people—and they were wounded sorely.

Was there no remedy for a sick and dying nation? There was indeed balm in Gilead which had virtue to heal physical disease, but it could not eradicate the disease of sin.

Was the case then utterly hopeless? No! To the inquiry, "Is there no balm in Gilead?" as Matthew Henry says, we may reply, "Yes, certainly there was; God was able to help and to heal them; there was a sufficiency in Him to redress all their grievances. Gilead was a place in their own land, not far off. They had among themselves God's law and His prophets, with the help of which they might have been brought to repentance, and their ruin might have been prevented.

Signs of imperfect spiritual health appear now among God's spiritual Israel. We need not enumerate them—they are

many and deadly. Why is it? Is there no healing balm, no physician? Surely there is. The Great Physician is near—Jesus is His name—in Him is infinite virtue. His blood can wash out the dismal stains of sin and send the healthful life-currents through every vein.

Why then is there not entire healthfulness in all the borders of Zion? Why is there not universal recovery from the dreadful malady of sin? Simply, and only, because the people prefer sickness to health, death to life. Strange that this should be the case. It might reasonably be supposed that those who had tasted of the good word of God and felt the power of the world to come, would be eager to have entire moral soundness and spiritual health. But, alas! too many remain satisfied with what they have received in justification, and lose even that. This is indeed deplorable, and a great injury to the cause of Christ. Real specimens of the ability of Jesus to save to the uttermost are in demand, to show forth His praise. O, ye who are still wounded and bruised, hasten to the kind and skilful Physician and be entirely healed that you may praise Him.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

WHAT IS THE WILL OF GOD?

BY REV. J. A. WOOD.

TEXT.—I. Thess. 4 : 3.—“For this is the will of God even your sanctification.”



OWHERE you will in this country, and you will find great interest upon the subject of Christian Holiness. I is the great interest in the Church and in the land to-day, and God is advancing it in many ways. He has lifted His mighty arm and taken away the great curse of American Slavery, which but a little while since was the great question in the Churches; and now the idea that most occupies the mind of the Church is holiness. The great felt want of the Church everywhere is greater aggressive power, and indeed with all sincere Christians we find that those who are walking nearest to Christ do most earnestly desire this power; for it is a mistake to suppose that those who have come very near to Jesus have reached a place where they can go no farther.

Wherever we present this subject, especially if we do it, as we always should, in the spirit of Christ, and with the power of the Holy Ghost, we find always an interest in it.

In just so far as a man has within him a tendency to sin, does the devil have an ally in his heart. Bishop Janes has well said that, “when the devil comes to a man who is but partially sanctified, he

finds some property, something that is his, there, and the man is disposed to sympathize with the temptation; but the heart that is fully sanctified is free from all inward inducement to sin.” If a man love God *with all his heart*, necessarily he must have a pure heart; but loving God *supremely* does *not necessarily* involve full salvation. I have often heard brethren say, “I love God supremely.” Most certainly you do, or you are an idolater; for a man must love God supremely, better than he loves any or all other beings or things, to be a Christian in even the lowest sense, but this is not necessarily a love which excludes all antagonistic feelings. I understand, however, that the term *holiness*, which has reference to moral purity of the heart in connection with entire devotion of the person and life to God, does involve perfect love to God and man; so that Wesley’s definition of this precious grace is the correct one. It is purity of motive, intention, and will, which conducts the whole heart to God.

REASONS FOR SEEKING.

I wish now to notice a few reasons or motives which I think should lead every one to seek this precious fulness, this entire sanctification, this gospel purity, and to seek it now.

One reason, and to me a very important one, is, that it will bring out in the believer’s heart the most satisfactory evidence of his justification. Do you know, brethren, that vast numbers of those whose names are upon our Church records are not clear in the light of justifying grace? Do you know that there are multitudes who have not “the witness of the Spirit?” Alas! How many live in a state of constant doubt and anxiety as to their justification! I have marked this, and you have not failed to observe it. If the faithful pastor presses this question personally upon the members of his flock, as to the present witness of the Spirit to the fact of justifica-

tion and adoption, he will find multitudes who will confess that they have it not. Now, I say that this grace will settle this question forever, so that you shall constantly know of your acceptance with God. Not that I would teach that there are degrees of justification, but at the same time the clearer light of personal purity will bring evidences to the believer's heart that will necessarily drive away his doubts. I have known many who were never fully clear in the light of justifying grace, till they had experienced the fulness there is in Jesus.

I would carefully guard against under-rating the great work of regeneration, for I believe that if the standard of justification were held more prominently and clearly before the people, we should find less difficulty in bringing the Church up to the idea and experience of entire sanctification. Those who have, as Wesley suggests, been in the lazy beaten track, those are they who most disparage sanctification; but show me a man who is anxious to do all his duty and to fulfil all the good pleasure of God, and I will show you a man who is in sympathy with salvation to its fullest extent.

And how blessed is this experience, to be able to grasp all this, to be where he knows constantly that he is a child of God; to have a clear assurance that God is indeed his Father; and to be able to cry out with perfect confidence, "My Lord and my God!"—I am inclined to the opinion that I should preach this subject less, and have need to preach it less, if the Church of God were more generally in the clear light of justification. I believe that many have justification restored in seeking for purity, for the reason that they have before refused to seek for purity. God requires the Christian to have a pure heart; and if he measures his steps wilfully back into the wilderness, he must suffer loss, and and he may have God's favor restored when he is seeking purity. But if a man is in doubt whether he is backslidden or

not, let him first seek the evidence of God's favor, and then not rest till he is fully sanctified.

ANTIDOTE FOR BACKSLIDING.

Another reason for seeking this, and which is nearly related to what has gone before, is that it is the surest protection against backsliding. Though the possibility still remains, yet sacred and ecclesiastical history conspire with experience to declare that few who enter this grace, really and fully, ever apostatize. Peter was weak as a child, and cowed before his enemies till he received this baptism, but after that he lived a hero and died a martyr. And so it was with the "one hundred and twenty," and so it has been with thousands; this glorious grace has nerved them to withstand manfully the assaults of all foes, and having done all, to stand.

RELIANCE.

I remark again, that this grace will enable you to rely upon the atonement of Christ with a steadiness and a completeness of confidence that nothing can disturb. How often have you occasion to lament the weakness of your faith in and love toward the Lord Jesus Christ? "Let me say to you that the point where your soul enters into this precious rest, you will find a confidence and trust that nothing can disturb. You will be enabled to rest upon the atonement of Jesus with such a consciousness of its preciousness and power as no influence can disturb or remove from your breast. Hence, the erroneous notion of some that Christian purity excludes the necessity of constant reliance on the atonement. It is the direct reverse of this. No man sees his need of the atonement more clearly than the man whose heart is thoroughly washed in the blood of Jesus Christ. No man feels the merits of Christ's atoning blood so constantly as that man whose heart is washed in the blood of Christ. Fletcher said, "To suppose that Christian purity excludes

the need of the atonement is not less absurd than to suppose that the perfection of navigation excludes the need of the ocean as a great reservoir of water." Let your hearts be cleansed in the blood of Jesus and you will know the sweetness of living a life of faith on the Son of God. There is a vast difference between the faith that a man exercises while under the influence of sin and that which he exercises after grace has pressed out every unholy element from his heart.

And then Christian purity reveals Christ more fully to the heart. How often the believer looks away sorrowing and saddened with the thought that he experiences so little of the preciousness of Jesus! You read that He is the chief among ten thousand and the altogether lovely; that in Him dwelleth all the fullness of the Godhead bodily; that He is the brightness of the Father's glory and the express image of His person; that He is the Rose of Sharon and the Lily of the valley; and you chide yourself that you cannot feel it with the intensity you desire. My brothers, there is a standing point from which you can see the King in His beauty, and whence He burns into your very soul the conviction of His excellency. This perfect purity of heart brings Christ so near you that you are constantly conscious of His presence and smile in your heart.

During the first ten years of my ministry I used to sit and weep in sorrow over the depressing consciousness of a Saviour at a distance; I felt, as every true minister must feel, the need of a present Christ; and years ago, before some fifty ministers of the Wyoming Conference, the blessed Jesus let His grace come in a stream from heaven upon me, that so filled my soul that for three hours I was conscious of nothing but that Jesus had me and that the heaven of heavens was streaming through my full soul. Since that day I have realized a new experience of the presence of Christ, and everything in the light of

my justification has been wonderfully intensified, and I have experienced and do constantly experience the meaning of perfect love in a pure heart.

GROWTH IN GRACE.

Another reason why you should seek this precious grace is that it will wonderfully minister to your growth in grace. You wish to be a faithful Christian, to climb the hill of Zion, to reach the highest summit of Christian experience. Get Christian purity and you will realize the most steady and rapid growth in grace possible this side of glory.

But, you ask, "When a man's heart is cleansed is not this the climax?" There never was a more pernicious error than that which teaches that there must be ten, twenty or thirty years intervening between partial and entire sanctification, and that when this is reached there is an end of growth. What God wants is to have your heart cleansed *now*, and then to have you realize a rapid growth in grace through the entire period of your probation. Holiness is moral and spiritual health, and just fits a man to grow most rapidly. Come to Christ at once and obtain this purity of heart, and your growth in grace and knowledge will be unsurpassed, nay, unequaled in all your previous experience.

But, says one, "I do not know about this leaping into the experience of ten years in a single hour or moment." No more do I. Do not, I beseech you, confound Christian purity with Christian maturity, for they are distinct though related. We do not teach that a man may become a mature Christian in a moment; but we do teach that he may become a pure Christian at once, in an instant. And that will give him a chance to become mature; for the great reason why we have so few mature Christians, is, I apprehend, that there are no more pure Christians in the Church. Come, then, now, to Jesus, and experience what is the privilege of every believer—have your heart cleansed from all sin.

SALVATION IN HOLY SONG.

"Saviour, I long to testify
 The fulness of Thy saving grace;
 O may Thy power the blood apply,
 Which bought for me the sacred peace.

—Charles Wesley.

These soul longings are produced by the Holy Spirit. They ask for a definite experience—"The fulness of saving grace." They recognize distinctly the saving power—the power of the blood of atonement applied to the heart. This is the purchase price of "sacred peace"—the peace of God shed abroad within us abundantly by the Holy Ghost. Coming into this experience the natural effect is to testify of it. To do otherwise would dishonor our Saviour.

THE OUTER LIFE OF
HOLINESS.

BY DOUGAN CLARK, M.D.

FIFTH PAPER.



As the outward walk of the holy man or woman is a walk of faith, it follows that it is characterized by the complete subjection—amounting in one sense to the *extinction*—of *desire*. The life of the unsaved is emphatically a life of desire. They are continually and restlessly running to and fro in search of some real or imaginary object which they suppose will gratify their ever active desires. They wrongly think that happiness consists in the gratification of their desires. But this is only true when the desires have God for their central object—not while they are fixed upon any thing short of God.

It is not only true of the unregenerate but of many Christians as well that they are full of desires, and that these desires often terminate in created objects, and not in the ever-living uncreated One. Their desires are strong while their faith is weak,—sometimes apparently their faith is weak just in proportion to the strength of their desires. They desire

temporal blessings for themselves or their families—wealth, fame, position, influence, pleasure, and the many things that worldly minded people are evermore pursuing in the vain search for happiness.

Desire fixes itself upon the seen and sensible—faith on the other hand attaches itself to the unseen and the spiritual. Desire clings to a variety of perishing objects, faith clings to the one eternal and imperishable object, even the Creator of all things. Now as the life of holiness advances in the heart of any believer, he experiences a change from the reign of desire to the reign of faith. He changes his allegiance from the one ruler to the other. It is not that he ceases from desire, in the absolute sense of the expression, but all his variable and restless desires all merged into the one overmastering and all-pervasive desire that God's will may be accomplished, and not his own, and then faith comes in its fullness to take possession of his universal being, and he rests in the joyous conviction that God's will is done, and in that will he himself finds a soul-satisfying answer to every desire and every prayer of his own. When faith rules within, and desire apart from God's desire has ceased, then the outer life will be sure to exhibit the results of the inward tranquility, by a quietness of manner, and a simplicity of spirit, which will be manifest to others, even if unnoticed by the subject of them himself.

The outer life of holiness seeks to be united to God and to His will as regards *knowledge as well as faith*. It does not seek to know everything, but only such things as God approves, and such things as He, by His providence, shows us that He is willing for us to know. The field of knowledge is so broad that no one can explore it all, or even any considerable fraction of it. We must make a selection of the things to be learned, and we need to ask God's direction and to obtain it in reference to what we shall know, not less certainly than in reference to what we

shall do. Never, perhaps, in the history of the world has there been such a rushing rather than running to and fro, and such an eager pursuit of knowledge as in the closing decade of the nineteenth century. The kindergarten, the common school, the academy, the college, the university, the technical and professional institutions, are all full of active and studious learners. Science is extending its domain as never before, and art is keeping pace with it. But are we not in danger of forgetting that all knowledge that ever has been, or ever shall be, exists and has existed from all eternity in the omniscient God? Only a little of it can any of His finite creatures obtain, and that only in the fragments. Is it not presumptuous to push our speculations into all the regions of nature, and all the hidden mysteries of metaphysics, and all the positive conclusions of logic and mathematics, and all the beautiful unity and diversity of philological questions of Biblical criticism and theological polemics—without ever asking God what branches of knowledge He would have us pursue? If the young man decides upon what shall be the business of his lifetime, does he not seek especially and primarily to learn those particular sciences or branches of knowledge, which converge upon that business or profession? And has not God a plan for every man? And does not He know what is best and right for each one of us to acquire? The holy man or woman therefore is not a person who expects or affects to know everything, but who seeks above all to know the true God, and Jesus Christ whom He hath sent, and the Holy Spirit who proceeds from both the Father and the Son, and the Holy Bible, which reveals the way of salvation—and then whatsoever else in the broad field of knowledge, God may show him or her, by His providence, or in any other manner, that it is a duty or a privilege to learn. It is infinitely better to know God and be ignorant of everything else,

than to know every thing else that a finite being can know, and be ignorant of God.

And if the outer life of holiness implies a union with God in faith and in knowledge—so that we shall believe what He tells us to believe, and know what He permits us to know, and what He approves, and nothing else, it is equally true that it implies a *union with God in love*. And so far as the outer life is concerned this love will exhibit itself particularly and prominently in the form of sympathy. The very etymology of the word expresses oneness of feeling, or oneness of suffering, a feeling together. It is plain that all true sympathy is founded upon love. If it be the genuine article, it means unselfishness. It means rejoicing with those who rejoice, and weeping with those that weep. It is the opposite of that feeling which is based upon inbred sin—and which causes so many people, both the saved and the unsaved, to be envious at the prosperity of another, and particularly so if that other be a rival or an enemy—and on the other hand to rejoice at the misfortunes and calamities and afflictions of others—particularly if they are not our friends. All such feelings arise from the life of self which is still vigorous in the heart. But when by the baptism with the Holy Ghost and fire, this self-life is destroyed, then we love our enemies, then we love our friends not less but even more than ever before, then we sympathize with the sick, with the suffering, with the afflicted, with the sorrowing, then to the extent of our ability we will strive to mitigate the woes, and to augment the joys of those with whom we are associated in the providence of God, without inquiring whether they love us or not, whether they are our friends or our enemies, or whether under like circumstances they would assist us, or the reverse.

The outer life of holiness exhibits a *will in subjection, and united to the will of God*. The sanctified believer does not

lose his will. Without a will he would not be a man. But it is a will that harmonizes with the infinite will of his Heavenly Father, and finds its highest liberty in choosing His volitions in place of its own. The holy man or woman will manifest continually to others that his or her will is trained to subjection. The law of habit here is of importance. In non-essential things—in things that have no moral character and do not involve the question of right and duty—it is well for the Christian believer to prefer others to himself—to seek what will please others rather than himself; and to thus discipline his will. Keep the will well bridled in your intercourse with men and it will be the easier to bring it and keep it in harmony with God. And the converse is equally true. The more you submit to God the more readily, in lawful things, you can submit to man.

CLASPED HANDS.—God's right hand and my right hand brought together. The secret of a happy life is to link the poor and needy *thee* unto a full and overflowing *I*. Clasp hands is the attitude of God and His saints, a picture of nearness and friendship, and tells of being brought into oneness with Himself; for, it is the very glory of the grace of God that he bringeth those that were far off nigh. There is a holding on on our part, but our right hand is inside God's, and His outside gives the strength to hold on. It would be poor comfort to know that our safety was only as we held on to God, for the fingers so often become benumbed with cold, and paralyzed with doubt and fear; but, it is God who does all the holding, upholding, the strengthening and the helping; and it is the hand of One Who is Jehovah, thy Redeemer, and the Holy One of Israel.—*Selected.*

WHY will you keep caring for what the world says? Try, O try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it. It is bliss. All this caring for what people say is pride. Hoist your flag, and abide by it. Roll your burden on Jesus, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. O, the comfort derived from this!

SALVATION IN HOLY SONG.

"Save me from pride—the plague expel,
Jesus, thine humble self impart:
O let thy mind within me dwell;
O give me lowliness of heart."

—Charles Wesley.

A prayer from the heart, surely. "Save me from pride—the plague expel." It proceeds from a heart illuminated by the Holy Spirit, and groaning under the ravages of the plague. This pride is a monster sin—black, devastating.

How is the plague to be stayed? By the law of substitution—that is the law of the kingdom of heaven—substituting His mind for the carnal mind—His lowliness of heart for our abominable pride. O, beloved, pray the prayer and get an answer, speedily.

"BESIDE THEE."

BY REV. JOHN PARKER.

COMFORT ye my people saith your God," I will try,—I thank the Father for the opportunity. Child of God you are plagued because you find your heart longing for something beside God. Not something sinful,—but supplementary. "If I had that, etc.—I should be contented." Would you? Well, would you not belittle your confidence and doubt your adoption because of this restless desire? Alas, we have all felt the same longing after the fatness of the foolish. "Beside thee,"—said the Psalmist—Ps. 73: 25. "My love for thee was divided and imperfect,—and my feet had well-nigh slipped,—I envied the prosperity of the wicked, I am ashamed of it now, my cup runneth over now, without the things I foolishly longed after; and I have no troublesome desires after supplementary pleasures or possessions. Heaven or earth contains nothing absolutely necessary to my fulness of joy but thee. Your temptation—my brother, was an old one,—the snare by which the vile serpent captured our mother Eve and opened the door for our poor world's calamity. She had God with all the best

possible environment a God of benevolence could make. Satan said—"Beside God you need" and—she fell. God's ancient people also fell into this subtle snare. "They lusted exceedingly in the wilderness, and He gave them their request, but sent leanness into their souls." Ps. 106: 14-15. "Beside God,—give us" and they said, and they got what they lusted after,—but what a price they paid, soul-leanness! It is upon them yet in every part of the civilized earth. If any special curse brands the poor Hebrew anywhere it is soul-leanness, the dominion and tyranny of materialism.

"Something beside God,—and then etc."—This is the almost universal craving of the visible Church to-day. It holds her in bondage to the world's good opinion. It prevents her intended liberty. It makes her profession and life a riddle and a jest in the eyes of the wicked, for they know her profession of supreme love for, and satisfaction with God; but they see her unrest for something besides Him. Hence her unspiritual life; her yielding disposition; the barter of her jewels for the baubles of earth; and hence, her diminished influence. She was intended to walk in white robes down here, with clean foot, and shining forehead;—the plighted bride of the Lamb—satisfied with her espousals, and looking with joyful hope for her marriage day, and the kingly banquet He will spread. But alas, her desire is for something "beside thee." Hence her concealment often of the blood-brand on her brow—as if ashamed of her belongings to Him; and her silence concerning the King in the presence of his enemies. Perhaps blushes and silence best befit her now, but she was intended for companionship with the King. Her testimony,—song, and ceaseless triumph,—the days of her recorded victories were the days of her separation and satisfaction with God. Every successful life immortalized by the Holy Spirit in the Sacred Book,—was a life of separation and satisfaction with God.

Should we have heard, even of Enoch or Abraham—Joseph or Moses; Job or Elijah; Jeremiah or Daniel; of John or Paul, if they had lived a mixed life toward God and something else?

God has not changed since He caused it to be written,—“Come out from among them and be ye separate—touch not the unclean and I will receive you.” Mark, it is the *unclean*, not as in our version the unclean thing,—but anything unclean or unholy, anything the soul craves as supplementary to God is unclean to you.

Do not hearken to the suggestion from the enemy that your desire for something besides God indicates the vastness of your soul's capacity, that while God is much, your soul-reach is much more—that God and something else is the only complement of your great need. It is not true—the suggestion, if it has come, was hissed to your heart by the enemy who betrayed your primal mother. No, No; the presumption is, that you have not yet given Him the key to your soul's occupancy and control. Let me remind you of His promise who waits to enter and satisfy all your life—"I will come in to him and sup with him and he with me," He will supply the feast up to the measure of a God, and you shall sup with Him. Such a banquet and such a guest is within your reach. "If a man love Me he will keep My words" obey Me and delight in My will, "and my Father will love him, and we will come unto him and make our abode with him, will tarry with him, share his trial and he shall share our bliss." Surely such a life needs no supplement "Beside Thee."

Two hundred years ago—the king of France yielded to the influence of his popish bishops and shut up in prison that eminent saint Madame Guyon. One of the charges they urged against her, as stated by the bishop, was, she believed and thought that she had lost all desire except for and in God. The bishop was the most eloquent man in France at that

time. He was the petted creature of a popish and sensual court. He knew no religion higher than his own; hence thought it dangerous to the Church to allow a woman to teach—that beside God, the soul need have no hungry or troublesome desires. So they shut her up with God in prison. After her release she wrote, "For a long time my soul has been entirely independent of every thing which is not God. While it recognizes the ties and charities and duties of life, it cannot be said in the strict sense of the terms to stand in need of any creature; and if it were alone in the world, in its present state, it would be infinitely content since it has ceased to find its happiness in any earthly attachments. I think I can say therefore that nothing but God has possession of my soul. Nothing but God occupies and fills it." How could she help singing, bird like,—amid such sunshine,

O thou by long experience tried,
Near whom no grief can long abide,
My Lord,—how full of sweet content
I pass my years of banishment,

While place we seek, or place we shun
The soul finds happiness in none;
But with a God to guide our way
'Tis equal joy to go or stay.

No frowns of men can hurtful prove
To souls on fire with heavenly love,
Though men and devils both condemn
No gloomy days arise to them.

Ah, then, to His embrace repair
My soul, thou art no stranger there;
There love divine shall be thy guard
And peace and safety thy reward.

Child of God, thy Lord and Saviour is very jealous concerning thee and thy love. He will not be either second or supplement. He asks the love of all thine heart. Not a love that shall unfit thee for the proper kind and quantity of business, or for thy duties relative and social of the best earthly life, but thy heart, thy mind, thy soul; thy best love is pre-empted by Him; shall He have it? thy soul needs no other satisfaction,

SALVATION IN HOLY SONG.

"Jesus, my life, Thyself apply;
Thy Holy Spirit breathe:
My vile affections crucify;
Conform me to thy death."

—Charles Wesley.

Carnal affections are "vile"—exceeding vile. They are not easily eradicated. Nothing will do but crucifixion. A living Christ breathed into the heart by the Holy Spirit, can alone do the work. But crucifixion is a painful death—it will make every fiber of the flesh quiver. Will you submit to this, dear reader? If you will, fulness of life in Christ will follow.

"THE COMING OF OUR LORD, AND OUR GATHERING TO- GETHER UNTO HIM.

BY REV. WM. REDDY, D. D.

II.

In continuing our reflections upon this deeply interesting subject, we remark:

GREAT and learned men have been perplexed and misled by the statement that "this generation shall not pass till *all be fulfilled*. (1st.) The "*all*" to be fulfilled relates to what he has just said as to the "*signs*" that should immediately herald His coming, and *not* to those things mentioned previous to the 27th verse.

The disciples then present, and hearing these words, were not expected to *personally* witness the advent signs, but they stood there as the representatives of the latter disciples; *Christians who would "be alive, and remain unto the coming of the Lord."* Thus St. Paul: "We which are alive and *remain* unto the coming of the Lord, &c. No one pretends that St. Paul contemplated himself and the living Christians as "*remaining unto the coming of the Lord.*" He speaks of "*things that were not as though they were.*"

In like manner our Lord speaks to the disciples as though they were personally

to remain unto the coming of our Lord, but most obviously he was speaking to all his subsequent followers, for he says, "What I say unto *you*, I say unto *all*, *watch*." "Watch, therefore, and pray always that ye may escape all those things that shall come to pass, and stand (not before the Roman conqueror, but) before the Son of man." "This generation" would, therefore, mean the generation which should witness the beginning of these latest predicted signs, should not pass till all those signs were fulfilled. When signs *begin* to come to pass, then lift up your heads, your redemption (see Rom. viii., 23) draweth nigh." All the signs which Jesus had enumerated, together with His personal visible coming, would occur within the limits of the time that should mark and follow their beginning. This interpretation obviates the embarrassments of the *figurative* theory, and is consistent with the scope and context of the whole discourse. Therefore, "Be ye always READY, for ye know not when the time is."

The Scriptures abound in highly wrought figures and symbolical representations in regard to prophetic events, especially as connected with the scenes of earth's history and of man's destiny.

It is believed that the fanciful and confused theories which have been constructed concerning these events, have resulted largely from a false method of interpretation. Instead of taking the plain, didactic, direct teaching of the sacred writers, as a key to interpret the *figurative* and the *symbolical*, the *symbolical* has been employed *first*, and a theory has been constructed based on these, and the plainer teachings have been *pressed* to sustain the symbolical interpretations.

There are plain, unmistakable Scriptures to which we should have recourse to gather the "mind of the Spirit" in regard to these prophetic events; and then await the unfolding of the *symbolical*. Our Lord will surely return from the "far country," and will "reckon with

His servants," and with them who "would not have this man (Jesus) to reign over them." "The coming of the Lord draweth nigh." And not one jot of all that has been predicted of events which are to precede His coming, will fail. But what of the *resurrection*? Of the *coming of the saints with Him*? What of the *destruction of this earth*, and the "passing away of the heavens?" of the day of judgment and of final awards? These are all predicted events. But in what relation do they stand to the personal coming of our Lord? His coming is spoken of as "*His day*," "*His times*," "*His appearances*," His "*revelation*"; as "the day of the Lord," and as "*the last day*." We therefore pause at this last reference—"the last day" to note: 1st, That His manifestation to power and glory is associated with the last day, and the resurrection of the righteous dead. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at *the last day*." John 6 : 44 and 54. And this "raising up," plainly relates to the *resurrection* of the *body* according to the general tenor of the Scriptures, e. g., "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall *rise first*." That is, before the living are changed and "caught up."

The rising of "the dead in Christ" is coincident with the descent of our Lord from heaven; and this is noted, as the "last day."

2d. The spirits of the departed saints which have been "with Christ," whose bodies have "slept in Jesus," will "*come with Him*." They have *been* with Him. See Phil. 1 : 23 ; II. Cor. 5 : 8. Also, as to their coming with Him, see, I. Thess. 4 : 14, 15 ; Col. 3 : 4. "When he shall appear then shall ye also appear with Him in glory."

3d. Concurrent with this coming and the coming of the saints with Him, and of the *re-union* of their raised bodies will

be the *change* of the *then living*, "in a moment, in the twinkling of an eye, at the last trump."

The living will undergo a "change," equivalent to death and a resurrection. They shall not all sleep" (die), but all shall be changed" from "corruption to incorruption," from all that was *mortal* to *immortality*. I Cor. 15 : 51, 52, 53,

Here, in plain and unfigurative language, we have an *order* or occurrence of events; "the last trump," the "descent" of our Lord with "the shout of the archangel"; the presence of those who have been "with Jesus," "the spirits of just men made perfect, Heb. 12 : 23; the "raising up of the righteous dead," whose bodies have "slept in Jesus"; and the change of the living, and of their being caught up with the risen dead, to meet the Lord in the air." I. Thess. 4 : 17. All concurrent, if not coincident.

TRAINING THE FAITH. *You must train the faith.* Is that possible? Yes : I will give you an instance. Richard Cecil one day went into a room where his little girl was, bright-eyed and happy as she could be. Somebody had just given her a box of very beautiful beads. The little child ran to her papa immediately to show this little gift. "They are very beautiful, my child," he said ; "but now, my dear, throw them behind the fire." The little girl looked for a moment. It was a great trial. "Now, I shall not compel you to do it ; I leave it to you : but you never knew papa to ask you to do a thing that was not kind to you. I cannot tell you why ; but, if you can trust me, do so." It cost a great effort : but the little child began in her own way to think, "Father has always been kind to me ; I suppose it is right." And she took the box, and, with a great effort, threw it behind the fire. The father said no more for some time. The next day, however, he presented her with something far more beautiful, and which she had long desired. "Now," said he, "my child, I did this to teach you to trust in that greater Father in heaven. Many a time in your life, he will require you to give up and to avoid what you cannot see the reasons for avoiding ; but, if you trust that Father as you have trusted me, you will always find it best." That was training the child's faith most effectually.—*Selected.*

SALVATION IN HOLY SONG.

"My soul breaks out in strong desire
The perfect bliss to prove ;
My longing heart is all on fire
To be dissolved in love." *Charles Wesley.*

Is that your New Year's experience? Have you such a strong desire that it is like a fire shut up in your bones? Is the object the perfect bliss of a Saviour's love? If so, we congratulate you. He has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." You are not far from the kingdom. A present faith will bring a present and full salvation—and your whole being shall be "dissolved in love."

OUR SEARCHLIGHT.

(A Bible reading given in the Young Woman's Christian Association Hall, New York.)

BY JENNIE FOWLER WILLING.

The searchlight displayed in a recent naval exhibition in New York Harbor, showed distinctly everything that was within reach of its rays.

What would we not give for a spiritual searchlight that would show us always "the good and the right way?" We are like Theseus in the Minotaur's labyrinth. We may think till our brain is numb, we cannot find our way out of our perplexities. Ariadne gave Theseus the clew and the sword. Our Father has given us a searchlight, a lamp to our feet, and the sword of the Spirit, which is the Word of God.

There are many reasons why we should give more attention to the Bible than to all other books.

I. *Bible study cultivates literary taste.*

Two infidels were talking about what book they would choose if they were on a desert island and could have but one.

One of them chose Shakespeare on account of the variety of his themes. The other said, "I do not believe the Bible, but I would take it above all others, because it is an endless book."

Emerson before his conversion to the Lord Jesus Christ, speaks of the Bible as the best specimen of vigorous English. Webster read it through every year to give force to his style. Ruskin attributed his taste in literature to the study of the Bible. Faber says, "All that is soft and pure, penitent and good, speaks to us forever out of the English Bible."

A young lady said to me once, "I read the Bible because it is my duty to do so; but, really, it is a bore." I commended her frankness; but not her taste or piety.

I was in the Vatican one day studying Raphael's *Transfiguration*, trying to see what makes it the greatest picture in the world. A couple of American girls passed me and I heard one of them, say, under her breath, "I don't care what they say: I don't see its greatness, and I'm not going to pretend that I do." Her ignorance was as frankly confessed as was that of the one who could not appreciate the Bible; but it was far less blameworthy. When salvation depends upon a given knowledge, it must be gained at all costs. Besides, one who neglects the Bible breaks a plain command of God.

II. *Bible study gives right principle.*

"Show me your company, and I will tell you who you are." Rather, "Show me your books, and I will grade your morals." A book has us to itself when we are off guard, armor laid aside. It gets at our very life. We cannot frown it down. We may fling it aside, but when we open it again it goes on calmly asserting its opinions. It weaves itself into the very tissue of our life.

God's Book teaches always and only what is right. It reveals Him who is holy. Knowledge of Him makes one hate the wrong, and love the right.

III. *Bible study gives temporal success.*

Gladstone commends Wesley's statesmanship and foresight. The great leader, cautioning his followers against future peril, tells them that though they are

poor now, the temperance and frugality prescribed by their religion will bring them competence and wealth. The honesty, industry, diligence and faith taught by the Bible, cannot fail to bring temporal prosperity. "Thy gentleness hath made me great." "All things are yours, for ye are Christ's, and Christ is God's."

IV. *Bible study enriches the spiritual life.*

It shows the way. It solves the problem. Aristotle said, "I was born in sin; I have lived in doubt; I die in uncertainty." Many a great soul has groaned in agony, "O, that I knew where I might find Him!" The Bible reveals Christ. He is the way. It gives God's assurance of our salvation. "The Spirit Himself beareth witness with our spirit that we are the children of God." Christ is on every page. If our eyes are open we can see Him, and be enriched by Him in all spiritual things.

Poor people are weak and ill from underfeeding. Christians are sometimes in the same case. Plenty of Bible study would bring lean and hungry souls up to spiritual health.

V. *How can we use our Searchlight?*

We must study the Bible every day. Not read a few verses, as a sort of charm when we are half asleep, as one might count his beads, or turn the crank of a praying mill. No; it must be studied, as we study mathematics, or telegraphy, or stenography, or music, or anything else that is worth knowing. At the very least fifteen minutes of every day must be given to the closest and most careful study of God's Book. If illness or any other exigency cuts off the study for any number of days, it must be made up, as soon as possible.

We spend nearly two hours at the table each day, feeding our bodies. Can we not give one eighth as much time to taking in food for the soul?

One year I studied German fifteen minutes a day. At the end of the twelve months I could read German with pass-

able accuracy. For years I have studied the Bible fifteen minutes a day. Besides that I have read it at family prayer, and for public teaching; yet I seem hardly to have touched the surface of its meaning.

In this study we have the rare privilege of consulting the Author. He knows what He means to teach. He is infinitely interested to have us learn the lesson. When Browning was called upon to explain one of his obscure passages, he replied, "Really, I've no idea I meant by that. Some Browning Club might be able to tell you." The Holy Spirit would carry the wonderful thought in His Book into every human soul, no matter how simple. The wayfaring man, though a fool, need not err therein.

We must study with a purpose to know the worst in our case, and to obey God's remedial directions to the letter. If we find that our right hand or eye causes us to fall into sin we must cast it from us.

If the Book commands us to be holy, we must take its command for a promise and set ourselves, in His strength, to obey. His light on our path will show us the way.

It will also make clear many a mystery of discipline. In Correggio's famous work in the dome of the cathedral of Parma the principal figures are surrounded by clouds. A close look shows that the clouds are the faces of angels. "Clouds and darkness are round about him; but justice and judgment are the habitation of his throne."

PEACE IN THE FAMILY.—Dr. Newton tells of an old couple that were known to have been constantly quarreling for many years. All at once the strife ceased. The village gossip called to inquire what had produced the change. She was told that they kept two Scripture bears in the house, and it was due to them. The one was "Bear ye one another's burdens;" the other, "Forbearing one another in love." Their names were *Bear* and *Forbear*. The explanation of it was, the old couple had become real, practical Christians.

LOVED SO WELL, AND LOVED SO LONG!

BY ANNA SHIPTON.

Master! Thou hast never failed me;
And when Satan's spite assailed me,
Broke my harp, and stilled my song:
As I fell in fear before Thee,
Sweet Thy whisper floated o'er me—
"Loved so well, and loved so long!"

Yea, before the ancient mountains
Rose above the depths and fountains,
Or God's earth foundations laid—
He had chosen me forever:
Will He fail me? Never, never!
He a covenant hath made.

In a desert land He sought me;
In His arms of love He brought me
To His everlasting fold.
Shall I fear His love is waning,
And rebel against His training?
He is faithful, as of old.

His the Arm that changed the current,
Stilled the devastating torrent;
And His mercies—who can tell?
Who can price my matchless treasure?
Who His loving kindness measure
Unto one He loves so well?

Long, ah, long before I knew Him,
When my steps were far astray.
Can His covenant be broken?
Shall I doubt one loving token,
Or distrust my Lord to-day?

Cold and dead each faint desire;
Yet, when glowed the furnace fire,
He was seen the flames among:
Scorners mock, and fools may wonder;
Fire nor flood can part asunder,
From the loved one, "loved so long."

Sharp the thorns that rise around me;
But the love that sought and found me,
Stills the sigh and wakes the song:
Can He fail me? Never, never!
I am His, and His for ever:
Loved so well, and loved so long.

FRUITS OF GRACE.—Plutarch asks how it is that the fig tree, whose root, stem, branches and trees are so extremely bitter, should bear such sweet and pleasant fruit. It may also be asked how the sweet fruits of the Spirit can grow on the bitter stock of Nature. Not otherwise, but by faith and repentance being grafted into the stock of Christ Jesus.—*Spencer*.

SALVATION IN HOLY SONG.

"But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power."

—Charles Wesley.

This is one of Mrs. Palmer's favorite verses. She often makes use of it in the Tuesday meeting. How many, struggling with inbred sin, have asked that question, "Is it possible that I, I, so frail, so weak, so singularly constituted, so unfavorably environed—I, live and sin no more? *Is it possible?*"

Yes, blessed be God it is possible, gloriously possible. Faith is the victorious weapon—it brings the power—power to cast out sin and to bring in everlasting righteousness.

THE LORD LEADETH ME.

BY MRS. M. D. WELLCOME.

IT IS SO delightful to know that the Lord leadeth us, and though it may not always be in green pastures and by the side of still waters, yet we know that it will be by a right way and the very best way for us. Jesus directly after He was baptized with the Holy Spirit, was led by Him into the wilderness, where He was with the wild beasts and for forty days tempted of the devil. In what way He was tempted during those forty days we know not as we only have the record of those specific temptations which came to Him after those days of fasting, after which He hungered. We are told that Christ "suffered, being tempted," and that "in all points He was tempted like as we are." It was not until after the devil left him "for a season" that the "angels came and ministered unto Him."

Many have the idea that after they enter upon the higher life of entire sanctification, to which the baptism of the Spirit is introductory, they will henceforth soar far above all earthly trials and live continually in the glory of heaven. They see such manifestations of joy on the part of the workers at Camp

Meetings and Holiness Conventions, and hear such shouts of victory all along the line, that they imagine life is thus ever exultant with the sanctified, and they covet the same experience. Such had better read the life of our Saviour from a different standpoint, and remember His words, "The servant is not above his Lord. If they have persecuted me they will also persecute you." "He was a Man of sorrows and acquainted with grief." "If we suffer with Him we shall also reign with Him." To some dear ones it is given to know, in a high degree, the "fellowship of His sufferings"; to drink of His bitter cup, and to be baptized with His baptism. "Whom the Lord loveth He chasteneth. No chastening for the present seemeth joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Often the consecrated one would falter by reason of the severity of the trials, did they not hear the exhortations, "Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you (quite out of the ordinary experience of sanctified souls); but rejoice, inasmuch as ye are partakers of Christ's sufferings. * * * If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part He is evil spoken of, but on your part He is glorified." Shall we not, therefore, willingly, cheerfully accept this part of the Christian's legacy, that God by us may be glorified?

This is a side of the Christian's experience rarely presented at our general gatherings, and the phase represented is often misleading, so that not unfrequently the individual who enters upon the way of holiness expecting to live thenceforth on the Mount of Transfiguration, is

only perplexed when, like our Saviour, he is led into a wilderness to endure a sore conflict with Satan, for the trial of his faith and consecration. Alone he suffers but if, though deprived of all joy and all inward comforts, without any conscious realization of the divine presence; empty and barren it may be; he, by naked faith holds fast to the premises irrespective of feeling; daring to claim the reality of the work wrought, without sensible emotion—reckoning himself on the altar that sanctifieth the gift; dead indeed unto sin and alive unto God through Jesus Christ, His heart consents not to the temptations thrust upon him. They must needs enter into his thoughts in order to be perceived, and affect his inward consciousness painfully, or they would not produce “heaviness” and suffering. These trials of our faith, we are assured, are more precious than that of the gold which is tried in the fire.

Well does the writer know about these fiery tests for weeks endured until it seemed as though faith could not longer cling to the promise alone, without some sensible token of the divine approval. Then would come the glorious deliverance from the conflict; faith had overcome; angels ministered, Jesus smiled. Her soul feasted on heavenly manna, and though, during the trial, she had felt as though robbed of all grace and receding from the point in view, now the pilgrim found herself much farther advanced on the way of holiness than before.

Dear ones, hold fast your shield of faith always; with it every fiery dart of the enemy shall be turned aside. Led by the Holy Spirit, with which you have been baptized, into the wilderness to be tempted of the devil, do not faint nor fear, for the Lord is with you to help you, and to make a way for your escape, though you perceive Him not.

When other graces are tried and your consecration tested on the point of reputation, be not troubled by reason of the

reproach, nor struggle to free yourself. Who is he that can harm you if the Lord be for you? The mud thrown upon your white robe by malicious hands will not be imputed to you. Remember the words, “The reproaches of them that reproached thee, fell on me.” How little do those who unjustly persecute and falsely accuse the saints of the Lord regard His saying, “Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.” Leave your cause with Him who judgeth righteously, and He will avenge you in due time.

THOU COMEST FIRST.

“My Soul Thirsteth for God.”

BY ALICE G. HOWARD.

Of all the love the world contains,
The hearts for which I thirst,
Greater my sacred love for Thee,
O Lord, Thou comest first!

Of all the words of tenderness,
The thoughts for which I thirst,
No word can take the place of Thine,
O Lord, Thou comest first!

Of all the strength I so admire,
The power for which I thirst,
Safe in Thine everlasting arms,
O Lord, Thou comest first!

Of all the joys that fill my soul,
The smiles for which I thirst,
Far sweeter is Thy peace divine,
O Lord, Thou comest first!

Of all the sorrows I have known.
Through life's long fevered thirst,
What sorrow has approached to Thine?
O Lord, Thou comest first!

Many things happen that we cannot understand, but if we love God we have the right to believe that He is in all of them; and just as we have that belief it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank Him for when we get to heaven.

—Selected.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psalms 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. Isa. LIII., 1-12. January 31.

THE SUFFERING SAVIOUR.

VERSE 1. *Who hath believed our report?* Unbelief is still the usual response that God's preachers, whether among clergy or laity, meet with. It is not because good evidence is lacking, but because men refuse to have God in their knowledge and, being blinded by their sins, deem their own way better than His. We must continue to bear testimony, whether men will hear or forbear.

3. *Despised and rejected.* "Christ leads us through no darker rooms than He went through before." We may think it hard sometimes when we are made to suffer for the truth, having committed no fault, but it is precisely in this way that we prove our likeness to the Saviour, and precisely at such times that by showing patience we win acceptance with God. I. Peter 2: 20. *Man of Sorrows.* Yes, but we should not forget that Jesus was in such close communion with the Father that His joy was constant and exceeding great, and He prays that this, His joy, may be with His disciples. "Sorrowful, yet always rejoicing."

4. *Borne our griefs.* Whose griefs have we borne? Though we are not appointed to make atonement, we may surely imitate the Master in His great sympathy, and may lessen the griefs of others in many ways.

6. *His own way.* All people by nature want their own way. There is no more fruitful source of trouble and iniquity. When we get our eyes open to see that our way is ruin and God's way is always better we shall

make in every case His way and will our own and be at peace.

7. *He opened not His mouth.* Very often, as when provoked, insulted and abused, silence is golden. On other occasions, as when our loyalty to Christ is challenged or an opportunity is afforded to give testimony to the truth, silence is guilt. Great wisdom is needed to direct, and that wisdom God will liberally supply if we rightly seek it.

10. *It pleased the Lord to bruise Him.* Not that Jehovah took delight in the sufferings of His Son, but it seemed good to Him, for wise reasons and the good that would ensue, that He should be thus afflicted. Even so it is with all our sufferings. The Lord does not willingly afflict, and yet no affliction comes to us except He wills it.

11. *He shall be satisfied.* Just as the blessed fruits resulting from His suffering amply repaid him for them all, so will it be in the end with all our suffering; we shall be satisfied that there were none too many, that we could not have spared a single drop in the cup which a Father's hand pressed to our lips.

Lesson VI. Isa. LV., 1-13. February 7.

THE GRACIOUS CALL.

VERSE 1. *Every one that thirsteth.* If men really did thirst after God and righteousness, and conformity to the divine will, they would certainly come to the only One, from whom such things are gained. They have an undefined feeling of general dissatisfaction, but hardly know just what is the matter with them, nor do they fully realize that the cure is possible. We must reveal it to them.

3. *Hear and live.* The opposite is to disobey and die. And all along the pathway of Christian progress we grow strong in proportion as we closely attend to all the precepts of the Lord, keeping still that we may hearken, and then, when the word comes, leaping to obey.

5. *Thou shalt call a nation.* Yes, Christ is calling to many nations now, and all who are loyal to the Master will heartily join in the call and send it out over land and sea. No true Christian can be without interest and active participation in the great work of summoning the peoples of the earth to Jesus.

6. *Call while He is near.* This plainly implies that the time will come when God will not be near, which is of course only another way of saying that men who abuse

God's mercy eventually reach a condition in which they are unable to realize that this mercy can possibly be for them. The change is not in God but in their ability to grasp His promises or conceive them as available.

8. *Your ways and my ways.* Holiness has been defined as an intense desire not to have our own way, which is another way of saying that it implies an intense desire of walking wholly in God's way and having God's will done. When we have no thought or wish or plan divergent from God's, when there is absolute harmony at all points between Him and us, we have indeed reached perfection.

11. *My word shall not return unto Me void.* God's truth whenever spoken must do execution. The harvest may not be till after many days, but it will surely come. The word of prophecy has been fulfilled. So shall the word of promise be, and also the word of judgment.

Lesson VII. Jer. XXXI., 27-57. February 14.

THE NEW COVENANT.

VERSE 31. *A new Covenant.* This is the dispensation under which we live. What has God covenanted to do for us? And what have we covenanted to do for God? How far are we keeping our part of the covenant? God will certainly keep his part. It is a pity that we have got into the way of calling the book which records our promises and privileges under this arrangement the New Testament instead of the New Covenant.

33. *In their heart will I write My law.* One difference between the old covenant and the new is that then it was blessing as the result of obedience and now it is obedience as the result of blessing; that is, we are given a heart which loves the law, and so its observance is made easy. He who finds the yoke hard and the burden heavy is not carrying it in the right way, has not fallen in love with Jesus, and certainly is not fully surrendered to His gracious will.

34. *All shall know Me.* This declaration of the prophet is only partially fulfilled as yet. Let us do our utmost to hasten the time when it shall be literally true.

37. *If heaven above can be measured.* God's word, God's truth and God's love will never fail, and whenever we look at the face of the earth or sky we may gather new assurance, for the Creator of these things calls them to bear witness to the greatness of His power and the stability of His government.

This verse suggests, and perhaps originally suggested, the following quaint but expressive lines:

"Could we with ink the ocean fill,
Were the whole world of parchment made,
Were every single stick a quill,
Were every man a scribe by trade;
To write the love of God alone,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

Lesson VIII. Jer. XXXVI., 19-31. February 21.

JEHOIAKIM'S WICKEDNESS.

VERSE 24. *They were not afraid.* This recklessness of sinners in the face of God's power, when they have exposed themselves to it by disregarding and defying His law, is not true courage but supremest folly. Not to be afraid when there is occasion is as foolish and unmanly as to be afraid when there is no occasion. There is a fear which perfect love does not cast out, a fear which means reverence for God and watchfulness to keep from offending against Him.

26. *The Lord hid them.* We are immortal till our work is done. God is abundantly able to protect us in the hour of danger. No one can lay hand upon us except according to His word. We have every assurance of safety in the performance of duty, and hence we have no excuse for regarding the face of man.

28. *Write another roll.* What did the king make by burning the former? Here was another to bear witness against him. So it is with all men's attempts to set themselves against God and suppress His truth or silence His messengers.

31. *I will punish.* This is as true to-day as then, and men must be made to understand it, though it is ever an ungracious task to declare this side of the message. But the warning must be uttered, in faithfulness and love, or else, when the destruction comes, guilt will rest upon the watchman who was silent.

Five classes of hearers are mentioned in this chapter: the prophet, who heard and obeyed; the people, who were unaffected and heedless; Micaiah, who was deeply moved and sought to prevent the king's profanity; the princes, who showed some reverence for God, but eventually bowed to the evil, and the king who foolishly thought by destroying the writing to escape the judgment foretold. To which class do we belong?

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR FEBRUARY.

"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Matt. 25 : 40.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

IN SIMON'S HOUSE.

"Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

"There they made Him a supper; and Martha served; but Lazarus was one of them that sat at the table with Him.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the odor of the ointment."

John 12 : 1-2-3.

JESUS was on his last sad journey to Jerusalem. It was nearing evening time on Friday, when at sunset the Sabbath would begin, that He came to Bethany. Quietly He passes the Sabbath—therefore He would not unnecessarily travel on the holy day. He must needs enter the temple on the 10th of Nisan, the day on which the Paschal lambs were taken into Jerusalem, to be kept unto the 14th of the month according to the command. So Jesus, our Passover, tarried over the Sabbath among the friends at Bethany, and as the sunset faded in the west, the Sabbath being ended, they made Him a supper in Simon's house.

The Saviour, whose mind must have been pre-occupied with thoughts of the coming Gethsemane, of Calvary and the open tomb, gently received their loving attentions, and sat at meat. Lazarus, who had been raised from the dead, was there, and Martha served. We

have different gifts. Life's burdens are continually softened and lightened by the diligent faithful Marthas who with loving care watch over our comfort. And Mary also was there. She who had sat at Jesus' feet, ever teaching the important lesson, that,

"The Master does not ask such busy service,
As leaves no time for waiting at His feet."

And as they sat at meat Mary took spikenard most costly and poured it on His head so lavishly that the whole house was filled with the perfume. Jesus sweetly received the refreshing and fragrant oblation, but some murmured at the young Jewish woman, saying, "To what purpose is this waste?"

Had Mary answered she would have said "Because I love Him so." It was spontaneous—so glad to give. She broke the alabaster box. Her love would not be stinted. Did He not take that long and dangerous journey when Lazarus was dead? And then she remembered the open tomb and the tears He shed. Was aught she asked too precious? On his head falls the costly perfume, and kneeling, she pours over his feet the very precious ointment and wipes them with her long, luxuriant hair. Jesus answers, "Why trouble ye her? She hath done a 'beautiful work.' 'She hath done what she could.'"

Has this worshipful gratitude a place in our hearts?

He has come into our homes. Didst thy soul "wait" upon Him? He has stood beside us at the open tomb, when naught but His words, "I am the Resurrection and the Life," kept our hearts from breaking.

Have you broken the alabaster box and poured out the costlier love and devotion of your hearts? Can the Master say of us, "She hath done what she could"?

Martha was doing her utmost along the line of her gifts and opportunities. Many eagerly gave the richest, the costliest, the best she had, and shall you excuse yourself because either of these opportunities come to you? Or, because you have not the showy gifts of your sister?

"Neglect not the gift that is in thee." You have a gift, God-given. What is it? Pray earnestly on bended knee, that God will make it plain to you, then use it. Bring things to pass.

It may be only the spreading of a table—"and Martha served"—but never had kings so royal a guest.

It may be the preparing of another for holy service—"for my burying hath she done this." But we are sure it may be the breaking of the alabaster box, the pouring out of rare spikenard, the devoting of the truest service of our hearts and lives, unto Him who loved us and hath washed us in His most precious blood. If love reigns it will find some way of tenderest, noblest service.

LETTER TO CHILDREN.

THE BLOOD OF JESUS.

DEAR CHILDREN: I doubt not that most of our GUIDE family of little ones, have been taught the precious truths of our Gospel; yet how many of you *know* that "without shedding of blood is no remission of sin?" In the old days before our blessed Saviour came, there were many ceremonial laws; but all were symbolical of the great truth, that only through Jesus Christ could any poor burdened soul find *life*, only through His blood shed could the sins of a lifetime be washed away. And it is true to-day as it was then, that *only* the blood of Jesus Christ cleanseth from all sin.

I speak to you, dear little ones, it is as much *for you* as for anyone that the dear, loving Saviour shed His life blood. Do not for a moment think that you are too young for these things. *No; for you* He gave Himself—*choose Him*, and so will your school and home-life be happier.

THE CHILDREN'S STUDY.

WISDOM'S VOICE.—"Receive my instruction and not silver; and knowledge rather than choice gold."
Prov. 8:10.

"Wisdom divine! who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her."

We give you this month, as you perceive above, a very beautiful passage of Scripture and a verse from one of our hymns, evidently based upon it. The hymn is No. 329 in our Methodist Hymnal, and if you have it, we would like you to commit it to memory in connection with the passage of Scripture.

QUESTIONS FOR FEBRUARY. 1. How many passages of Scripture contain the word ANGEL or ANGELS.
2. What are the characteristics of the angels as given in the Bible?

LOVED ONES GONE BEFORE.

MRS. DR. ROBINSON, (maiden name, Mary Gillespie) was born at Douglas Mills, Lanarkshire, Scotland, March 28, 1810, and closed her earthly career in Toronto, Canada, Nov. 25, 1891. Losing her mother when quite young, she went to reside with her brother in London. When about twenty she went to Canada, and in 1833 was married to Dr. Slade Robinson. On Dec. 6th she was converted under the labors of Rev. James Caughey. Her convictions for sin were deep, her conversion clear, and the day after she received the blessing of perfect love, which she never lost. Fifteen months afterward she was appointed leader of four classes—two for adults and two for juveniles—in Montreal, where she then resided. She had many friends there to whom she tenderly referred in advanced life. In 1848 she removed to Toronto, and joined Richmond Street Church, where she was soon put in charge of two classes. She attended camp-meetings and special services and worked successfully. She and her sainted husband were often associated with Rev. James Caughey in evangelistic services. Mrs. R. loved the Church intensely. Her place in the sanctuary was never vacant if able to be there. She held the ministers in high regard. She was instrumental in leading many souls to Christ. Her beloved husband preceded her to heaven a few years ago. He was a most saintly man, especially during the later years of his life. As her pilgrimage approached its close, Mrs. R., to her pastor, Rev. E. Starr, and others, expressed herself as calmly awaiting her change. She was a real Beulah Land Christian, and often spent hours in prayer for her family and friends. She rests in Jesus. One son and five daughters survive her.

E. BARRASS.

MISS REBECCA BEERS, departed this life at Norwalk, Conn., Sept. 2, 1891, aged 85, and within a few days of her 86th birthday. She consecrated herself to the Lord in early youth and has steadily pursued her heavenward way. For about seventy years she humbly walked with God, always manifesting the graces of the Spirit, and being careful to maintain good works. She ardently loved the Lord's house, and when age and feebleness prevented her being there the Bible and the GUIDE TO HOLINESS were her companions. Holiness was her loved theme, and this experience saved her from the fear of death. She lived in the spirit of prayer and praise and, when the writer visited her, she was delighted to hear some of the good old songs of Zion sung. She occupied an humble station in life, but her little earthly possessions she left to the Church.

D. NASH.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34:3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

IN consequence of the indisposition of Mrs. Palmer, Rev. W. G. Browning was in charge. The long meter doxology, "Praise God from whom all blessings flow," was sung as usual, after which the hymn, commencing

O Thou God of my salvation
My Redeemer from all sin.

Requests for prayer from different parts of the country were read by Rev. Geo. Hughes, and several persons arose, asking prayer that they might receive a clean heart. Rev. Dr. Roche led in prayer.

Singing.—"The Great Physician now is near," etc.

Bro. Browning remarked that in conversing with Mrs. Palmer in her room before the opening of the meeting, she had expressed the desire that the meeting should be one of praise and thanksgiving, in view of the mercies of the Lord which crown the opening year, and it was agreed that the lesson for the hour should be the 103d Psalm.

Accordingly, the psalm was read and certain portions of it emphasized by Bro. B. In the opening he noticed that the psalmist first indulged in a personal expression of praise. Bless the Lord, O my soul, etc., following it with sufficient reasons: "Who forgiveth all thine iniquities," etc.

In speaking of the phrase, "Who healeth all thy diseases," he referred to a work by Dr. Watson, recently issued, in which it is said, "Persons often ask, 'Is not bodily healing included in the atonement?'" to which it is responded, "Yes, it is one among the blessings springing from the atonement, but God does

not always see best to heal. Some of His children are allowed to be sick, and that for years, and among these are some of His most devoted ones.

On the sentence "The Lord is merciful and gracious, slow to anger and plenteous in mercy—it was remarked how strong are the terms employed to describe the Divine character. Here He is said to be plenteous in mercy.

And how strong is the contrast made in the 15 c 17 v. "Man's days are as grass—the wind passeth over it and it is gone." "But the mercy of the Lord is from everlasting to everlasting, and his righteousness unto children's children."

In the three closing verses the Psalmist gets beyond himself, and calls upon the "angels," all "the hosts of the Lord" and all His works, inanimate as well as animate, to bless the Lord—and once more for himself, as at the beginning, says, "Bless the Lord, O my soul."

Singing.—"O for a heart to praise my God."

Rev. Geo. Hughes said, I have a praise-note to utter. This whole psalm is deeply impressive, but one sentence of it came home to my heart, peculiarly—it was this "Who redeemeth thy life from destruction." Twice within about a month my life has been in imminent peril. I have been within a hair's breadth of being run over by a private carriage and then by a street car. But the Lord sent His angel to deliver me. So, I am here to-day as a monument of the divine mercy. And, the Lord helping, I purpose that every day of this year shall be given to the Lord. Pray for me that I may strike heavier blows at Satan and his kingdom than ever before.

WONDERFUL MERCY.

A Brother.—Some years ago a girl had a sickly child in her arms, and a lady came up to her and said, "What a good thing it would be if the Lord would take that little worm to himself," but God raised up that little worm and brought him to this country, converted him at 22, sanctified him at 37, and here he is before you, kept to the present moment, hallelujah!

A Sister.—I rejoice to acknowledge the mercies of God, and especially for His keeping power during the last year. My life journey is passing on sweetly, and I trust Him to be with me all the way through,

A Brother.—You remember that the Shunamite woman invited the prophet to come into the little room she had prepared for his stay; and did you ever see anything so simple for so great an occasion? A little bread and beef, a little room, and four articles of furniture for this great man. Surely man needs but little here below, nor needs that little long." My experience is, holiness is power, and it was so declared by the Son of God.

AN UNBROKEN FAMILY.

Sister Tichenor.—My heart responds to all of the precious Word the leader read. How much I thank God for an unbroken family and all of its members serving God. During the past year His mercies have been very great, and the verse seems precious to me, "He crowneth me with loving-kindness and tender mercy." I praise Him for His mercy. The words of the hymn are expressive of my heart's fullest purpose:

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.
Thy ransomed servant, I
Restore to Thee thine own;
And from this moment, live or die,
To serve my God alone."

THE GIFT OF THE SPIRIT.

A Brother.—It is declared that as many as received Him, to them gave He power to become the sons of God. He sends forth the Holy Spirit, by which we cry, Abba, Father. I don't see how anyone can call Jesus, Lord, without the Holy Spirit; for the Spirit takes of the things of God and Christ and reveals them unto us. I am conscious to-day of the gift of the Holy Spirit—1891 was a good year, and I believe 1892 will be still better. The Christian becomes grander, more glorious and yet more simple in heart and mind, as he trusts more completely in the Saviour. He leans more confidently upon the promises; I have sometimes thought they were sweet in my mouth. I rejoice in the fulness of God's love, and want everybody to rejoice with me.

A Brother.—I am abounding in hope. Last September I was reading the GUIDE, and stopped and knelt, and said, "Lord Jesus, I take Thee now for my complete Saviour," and I was accepted and cleansed.

JESUS ENTHRONED.

A Brother.—Praise God that I have found that Jesus enthroned in the soul by the Holy

Ghost is a satisfying portion. I rejoice that to be all for Jesus is to have Him place me where He can be all for me; and growing out of that fact came my full consecration. I am a witness that perfect love casteth out fear. God hath bestowed great honor and dignity upon us, dear brethren and sisters, that Jesus should be made unto us, wisdom, righteousness, sanctification and redemption. I spent twenty hours since the commencement of the new year in prayerful study of two verses, beginning with "I beseech you, therefore, brethren, by the mercies of God," etc., and the Lord made it a great blessing to me.

AN OLD PILGRIM.

Bro. Clark.—God has been very gracious to me during the past year, and for many years. I am as much inclined to praise Him as when He converted me in 1828. I am very glad to be here; and I often think of you and this meeting, when I cannot be with you. Jesus saves me from the power and dominion of sin. There is power to cleanse and save His people, not while they are sinning and repenting, but from all sin, and every day. I expect to praise Him in heaven and up there with you to sing the new song.

ON THE RAILROADS.

A Brother.—When I was sick, my father, who is not a Christian, called to see me, and, in the spirit of doubt asked me, "What's God doing for you now?" I held up my Bible and said, "He is keeping me; and when He brings me out, I will go forth on the railroads to tell of Jesus. Since He has brought me to health I have said, "Lord, you have given me many blessings; now I want a full consecration." I was enabled to make it and in twenty minutes I was tried; but God graciously carried me through. I found it means a very great thing to be fully saved. To-morrow, I go out on the railroads, and may meet atheists and other unbelievers; but I want you all to pray for me.

ALL THINGS FOR GOOD.

Sister Smith.—I thank God for all His goodness to me. I believe I can honestly say all things have worked for good for me for these twenty years. I have such confidence in this that I have had to say that my Father has promoted me to a higher class; and as I look back, I thank God for losses, and trials, and crosses, through which I have been called to pass; and He has never failed

me in any instance. There is no wavering in my trust. I know that He is making everything bend to my good, Yes, the Lord is blessing me financially, physically and spiritually. What a deep yearning He has put in my soul to tell the tired mothers, wives and daughters, how Jesus can lift and sustain them.

A Sister.—Last Tuesday's meeting was the first I had ever enjoyed; and I did not expect the privilege of ever being here again; but here I am, and the Lord fully saves me. Though I do not anticipate the joy of ever greeting you again, I do expect to get home to heaven. I know Jesus, and He keeps me grandly by His power, and will ever to the end.

GOODNESS FOR THE POOR.

Dr. Roche.—"Thou, O God, hast prepared of Thy goodness for the poor." God has not sent us here without comfort. He has not left us here in a state of exile. He does not leave us here only to experience depression and gloom. There are persons who are distinguished for social position and for national honor; and there are men who emphasize the fact that they are millionaires. But these are not the best of blessings; and they may not be for the many; but God has prepared of His goodness for the poor." The goodness of God in Jesus Christ; and the goodness of God in making man to possess a new and pure heart, are forms of goodness worthy of special emphasis. How good a thing it is, to have a religion which makes of us useful men and women of God; individuals who can command, in a certain sense, even Deity Himself. For it is God who hath said, "Command ye me." May we not hear Him say, "What will ye that I shall do for thee? What is the potency of My arm that you would have wrought? What is in my nature that you would have disclosed? What door into the kingdom of heaven would you have me open?" What may we not gain through prayer? In answer to the believer's cry God comes down in cataracts of fire. May we not learn something from the world? Thos. Paine, who did so much harm in his day, said every man has his hobby; and Mr. Stewart said, "Jesus Christ is my hobby. Be it mine, to know God, the only true God, and Jesus Christ His Son whom He hath sent. While the millionaire emphasizes his money I will emphasize Jesus Christ; while the men

of this world have great ambitions, be it my ambition to please Him. O that we had that kind of exclusiveness which some of the men of the world manifest in their ambitious endeavors, so that when our souls were fixed on the one important thing, we could constantly and unqualifiedly say, "This one thing I do!" What spiritual runners we might become! In ourselves we are compelled to say:

"I am a poor sinner and nothing at all,
But Jesus Christ is my all in all."

We should feel poor only in the sense of being poor in ourselves; but in God we have the unsearchable riches of Jesus Christ.

Bro. Browning said he had no doubt but if Mrs. Palmer were permitted to be here she would desire that we sing the lines beginning

"Lord in the strength of grace," etc.

After these verses were sung, by request Bro. McLean led in prayer, and Dr. Roche pronounced the benediction, and many realized how blessed it was on this first Tuesday of the new year, to thank the Lord for mercies past, and trust Him for the days to come.

IN THE FURNACE.

Mrs. C. A. Markley, Palmyra, N. J., writes: I have been in very poor health the past year. My sufferings have been so great at times that I have feared my reason might give way. But my precious Saviour has never left me. He has been to me a *present help* in the time of trouble, and delivered me from great sorrow and distress times without number. My desire is to live for Him alone and to glorify Him in the furnace at *all times* and under *all* circumstances. He keeps me in *perfect* peace and underneath are the everlasting arms. He delivers me out of all my fears, and comforts and strengthens me with His divine love and presence. The GUIDE, during the past year, has been a great help and comfort to me in the hour of need and suffering. I could not do without it. Next to my Bible, the precious word of God, I love and value the GUIDE. It led me to seek the blessing of entire sanctification fifteen years ago, and led me into the land of rest and peace, where the sun shines brightly night and day, and communion with my Saviour is unbroken—for which I am full of praise. Yes; "I will live for Him who has died for me."

OUR SOCIAL MEETING.

"A GREAT PROMISE."—"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."
II. Cor. 4 : 15.

"God of my life, through all my days
My grateful powers shall sound Thy praise;
The song shall wake with opening light,
And warble to the silent night."

Three Score and Ten. Mrs. K. A. Allison, Perintown, Ohio.—I am in my seventy-first year. When seven years old I gave my heart to Jesus, and He gave me such a bright evidence of my acceptance that I could not doubt. Glory to His name. He has kept me all along the line, and I love Jesus and His cause more than all things else. I give Him all the glory. I am nothing. He is everything to me.

Doing Good. Mary E. Jackson, Eureka Springs, Ark. Do you want to know what I am doing? I buy a card, it costs a penny. I write on it, "to some, words of warning—to others, words of cheer, words of hope, words of love, words of joy, words of thanksgiving, minding that I first feel all this in my own heart. I believe God will say unto me, "She hath done what she could." I am still banished on the mountain by my enemies, poor and distressed. I want to be always before God in an attitude of holy, reverential fear, having a heart of true thankfulness and praise.

Comfort in Old Age. Mrs. Julia A. Hart.—My dear companion, who had been sick a long time, became so helpless I could not take care of him longer, and he had to be taken away to be cared for. It was a source of great grief, but God is His own interpreter and He will make it plain to us one day. I am living alone, an invalid, and old age is upon me, but the presence of the dear Saviour is with me. O, how He blesses me every day and I feel in my heart this moment that He saves me now! Praise His great and holy name forever! I join in prayer with many others on the Guide Prayer Day, and while reading of the Tuesday meeting I am led to praise God with my whole heart and wish I could be there.

An Invalid Testifies. Robt. Scholefield, Beech Ridge, Can. I praise God I am His—soul, body and spirit. His Spirit beareth witness with my spirit that I am a child of

God, I love Him, I delight to do His will. I know that I have passed from death unto life because I love the brethren. And hereby we know that He abideth in us, by the Spirit which He hath given us. I. John 5 : 24. "Because we are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father."—Gal. 4 : 6. I was just fourteen when I first tasted of the good things of God, nearly twenty-nine years ago. Now I rejoice in a full salvation which enables me to say, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." II. Cor. 5 : 1. Though feeble in body my soul is strong, strong to fight the devil and his emissaries. But I could not be strong without prayer. I thank Him that this feebleness of body draws me closer to Him. I thank Him for temptation because it makes me strong. I keep looking to Jesus. I can see Him at the end of my Christian race holding an immortal crown—for me, even for me. O grave, where is thy victory? I have the victory through the blood of Jesus.

A worker for the "Guide." Mrs. L. Zulauff, York, Pa. I am often pained to see how Christian people can spend their money for useless things and refuse to take the GUIDE. If I had the means I would send it to them. To-day is my 66th birthday. When I look back over twenty-one years, since I was left a poor widow, and what I have passed through, I am a wonder to myself. My dear pastor, Bro. Conner, is canvassing for the GUIDE. It is fatness to my soul—I am often blessed in reading it.

Errands for Jesus. Sarah Stanley Baldwin, Bennington, Ohio. I have been feasting on the November number of the GUIDE. I find rich food for the mind, that which strengthens the heart, and is yet so simple that it may be given to babes, it is all so easy to assimilate. I have been deeply impressed by reading "A Word About Work for God." I am one of God's weak and consequently humble ones, so that there is no fear of my becoming egotistical when I say, all to the praise of our Lord, that He has given me, so far as I can judge, a common share of intellect. How much more then ought I to do for God and humanity than the poor idiot mentioned. It does appear to me that, though so closely shut in by bodily infirmities, I have blessings in abundance to praise the Lord for.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"LOOKING UNTO JESUS."—Heb. 12 : 1. This should be our life motto. If He fills the compass of our vision, our whole body will be full of light, and we shall derive from Him an inspiration for all our life-work. We should look unto Him for two reasons: 1st—For what He *is*—in Him are supreme excellences—"He is the chiefest among ten thousand and the one altogether lovely." 2d—For what He *has done*. The context opens this to our view graphically. Ponder it and let your eye be intently fixed upon Him.

THE IMPERATIVE COMMAND.

Did it ever occur to you, beloved reader, that the pentecostal enduement set before the apostles was a matter of *command*? We read in the first of Acts "that Christ, through the Holy Ghost, had given commandments unto the apostles whom he had chosen—to whom also he showed himself alive after his passion by many infallible proofs. And, being assembled together with them, *commanded* them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth He*, ye have heard of me. For John truly baptized with water, "but ye shall be baptized with the Holy Ghost not many days hence."

We desire to emphasize the fact that the *pentecostal enduement was commanded*. It was not merely a great New Testament privilege that was proffered them, or put at their option, which they were at liberty to accept or refuse. No; far otherwise. It was a solemn and imperative duty, laid upon them by Divine authority, accompanied by the most momentous sanctions. They were to tarry in Jerusalem until the promise of the Father should be fulfilled. They had encouragement in the declaration that it would not be many days ere the Holy Ghost should descend upon them in all His plenitude. But let the time be longer or shorter, they were to wait, expectantly, earnestly and in unwavering faith. Had there been on

their part any faltering they would have fearfully imperiled their eternal interests, and retarded the establishment of the kingdom of Christ in the earth. But, blessed be God, they did not shrink from the ordeal. They waited until the "day of Pentecost was fully come." Then they were "all filled with the Holy Ghost," and by their testimony the word of truth cut its way to the hearts of the assembled multitudes and thousands were converted.

Is this command abrogated? Was it given solely for the first apostles? Were they the only persons under the Gospel dispensation for whom this enduement was absolutely essential? Or, is the commandment obligatory upon every subject of Christ's kingdom? Neither the minister in the pulpit, the mother in her home, the merchant in his counting room, the manufacturer in his factory, the mechanic in his shop—in a word no Christian whatever is fitted *fully* for his or her sphere with out the pentecostal enduement. One of the hopeful signs of the times is, that the divine character and spiritual relations of the Holy Ghost, are topics which are engaging the study of the Church more than ever. There are longings for the manifestation of the Comforter, on the part of both ministers and people, which indicate that there is a waking up to the fact that this is the Holy Ghost Dispensation.

We hail this as giving promise of larger acquaintance with that which is essential to the life, progress and ultimate triumph of the Christian Church. The able ministers of the period in our Israel are devoting much attention to this great theme, awakening thought in the circles in which their influence is felt. But what is needed more than all is that there shall be begotten in individual Christian hearts a thirst for the manifestation and indwelling of the Divine Spirit that will not be satisfied without the revelation of a full-orbed pentecost.

The command lieth at every door. "*Be filled with the Spirit.*" Turn not away from it as a proffered privilege simply, which you may accept or refuse at your pleasure. It is *God's great command*—inexorable, all-comprehensive command. Refuse not Him that speaketh from Heaven. But be obedient to the heavenly call. "*Be filled with the Spirit*"—filled now, gloriously!

GOSPEL ARROWS.

"OUT OF TEMPTATION."—II. Peter 2 : 9. The whole passage reads, "The Lord knoweth how to deliver the godly out of temptations." There is nothing surer than that—*He* does know—He is a God of knowledge. He can deliver out of the hottest furnace of trial that mortal was ever cast in. The word is in the plural—"temptations"—however multiplied—one hundred times a day, if the assaults be so numerous. You have a mighty Deliverer, O, saint, trust Him, not yourself, not any man.

SUBDUING CRANKS.

A certain devoted Christian lady was so gentle and kind and loving as to make her a queen in her household. She had a throne and a scepter of power, and she made full proof of her queenship. All constituting a part of the domestic circle felt the gentle but mighty sway.

She had a colored girl in the kitchen who was usually good natured. But, at times, she had her "spells of crankiness," as she expressed it. And she said, "When the spells were on her, she wished Mrs. F—— would keep out of the kitchen, for she could not in her presence, *be cranky*." The idea was that her coming broke the *cranky spell*. She thought it would be rather a satisfaction to have a little opportunity to give some expression to her *crankiness*, but just at the point of letting off there was a pause, induced by the incoming of one whom she recognized as possessed of an "excellent spirit."

Now the testimony of that unlettered African has a voice of significance. She recognized the gentle step, the sweet spirit and the kindly words of a Christian, a *real Christian*, irresistibly brought to bear upon her. Would God all the Lord's people were thus conquerors and "more than conquerors"! In the parlor, in the kitchen, on the street, in the marts of trade—everywhere, "conquerors, and more than conquerors."

Christians are left here in this world for aggressive and subjugatory purposes. They are to hold antagonistic elements in check, to produce order where there is confusion, to substitute smiles for frowns. We are made "*kings unto God*," through the blood of the Lamb. Kingship implies a royal name and nature—and authority and dominion. We are therefore to magnify our *kingship*, letting men know that there is a divine superscription upon our brow and a scepter of power in our hand to be wielded.

GOSPEL ARROWS.

"NOTHING WAVERING."—James 1 : 6. When is that? When we are at the mercy seat, *asking—asking wisdom*. Then the soul is to be unwavering, putting a resolute grip of faith upon the promises. Hold on! The struggle may be long, but the issue is not doubtful. The promise will be verified. God is faithful. The blessing will come tumbling down into your lap. You will be spiritually enriched and made to rejoice greatly in the God of your salvation. HALLELUJAH!

EVIL FOR GOOD.

It is recorded that, in the year 254, an epidemic broke out in Carthage, when the Christians, answering an appeal made to them by the venerable Cyprian, though they had just before suffered a violent persecution, by their zeal and self-denying courage saved the city from pestilence. Their heathen neighbors, afraid of infection, refused to minister to the sick or bury the dead as they lay in heaps in the streets. Corpses tainted the air. "Let us now overcome evil with good," exclaimed the good bishop. The effect of these words worked like a charm, and the uttermost parts of the Roman empire heard him. By the forgiveness of injuries and disinterested kindness Christians practised the truths of the Bible.

A Christian is a follower of Christ—one who is like Christ in spirit and in act. And as this resemblance is made manifest, an influence is exerted in favor of Christianity. Now we are furnished in daily life with constant occasions for the exercise of those principles which belong to our religion.

No such sublime record is made on the page of history as that of Jesus on the cross praying for his murderers, "Father, forgive them; for they know not what they do." If there were no other proof of His absolute and eternal divinity that is all-conclusive. Amid the overhanging darkness and quaking rocks the Son of God appeared in His glory, the glory of His grace and love.

May we have the same spirit, and exhibit it amid the conflicting elements of our earthly life? Undoubtedly. Grace is omnipotent and it is free. We should therefore avail ourselves of its provisions, so that we may possess the Christly mind, and stand forth as His witnesses. By this we shall commend His religion to all with whom we come in contact in its divine character and its power to ennoble and enrich. Be true witnesses.

GOSPEL ARROWS.

"ZEALOUSLY AFFECTED." Paul says, in writing to the Galatians, "It is good to be zealously affected always in a good thing." Settle it first that the object seeking to enlist you is good, positively good—such as will glorify God. Then be "zealously affected" therein. And let such object keep you zealously affected "*always*"; your zeal not being spasmodic, but steady, uniform.

AN ABIDING SEAL.

It has been said, "What the seal is upon the lease or deed, the miracle is upon the Bible. And when people say, Would it not be better to have the miracle repeated? we answer, If you place your signature and the impression of your seal upon a deed or lease, lawyers would not think of asking you to come back and repeat it once a year, or once in six years, or twenty years. Once done, its significance lasts. So a miracle once done as an appendage to the document, is never exhausted.

Jesus of Nazareth has left a sublime record of miracle-working power. It is unimpeachable. The opening of the eyes of the blind, the healing of the leper, and the raising of the dead to life are established verities. All the sophistry and ingenious working of infidelity has not been able in the roll of ages past to overthrow this testimony. It is a divinely-given seal, attesting the divinity and Messiahship of Jesus. As well attempt to set aside the fact of His existence as to controvert the performance of His miracles. He is fully demonstrated to be "the Son of God with power," for "it hath pleased the Father that in Him should all fulness dwell."

He challenges by these evidences the homage of the world, and men should yield Him their heart's fullest affections. The time is coming when nations shall sit at His feet, and confess His majesty and grace. Let us see to it that His enthronement in our hearts is complete, that our wills are in harmony with His will, and that our love is centered in Him as the chiefest among ten thousand and the One altogether lovely.

"We are," as Mrs. Palmer often says, "responsible for one." We may have responsibility in regard to others to a certain extent—but we have, undoubtedly, a personal responsibility. Let us be as monuments of Christ's power to save, fully—seals to His divinity and messiahship.

GOSPEL ARROWS.

"LIVE BY FAITH." Heb. 10: 38. This passage from which these three words are taken does not read thus: "The just shall live by *feeling*." If it did we should be placed amid great uncertainties. This is the true reading: "The just shall live by *faith*." That is very different. We begin to live by faith—we continue to live by *faith*. It keeps us in vital connection with the living Christ,

WILL THE PEOPLE HEAR?

God has a rod with which He smites rebellious people. When it is stretched forth over a land it makes heavy strokes, and the earth trembles. The voice of the Prophet comes in at such a time, saying, "Hear ye the rod and who hath appointed it?" The question is *will* they hear—will they recognize God in His sovereignty in the midst of these inflictions?

Our own land and distant lands are at the present under one of these afflicting visitations. The judgments of God are certainly abroad in the earth. The nations are suffering the penalty of their wickedness. "God is not wicked." He is a God of knowledge, and by Him actions are weighed."

The epidemic which has been and is still raging has a voice—a distinct, earnest, all-pervading voice. It tells us that we have been forgetting God—forgetting that He has a throne of righteousness and that the scepter of His kingdom is a right scepter. We have been choosing wicked men as rulers. We have been flagrantly desecrating the Sabbath. We have allowed crime in horrid forms to run riot, both in high and low places. We have let loose the black tide of intemperance to blast and to desolate the homes of the people. For a paltry price we allow guilty traffickers in strong drink to ply their deadly vocation. Our judges accept bribes, and justice is under foot. Fraud and murder and violence have fearful sway.

God has a controversy with us, and no wonder. The rod is being applied to our backs, and we smart under it. "Will we hear the rod and who hath appointed it?" Will we humble ourselves and entreat God to be gracious? Or, will we still incur His anger and bring upon ourselves a more fearful scourge? If there be no true repentance we may expect severe judgments. "God is not mocked." Let there be timely repentance.

GOSPEL ARROWS.

"IN SPIRIT AND IN TRUTH."—John 4 : 24. Christ, in His address to the woman of Samaria at the well, said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Formal worship is not acceptable—it must be spiritual and in truth; truth in the inward parts. God looketh at the heart.

THE GUIDE CATECHISM.

QUESTION 42. Is the possessor of entire sanctification subject to severe temptation?

ANSWER. This is the common experience. Adam, who was created in the image of God, in righteousness and true holiness, was severely tempted and, unfortunately for him and the whole race, fell. The second Adam, our Lord Jesus Christ, was terribly assaulted by the adversary, but He foiled Him at every point. "He was tempted in all points like as we are, yet without sin." So we must expect Satanic attacks. He will employ all his resources to effect, if possible, their overthrow.

QUESTION 43. What then is the security of the wholly sanctified under this pressure of temptation?

ANSWER. The indwelling of the Holy Ghost is their defense. His wisdom can discern, even afar off, the coming of the adversary, though he may transform himself into an angel of light, and hence they may and do have timely notification of his approach. And, by the power of the Holy Ghost they may successfully resist his attacks. The temple of the soul may be kept in perfect peace, because there is nothing within to respond favorably to any solicitation to evil without.

QUESTION 44. Are holy persons liable to meet with opposition and so to have their graces tried?

ANSWER. Yes. They that will live godly in Christ Jesus shall suffer persecution. An ungodly world, and formal professors of Christianity will not let them alone. Bishop Peck says: "There is opposition to holiness of which its professors must become the direct objects." Mr. Wesley said, "Those who love God with all their hearts must expect *most opposition from professors* who have gone on for *twenty years in an OLD, BEATEN TRACK*, and fancy they are wiser than all the world." THESE ALWAYS OPPOSE SANCTIFICATION MOST. In these trials patience must have its perfect work and we must be steadfast.

GOSPEL ARROWS.

NOT SLOTHFUL IN BUSINESS.—Rom. 12 : 11. Slothfulness in the Lord's service is entirely inadmissible. Activity, flaming, persevering activity, is the law of the kingdom of heaven. And it is to be shown in the avocations of life, in business. A Christian must carry God into his business, making everything tend to the divine glory.

THE SECRET OF HAPPINESS.

We have met with the following incident :

A man who was sad heard two boys laughing. He asked them, "What makes you so happy?" "Happy?" said the elder of the two. "why I makes Jim glad and gets happy myself!" This is the true secret of a happy life—to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here and the homes of the redeemed will be happier for the company of those who have by God's help, brought them there.

God intends us to be happy. Man's creation demonstrates that. And under the redemptive scheme by Jesus Christ, ample provision is made to restore unto us our own forfeited happiness, by restoring purity of nature and the renewal of the divine image of righteousness and true holiness. Thus there is opened in the heart a well-spring of joy, ever-flowing in clearness and freshness. And the individual thus renewed is prepared to make others happy.

NON-CONFORMITY TO THE WORLD.

Gosse, in his "Romance of Natural History," tells us of certain animals which inhabit the coral reefs. So long as they keep the passage to the surface clear, they are safe; but this neglected, the animal finds the coral has grown around it, and enclosed it in a living tomb. And so it is with the life of the soul of man here upon earth. The world is around us everywhere, the danger is when we let it come between our souls and God.

The injunction of Paul in Rom. 12 : 2, is, "Be not conformed to this world; but be transformed by the renewing of your mind." First he called for entire consecration, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc. This is the great preliminary which must be settled. Then the separation from the world is to be complete and the renewing of the mind perfect. This work being thoroughly wrought, our spiritual life will be maintained. But if, after this thorough work, the world be allowed to intervene our spiritual vision will be clouded and the vital connections broken. Be ever watchful.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"HOLD THY PEACE."—Mark 1: 25, Such was the requirement of Jesus of the unclean spirit that had possession of a man in Capernaum, accompanied by the further command, "Come out of him." The unclean Spirit knew Him, and said, "I know Thee who Thou art, the Holy One of God." And he instantly obeyed the omnific voice and came out of the man. He is the almighty Saviour, able to do wonders. Trust Him. Obey Him.

THE SHORT PSALM, CXXXIII.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments."

—PSALM, 133: 11.

The pleasantness of Christian unity is here illustrated in this second verse: It is like the precious ointment, etc. Matthew Henry has some pertinent comments on this passage:

"It is fragrant as the holy, anointing oil (see Exod. 30: 22, 25, 30); anointing oil which was strongly perfumed and diffused its odors to the great delight of all the bystanders, when it was poured upon the head of Aaron, or his successor the high priest, so plentifully that it ran down the face, even to the collar or binding of the garment.

(1) This ointment was holy. So must our brotherly love be with a pure heart, devoted to God. We must love those that are begotten, *for His sake that begat*. I John 5: 1.

(2) This ointment was a composition made up by a divine dispensatory; God appointed the ingredients and the quantities. Thus believers are taught of God to love one another; it is a grace of His working in us.

(3) It was very precious, and the like to it was not to be made for any common use. Thus holy love is, in the sight of God, of great price, and that is precious indeed which is so in God's sight.

(4) It was grateful both to Aaron Himself and all about him. So is holy love; it is like ointment and perfume which rejoice the heart. Christ's love to mankind was part of that oil of gladness with which He was anointed above His fellows.

(5) Aaron and his sons were not admitted to minister unto the Lord till they were anointed with this ointment, nor are our services acceptable to God without this holy love; if we have it not we are nothing. I. Cor. 13: 1, 2.

We need to be those anointed, so that internally and externally we may emit a rich perfume.

THE GUIDE A BLESSING.

Sister L. E. S. in the West writes:

I cannot express our gratitude for the kind offer of *THE GUIDE* free of charge for a year. Our hearts went out in gratitude for the three numbers so full of rich food that we enjoyed so much through your kindness. I did not expect such a favor when I wrote I would have to deny myself and mother that pleasure at present, owing to being in want of money to renew our subscription, and I will send the money, if only one-half at a time, as soon as possible, feeling it my duty to do what I can to help such a grand work along, and some one else can share in such kindness, and be helped by its presence in their homes.

Please accept the true Christian gratitude of our hearts for the favor, and I want, also, to say *THE GUIDE* is our light, next to God's holy Word and helps me so much in my Bible readings as so many of its truths are made so clear through the precious *GUIDE*. And as Ma is shut in from testimony meetings, she reads the Tuesday testimonies and almost feels that she belongs to that Band of Christians and personally in their midst.

I assure you we find many homes where we can circulate *THE GUIDE* after we have enjoyed its pages, and when the numbers are brought back, we are told what a blessing they have been to them, and I immediately put them into other hands, and so I keep them going. "Faith and Its Effects" is another one of your books that has brought great comfort and help in our home, and I have quite a list that I keep in useful service: "Saints Rest," "Perfect Love," "Love Enthroned," "Christian's Secret of a Happy Life." This book I find a special favorite for those seeking the higher life, and many others I have for distributing to do good—"Living Waters," "Hidden Manna," "Faith Papers," "Quiet Hallelujahs," "Inheritance Restored," etc. I am quite anxious to get "The Beloved Physician" as soon as surroundings will permit, and also "Rifted Clouds." I find just what I so greatly need in all of these spiritual books. Pardon me for taking so much of your time, but I have enjoyed these few words with God's loved workers, and I do want my life made perfect through the influence of the Holy Spirit and all these helps that God gives me, and I do feel that He is doing wonderful things for me whereof I am glad. Again as I close I thank you Sister Palmer and Bro. Hughes for Christian kindness.

INIQUITY IN PRAYER. As a plaster cannot heal a wound if there be any iron sticking in the same, so prayer will not profit him anything who regards iniquity in his heart.—*Cawdray*.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

"WHAT AGREEMENT?"—II. Cor. 6: 16. "What agreement hath the temple of God with idols?" inquires the apostle. The soul is God's temple, where He is to be loved and worshiped and had in everlasting remembrance. Shall it be desecrated by the admission of idols? Shall idolatry be practised there? No? Let it be for God's own enthronement, for His worship alone.

DAILY BIBLE CALENDAR—FEBRUARY.

1. Eccles. 7: 13; Rom. 8: 28; Psa. 119: 31; Psa. 126: 3.
2. Eccles. 11: 6; Psa. 126: 5; Psa. 119: 49; Isa. 32: 20.
3. Jer. 29: 12; Jer. 29: 14; Jer. 18: 19; Psa. 4: 7.
4. Gen. 17: 9; Ezek. 16: 62; Psa. 51: 15; II Sam. 22: 50.
5. Lev. 11: 44; II Cor. 6: 17c18; Psa. 51: 7; Psa. 68: 32.
6. I Cor. 16: 13; I Sam. 12: 22; Psa. 22: 11; Psa. 22: 3.
7. Exod. 32: 29; Psa. 4: 3; Psa. 31: 16; Psa. 3: 3.
8. Psa. 4: 5; Psa. 50: 23; Psa. 26: 2; Psa. 20: 5.
9. Matt. 5: 44; I John 5: 3; Psa. 4: 6; Psa. 18: 49.
10. I John 2: 28; I John 2: 17; Isa. 38: 3; Isa. 12: 5.
11. Acts 16: 31; Isa. 32: 17; Isa. 26: 8; Isa. 25: 9.
12. Isa. 40: 1; Isa. 40: 8; Psa. 53: 6; II Sam. 22: 2.
13. I Chron. 28: 9; Ezek. 35: 12; II Chron. 1: 9; II Chron. 29: 27.
14. I Chron. 28: 20; I Chron. 28: 20; I Chron. 19: 13; I Chron. 29: 13.
15. Isa. 43: 26; Isa. 44: 21; Psa. 102: 1; I Chron. 29: 11.
16. Isa. 44: 8; Isa. 45: 2; II Sam. 24: 14; II Sam. 23: 40.
17. II Sam. 23: 3; Isa. 60: 17; II Sam. 22: 29; I Kings 1: 48.
18. I Kings 8: 61; Heb. 10: 16; I Kings 8: 26; I Kings 10: 8.
19. II Kings 17: 39; Luke 1: 74, 75; Psa. 25: 22; II Sam. 7: 22.
20. II Sam. 7: 3; II Sam. 7: 3; II Sam. 7: 25; II Sam. 22: 47.
21. Isa. 35: 4; Hos. 6: 3; Isa. 37: 17; Isa. 33: 5.
22. Matt. 11: 29; Isa. 14: 3; II Kings 19: 16; II Kings 17: 36.
23. Deut. 1: 17; Psa. 41: 1; Rom. 15: 5; Isa. 45: 25.
24. Isa. 51: 1; Isa. 49: 16; Num. 23: 10; Isa. 49: 13.
25. Jer. 3: 22; Hos. 14: 4; Joel 2: 17; Joel 2: 21.
26. Zeph. 2: 3; Matt. 5: 5; Psa. 10: 12; Psa. 18: 46.
27. Psa. 34: 8; Psa. 34: 10; Psa. 35: 1; Psa. 45: 6.
28. Matt. 19: 14; Matt. 19: 14; I Kings 3: 7; II Sam. 22: 4.
29. Ephes. 5: 14; Amos 5: 4; Joel 1: 19; Joel 2: 23.

SABBATH TOPICS.

Sabbath, Feb. 7.—God's service is joyous. God gives joy. Eccles. 2: 26. Psa. 4: 7.

Sabbath, Feb. 14.—Joy is promised to Christians. Psa. 132: 16; Isa. 35: 10; 55: 12; 56: 7.

Sabbath, Feb. 21. Joy experienced by believers. Luke 24: 52; Acts 16: 34.

Sabbath, Feb. 28.—The joy of Christians is in God. Psa. 89: 16; 149: 2; Hab. 3: 18; Rom. 5: 11.

It is important that we should understand the joyous character of Christianity. I know it by happy experience. Let the above therefore have due consideration. Many do not worthily represent Christ's religion in this respect, hence they fail to exert a salutary influence.

CLOSET EXERCISES.

The Closet Precept.—Rejoice evermore. II. Thess. 5: 16.

Is that possible? Certainly, or God would not have enjoined it. This is realized by being filled with the Spirit—joy in the Holy Ghost.

The Closet Promise.—"For through Him (Christ) we both have access by one Spirit unto the Father." Ephes. 2: 18.

Access—freedom of approach unto the Father—to His love and power. Through Christ, His beloved Son, having unbounded influence. By the Spirit, our intercessor within.

The Closet Song.—Sing or read Hymn 571 in the Methodist Hymnal.

STUDIES FOR THE CLOSET.

The Scripture for study: Matt. 21: 17 c 27.

Monday.—Christ's hunger; 18 v. What does that show?

Tuesday.—The condition of the fig tree; 19 v. What does it typify?

Wednesday.—Christ's treatment of the tree; 19 v. His authority.

Thursday.—The immediate effect. Consider how effective are His judgments.

Friday.—How the disciples were moved—and Christ's instruction to them; 20 c., 22 v.

Saturday.—Caviling of Christ's enemies, and His treatment of them; 23 c., 27 v.

CLOSET PRAYER.

1. Have a stated time. 2. Be not hurried. 3. Lean hard on the promises.

GENERAL REQUEST:

That the people may be solemnly impressed by the all-pervading epidemic.

REQUESTS IN WRITING:

Maine.—N—For the restoration of a backslidden husband.

Pennsylvania.—B—For the conversion of a son, age 27. J—For a husband and son's conversion.

New York.—B—For the restoration of an insane son.

Canada.—L—For the conversion of three brothers.

Michigan.—R—For a son's conversion.

Texas.—F—W—For a sister to be fully saved.

WORK FOR JESUS.

Examine these Scriptures. Phil. 1: 11; John 15: 4 c 5.

FIELD EXERCISES.

1. Restore some backslider.
2. Visit and pray with some careless family.
3. Get a suitable tract into the hands of a profane swearer.
4. Give some attention to boys on the street corners.

GOSPEL ARROWS.

"ALSO SEALED US,"—II. Cor. 1: 22. Paul was writing of the Corinthians being established—a divine work—"He which stablisheth us with you in Christ, and hath anointed us, is God; and then he advances to another step: "Who hath also sealed us." It is the seal of divine proprietorship, the earnest of the Spirit in our hearts—an instalment of our heavenly inheritance and the guarantee of our ultimate possession.

THE GUIDE PRAYER UNION.

The members of "The Union" will please observe as the day for special and united prayer,

TUESDAY, FEBRUARY 16TH.

The Scripture for the day is Hebrews, 1st chapter, and the hymn No. 151 in the Methodist Hymnal.

EDITORIAL BRIEFS.

HEART QUESTIONS:

—Is Jesus very precious to you?

—How strong is your passion for soul-saving?

—How are you affected by provocation, internally?

—Does your mind dwell much on the divine personality of the Holy Ghost?

—ACKNOWLEDGMENT. We are indebted to our friends for their kindly interest in working for us in procuring new subscribers. We hope that the good work will continue throughout this month. Let not the clubbing arrangement with the "*Christian Standard*" be overlooked—\$2.00 for the two.

—HOLINESS ILLUSTRATED. The best way to extend the work of holiness is to have it brightly and accurately illustrated in the lives of its confessors. Will you be one?

—THE BENEVOLENT FUND. A minister's wife writes: "I was surprised and glad to receive your kind letter and promise of the *GUIDE* for another year. Your "God bless you" went right to my heart. I wish I could see you and express my hearty thanks. My husband was a member of — Conference, and took the *GUIDE* about twenty years ago. Its coming last year was a precious reminder of other days?

O, friends, do help our "*Benevolent Fund*" so that we can send the *GUIDE* to many like the above.

—A NOBLE EXAMPLE! A lady who desires to do good has recently ordered 1500 copies of Mrs. Phoebe Palmer's works "*Entire Devotion*," "*Way of Holiness*," and "*Faith and Its Effects*," 500 of each, intending to donate them where they will do good. This is a noble example. It is doubtful whether any books have been written in these modern days which are so helpful to inquirers after spiritual truth. Who can calculate how much those 1500 books will tell

upon human destiny? The Judgment will declare. O, if Christians knew how much they might do for Christ and His cause by a proper use of their money! Study and pray about it.

—Rev. C. G. Buck has been holding special services in Iliou, N. Y., aiding the pastor of the M. E. Church, who received 39 probationers. Some backsliders were reclaimed and some believers entered into Canaan.

—ANNA SHIPTON has sent us from London, a very precious little book, her last she thinks, "*The Hearing Heart*," which we will notice more hereafter. The poem in this number will be appreciated. This beautiful writer thinks her work is done. God bless her forever.

—Rev. P. S. Butts writes: "This winter is a time of peculiar experiences in the divine life. I never needed God's grace so much, and never had such a sense of His keeping power. Praise the Lord." Bro. B. has had great success at Salem, and Kingston, Ohio, and Spencer, Md. His address is Gallipolis, O.

—We have received a copy of the annual report of the Hebrew Christian Church, which is very encouraging. Send for a copy to Rev. Jacob Freshman, pastor, 17 St. Mark's Place, New York.

—Judge T. E. Tate of Mississippi writes: "THE *GUIDE* has opened out before me a bright pathway of living light. And every true Christian whom I have loaned either it or the holiness books obtained through your influence, has emitted a brighter illumination than before. Of course the *crutch and wooden-legged Christians* will not read either THE *GUIDE* or the holiness books.

—Rev. Ross Taylor is the Treasurer of 'The Africa Fund' and Associate Editor of the 'African News' and has his office now at 210 8th ave., New York." Bro. Taylor is about to take up his residence at Nyack, N. Y.

—ERRATA. In the obituary notice of Mrs. Coe in the November number the word "housekeeper" should have been *home-keeper*.

—We have just received from McDonald, Gill & Co. a copy of Dr. Watson's new work, "*Love Abounding*," and other Expositions on the Spiritual Life. It is in the vigorous style of the author's other works. It should have a rapid and extensive sale. Price \$1.50.

—We have received a beautiful and very useful Temperance work. The Sunday School Temperance Catechism, containing some of the Scriptural Evidences for Temperance: By Julia Coleman, who has written a number of excellent works. It is on sale at her room No. 47 Bible House, also a full supply of Temperance publications. By using this Catechism each Sabbath the long intervals between the use of the quarterly Sunday School Temperance Lessons will be bridged.

—ROBBING GOD! Stirring sermon by Rev. Wallace MacMullen. Send for a dozen; 30 cts.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

- Filly, Neb.* Fifty conversions reported.
- Fremont, Neb.* Seventy-five converted.
- Franklin, Pa.* One hundred have found Christ.
- Summertown, Tenn.* Fifty-five have united with the Church.
- Melrose, Iowa.* A blessed meeting held by Bro. B. S. Taylor.
- Clay Center, Kan.* Eighty are reported to have entered the kingdom.
- Knoxville, Iowa.* A great revival work—one hundred brought to Christ.
- Providence, R. I.* A gracious divine visitation—a gathering of one hundred and thirty souls.
- Centerville, Pa.* One hundred and fifty seekers have been at the altars and have been converted.
- Huntington, Ohio.* A. E. Winter, pastor, one hundred and five conversions, thirty-six heads of families.
- St. Mary's, Ohio.* S. Baumgardner, pastor—A powerful revival—Nearly one hundred received on probation.
- Chapman, Kan.* A union revival has been progressing, resulting in ninety-seven professed conversions.
- New York, Trinity Church.* Bro. Thomas Harrison has been holding revival services with his usual success.
- Tower Hill, Ill.* At a meeting held by A. M. Campbell, in Knobbs' Church, five converted, seventeen sanctified.
- Elkton, Ky.* The Holiness Convention recently held was a blessed occasion. The sanctifications were very clear.
- Viroqua, Wis.* Bro. J. B. Shaw, evangelist, has been working there. In fourteen days eighty-seven conversions, and twenty sanctifications.
- Des Moines, Iowa.* Wesley Church, J. H. Senseney, pastor, has had a gracious visitation. Miss Anna Downey has been aiding. 100 saved.
- Portsmouth, R. I.* An old-fashioned revival among *The Friends*—an old Church closed has been reopened and God's power displayed there mightily.
- Nantucket, Mass.* Bro. B. M. Smith writes to the *Witness* that a three weeks' siege had resulted gloriously. Many sanctified, and quite a number converted.
- Boston, Mass.* Quite a stir in the People's Church under the labors of Bro. McBride and wife, evangelists. Hundreds presented themselves at the altar for entire consecration.

FROM THE FOREIGN FIELD.

- South America.* The Salvation Army has a strong foothold in Buenos Ayres.
- Madagascar.* The Queen with 200,000 of her subjects, is ranged on the side of Christianity.
- Japan.* A Japanese converted, at once betakes himself to the work of teaching the truth to his friends.
- China.* The 32,000 native Chinese Moravian Christians gave year before last \$38,000 for missionary work.
- Russia.* Archbishop Ambrosius, of the Greek Church, has lately said Protestantism is making very rapid progress in Russia.
- England.* At the "Keswick Convention" an interesting missionary meeting was held. A multitude of gifts were made.
- Africa.* The work of telegraph building is far ahead of railroad enterprise. Savage Africa will thus be joined with civilization by electric wire.
- At Oyamada, the Church of one hundred members has built a Church costing \$1,3000, of which they paid \$900 themselves.
- Bishop Taylor has opened a new mission at Banana, in charge of J. W. Jansen; and one at Isangila, in charge of Wm. Rasmusser.
- The first section of the Congo railroad has been completed from Matadi to Leopold Ravine, and construction trains are running.
- Central Asia.* The four gospels have been translated into Uzbek, the language of 2,250,000 people, and published by the British and Foreign Bible Society.
- India.* Sir Chas. A. Elliott, the new Lieutenant Governor of Bengal, says, "I make bold to say, that if missions did not exist it would be our duty to invent them."
- The Methodist Episcopal Church has three Conferences in India, North India, South India, and Bengal.
- Bishop Thoburn writes: In two districts alone in North India, more than 10,000 people are willing, and some of them eager to be Christians. This is exceedingly encouraging.
- Rev. J. Heinrichs writes, chronicling a large number of conversions and baptisms, and says: "The leaven of Christianity is gradually permeating Hindu society, and Eastern bigotry is giving way to Western civilization."
- Italy.* Bishop Walden says, "Italy has above 30,000,000 people, of whom between 25,000 and 30,000 are connected with some Protestant organization—not more than one in every thousand of the population."

GUIDE HYMNAL

Praises of the Blessed.

Words and Music by C. G. BUCK.



1. Shout in gladness, tell the tid-ings, Christ the Lord hath made me free.
 2. Saints a - bove and an - gels praise Him, Well may mor-tals catch the strain.
 3. Now to those who ope their heart door, Christ the Lord doth come to reign.




Let it sound till ev - 'ry na - tion Hail with joy the blessed ju - bi - lee.
 And in rap-ture swell the cho-rus, Full salvation thro' the Lamb once slain.
 Then the floods of light de-scend-ing, Fill with joy and banish ev - 'ry pain.



CHORUS.



Glo - ry, glo - ry, glo - ry, glo - ry, glo - ry, glo - ry, Glo - ry,




glo - ry, glo - ry, to the Lamb of God. Glo - ry, glo - ry. glo - ry,




glo - ry, glo - ry, glo - ry, Now I'm free through Je - sus' blood.



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From "Radiant Songs," John J. Hood, Philadelphia, Pa. Price, 35 Cents.



MARCH, 1892.

THE VOICE OF PROPHECY.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ezek. 36: 25.

THERE is the voice of Ezekiel, joined with that of other prophets, concerning the rich visions of God's grace made for His people. Primarily, it has reference to the ceremonial purifications of the law, viz., the water mixed with the ashes of a heifer, sprinkled with a hyssop on the unclean (Num. 19: 9 & 18). This outward purification was symbolical of that inward cleansing of the soul by the blood of Christ, and the influences of the Holy Spirit, for which gracious provision is made in the Gospel.

Water is one of the special emblems of the Holy Spirit. It is a cleansing element and fitly represents the operations of the Spirit, who is emphatically denominated the Holy Spirit.

This work of purification is divine in its character. "I will sprinkle clean water upon you." And the cleansing element is abundant in its communication, "I will *sprinkle* it upon you"—upon the whole impure nature—that "where sin abounded, grace may much more abound."

We are also to note the thoroughness of the work contemplated. Ye shall be

clean—positively and thoroughly *clean*—"from all your filthiness, and from all your idols will I cleanse you." That sin to which God's ancient Israel was most addicted was *idolatry*, and unbelief was at the foundation. God proposed to cleanse them from idolatry, and from "all uncleanness."

So, according to the fulness of Gospel provision, it is His design to purify unto Himself "a peculiar people, zealous of good works"—a people "without spot or wrinkle or any such thing." The fountain which was opened in the house of David for sin and uncleanness, lies open—it is full of efficacy, and whosoever plunges therein may rise renewed in all the life of God. Every idol and all manner of filthiness and uncleanness may be washed away, and the whole being be covered with the cleanness and whiteness of true holiness.

Has the clean water been sprinkled upon you? Have you been cleansed from your idols, and from "all filthiness of the flesh and spirit"? If so, walk in the light. But, if the work be not fully wrought, seek to know the fulness of redeeming love and power.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

NOTHING BUT LEAVES.

BY REV. A. J. JARRELL.

(Preached in Trinity Church, Savannah, Georgia, January 3d, 1892).

TEXT.—“And seeing a fig tree afar off having leaves, he came, if happily he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet.” Mark 11: 13.

LEAVES are a great blessing to trees and to men. A tree without leaves is a tree without life. Strip it of its leaves, and you need not leave it, either branch or trunk, or root. Leaves are the lungs of the tree. The roots feed on the soil, and the leaves feed on the atmosphere. Take care how you top your trees and lop their branches. When Spring time comes and the warm sun wakes them to life, they will need all the lungs they can command. If stripped of their branches they cannot reproduce their lungs, and thousands smother and die. Leaves are a great blessing to trees.

But they are a greater blessing to men. They feed and fatten on gases that would be death to men if not taken up. Men and leaves were made for each other—each taking up what the other throws out. Malaria never steals upon our homes like an invading army, until

the cruel axe has felled the forest. Many an arrow by day has been quenched in a leaf; many a terror by night has been stopped by a leaf; the pestilence that walketh in darkness halts at the forest, and the destruction that wasteth at noon-day is vanquished when it gets among the trees.

The disastrous floods that sweep over our land are due first of all, to the widespread destruction of our forests; next to defective systems of farming. Great floods and great droughts are as closely related as “wilful waste and woful want.” Relief from both, in part at least, is found in trees. The “Forestry Commission” comes none too soon.

“Woodman spare that tree,
Touch not a single bough.”

God made that oak. It is barbarous to cut it down without cause. Abraham pitched his tent under an oak. Elijah laid down under a Juniper tree. Zaccheus climbed up into a Sycamore tree. “And on either side of the river, was there the tree of life which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.” Leaves are a great blessing to trees and to men.

But, of all things, a fruit tree, with “nothing but leaves,” is most worthless and out of place—no matter where it stands. The axe and the flames come in quick succession; and they ought, “Cut it down, why cumbereth it the ground?”

BARRENNESS NOT CONFINED TO TREES.

Would to God such folly were confined to trees. But, alas! There are men by the thousands—born to intelligence and nobility—made only a little lower than the angels—with an inalienable birth-right to immortality—created to be kings and princes in the kingdom of God—men, who feed and fatten on the bounty of God and yet produce “nothing but leaves.”

THE MAN OF GOOD WISHES.

First, among these comes the man of good wishes. He is always wishing something; and his wishes are all good. He wishes the world to be better; he wishes everybody was better; he even wishes himself better. And he is honest. Balaam was not more so when he wished he might die the death of the righteous, and that his last end might be like his.

James and John were not more so, when they wished they might sit, one on the right, the other on the left of the Master when He came in His kingdom; but they were willing to pay the price, and obtained their places—both on the right hand of the throne of God. The good wisher was one so eager to know the cost of eternal life that he came running through the public streets and knelt at the Saviour's feet, begging to be told; but when he learned the price, he went away sorrowful, sorrowing most of all that salvation was not cheaper. It was one of these very men the Saviour followed beyond the confines of the world and told us he is still wishing there; "and in hell he lifted up his eyes being in torments," and wished he had been a better man; wished he had one more chance to hear the gospel; wished he had one drop of water to cool his tongue; wished Lazarus would go and warn his five brethren; wished that not one of them would ever come to that place of torment. Poor Dives! He is wishing yet. But his wishes have always been "nothing but leaves."

THE MAN OF GOOD RESOLUTIONS.

Next comes the man of good resolutions, "The day glides sweetly o'er his head,
Made up of—" good intentions and resolutions.

He always did intend to do better, and he always will intend to. He resolves every day and every year, that he will be a Christian, yet each day and each year find him great leagues farther away from God. But this does not stop the

current of his resolutions. That stream never stops. Like Tennyson's book it sings:

"Men may come and men may go,
But I go on forever."

There are certain seasons when it overflows all its banks. There is always a flood in time of sickness and death. A prominent man in no mean city of Georgia said to me: "Mr. Jarrell, I wish you would pray for my wife and child; ask your Church to pray for them; they are at the point of death. Assure your brethren that if God will only spare them, I will serve Him all the days of my life." Through the goodness of God the wife and child were restored to health, and he soon was well of his resolutions. They were "nothing but leaves." The morning after the earthquake, two men rushed up to me and gave me their hands to serve God from that moment. I lived in that city six months longer, but never heard another word from either one on the subject. Rip Van Winkle mustered all the courage he had and made a most heroic resolution to quit drinking. He was so elated to find he had that much will-power left that he went on a big drunk for joy.

Pity there was ever more than one Rip Van Winkle! Jacob S—was a friend of mine. I met him on the street at nine o'clock in the morning and said: "Why don't you come with me to a better world?" "O, Mr. Jarrell, I am resolved to go with you sometime but not now." That night he was brained with a hatchet. Let no man say I am crying down good resolutions. They are good things—as good as leaves. They are "*nothing but leaves.*"

THE MAN OF GOOD BEGINNINGS.

Above and beyond either of these is the man of good beginnings, *He has actually started.* The truth is he has done a great deal of starting. If it were not for the fact that there is obliged to

be as many stops as starts, he would long ago have been high up on the way to heaven. As it is he is at the very foot of the "Hill Difficulty." I shook hands with him when I left A—six years ago. He made a good start when I went there; he had done the same with every preacher before me, and was repeating the experiment with my successor when I left. His race was run with me in six months in spite of all I could do, or say, or pray. Still I was glad he made the start—hope he will keep on making them; perhaps he will die sometime while he is on the move.

"Remember Lot's wife!" A noble beginning was hers—just as noble as righteous Lot's. She went clean out of her house (drawn by an angel's hand), beyond the gates of the doomed city—far over the plain—but she never reached a place of safety.

No king ever ascended a throne under more auspicious circumstances than Saul, the son of Kish; none ever had a more ignominious downfall. "Pliable ran well until he plunged into the Slough of Despond;" and he ran just as well afterward, but in the opposite direction. The saddest thing in the Church, through all the ages, has been the "looking back" of multitudes who had put their "hands to the plough." The first great shock I ever felt to my sense of religious propriety lasted like a chill for days and weeks. I was only eleven years old. I saw a mature man join the Church—I saw him baptized in a creek. And in one month I heard him swearing like a Turk. That was his first and last start. His next move was feet foremost, with three men on either side. In the palace at Venice is a long line of magnificent portraits. They are the princely rulers of that famous city for generations. But one of these spaces is empty—the semblance of a black curtain falls over the place where the face ought to shine. One of the rulers was convicted of treason and beheaded. The mourning void

perpetuates his shame. Of the empty portraits that would hang in the Halls of Glory—If such mementos were permitted there? "*Nothing but leaves.*"

A LEAF UNKNOWN TO BOTANISTS BUT FAMILIAR TO PASTORS.

A singular face rises up before me as I close these sketches, yet I have seen it in every congregation I have served. I can best describe the man by quoting his language: "All men may know that when I do become a Christian I mean to serve God with all my might. I am not going to be like the Christians I see around me." No, he is not going to be like them. Would he were like the least of them that are Christians at all. But he will never get that close to God. He will stay where he is until the scene closes—avowing to the last what a paragon he intends to be when once he makes up his mind to the task. I have seen many such during my pastorate, but never one have I known to become a Christian.

WHAT SHALL THE END BE?

At our feet lies the open grave of 1891. Behind us is the regretful past. Before us lies the untried future. At our side, weary, anxious and hungry, stands our blessed Master, "if haply He might find fruit hereon." Will He find it? O will He? Remember, it is no untimely fruit He seeks of our hearts, but the richest and sweetest that ever hung on bough of earth or heaven—nothing less than "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Will He find these fruits in our hearts? Will you parents be more patient with your children? Will you brothers be more gentle to your sisters? Will you sisters be more loving to your brothers? Will you merchants be kinder to your clerks? Will you clerks be more faithful to your proprietors? Will you employers be more considerate with your laborers? Will you laborers be less exacting towards

mony with Him in Providence. As the your employers? Will everybody love everybody else through 1892? This old wilderness may blossom as the rose, in spite of all the ravages of sin, but the grace of God in human kindness is the only sunshine that can burst its buds and scatter its fragrance. Shall we have the kindness? Shall we scatter the fragrance? Thus, happy the many who have lived to see this day.

The Lord of earth and sky,
The God of Ages praise,
Who reigns enthroned on high—
Ancient of endless days ;

Who lengthens out our trials here
And spares us yet another year.

Barren and withered trees,
We cumbered long the ground ;
No fruit of holiness
On our dead souls was found,

Yet doth He us in mercy spare
Another and another year.

Then dig about the root—
Break up our fallow ground,
And let our gracious fruit
To Thy great praise abound :

O let us all Thy praise declare
And fruit unto perfection bear.

INSTABILITY.—I rejoice, and thank God, that to be a Christian in any sense, is to be so essentially different from the world, that even in a justified state the believer is saved from committing sin; and as long as he is justified, walks joyfully in the light of God's countenance, the Spirit witnessing with his spirit, that he is a child of God. O, blessed and exalted state! And yet it is to be observed, that as a matter of fact, the mass of professed Christians do not walk here. Look where you will, and you will find that the great majority professing to be in a justified relation are unstable and vacillating in their experience and walk. For a season they are in the light, and then they are groping in darkness. To-day they are justified, to-morrow condemned. Their course is one of sinning and repenting. O, how many have pursued this unsteady course, till they have become tired themselves, disgusted with their vacillating service. There is no walking with firm and steady tread, and being endowed with power, until a holy heart is possessed.

REV. G. C. WELLS.

SALVATION IN HOLY SONG.

"Though Thou should'st give me skill,
Each mystery to explain,
Without a heart to do Thy will,
My knowledge would be vain."

Such a skill as that, each "mystery to explain," would be marvelous. But there is something far better—a heart to do God's will. That is—a heart full of love—love is the all-comprehending grace—and it prompts to constant obedience. Under its impelling power the feet run gladly and swiftly in the way of the divine commandments. Have you such a heart? If not rest not till it be given.

THE OUTWARD LIFE OF HOLINESS.

BY DOUGAN CLARK, M. D.

Sixth Paper.



THE outer life of holiness is characterized by a joyful acceptance of and complete harmony with the providence of God. "Providence," says Dr. Upham, "is God's arrangement of things and events in the world, including His constant supervision. The law of Providence, in distinction from Providence in itself considered, is the rule of action which is contained in, and which is developed from, this providential arrangement." Now what we want to enforce at present is that the holy man does constantly and willingly regulate his life by the law of Providence. If the law of Providence requires him to do a thing, however unpleasant it may be to him as a natural man he does it. If the law of Providence forbids him to do a thing, however desirable it may be to him as a natural man, he does it not. And the obedience which he thus yields to this unalterable and inviolable law is a prompt, ready, and willing obedience. As he is united to, and in harmony with God, in faith, in knowledge, in love, in will, so is he also united to and in har-

little seed, which is planted in the earth, remains quietly in its place and in its allotment, in order that it may germinate, and grow, and blossom and bear fruit—so the sanctified man, planted in the soil of God's providences, abides quietly in his place, in order that he may bring forth "*much fruit*" to the glory of the Great Husbandman.

The outer life of holiness is a life of habitual obedience to the monitions of conscience. The great purpose of the holy man is to have always, like Paul, "a conscience void of offence toward God and toward men." All men have a conscience, because there is none so low or degraded that he has no sense of obligation, no sense of duty, no conviction deeply seated in his innermost nature, that he *ought* to do some things, and *ought not* to do other things. Conscience is a witness for God deeply implanted in the soul of man. It takes cognizance of the moral world as the eye takes cognizance of the material world. It forces upon all men the conviction that there is such a thing as right and such a thing as wrong. It gives, as it were, an approving smile when we do what we believe or know to be right, and follows us with its lashings and scourgings when we do what we believe or know to be wrong. Some men, alas, know little or nothing of conscience save by its condemnation of their evil conduct. How much better to know it by its approval of right conduct.

But while conscience, as an inward monitor, is perpetually urging us to do what we believe to be right and to avoid what we believe to be wrong, it does not tell what *is* right or wrong. *That* must be learned from sources external to ourselves, from education, from the judgment, and especially from revelation. A man may do a thing conscientiously which is neither right nor proper to be done. He may conscientiously deprive himself of a thing which God has not at all forbidden him to enjoy. As an illus-

tration of the first, look at the bloody persecutions in past ages for the crime of heresy. As an illustration of the second note how a Roman Catholic will abstain from meat on Friday, however great may be his hunger. And a priest or clergyman of the same Church must abstain from marriage—though neither the meat in the one case, nor the marriage in the other, has been prohibited by any Divine commandment.

Conscience is like the eye—revelation, either direct through the Spirit or mediate through the Holy Scriptures is like the light. The eye would do us little good without the light, and on the other hand the light would fall upon us to no purpose, without the eye. The light from the sun is always pure and good, but the eye may be diseased, or distorted or blind; and if such be the case the vision will be imperfect, or impaired, or lost. We may see things out of their proper shape, and out of their proper relation. We may mistake one object for another, as the one who saw men as trees walking, or, we may fail to see at all. But, O, when the eye is right, then the light from heaven, falling upon it, reveals a world of beauty in flower and bird, and river and landscape; and glancing upward we behold other worlds also, each and all proclaiming the glory of the Great Creator.

In like manner the conscience may be permeated by false teaching or misconception of the true, it may be deadened by sin, it may even be seared as with a hot iron—and thus our moral judgments be greatly at fault, or we may even come to the point of calling evil good and good evil, like the arch-adversary when, as Milton puts it, he exclaimed, "Evil be thou my good." Now revelation falls upon the conscience like the beautiful sunlight upon the eye. And when the eye is right, that is to say, when the conscience is right, then how glorious it is to walk in the light, to behold the beauty of holiness, to look

abroad upon the moral universe, and to realize that it, also, like the material, reflects the glory of the Infinite God. Therefore, beloved, carry the Bible everywhere, that the light of revelation may fall upon the benighted consciences of men; and that they, learning to act conscientiously, with the open Bible before them, may be enabled to do not only what they think is God's will, but what *is* God's will.

To sum up the whole subject of the inner and outer life of holiness, we may say, in conclusion, that it is a life of rest from fleshly reasonings. The holy man finds a rest from his perplexities in the bosom of Him who is the Infinite Reason. He need no longer question nor hesitate, nor wonder *why*—since he has found his true center in God, and revolving in joyous confidence around this center, his spiritual reasonings are put at rest, his spiritual doubts are removed, and his spiritual wants satisfied. For two thousand years the world believed in the Ptolemaic system of astronomy. The earth was the center and all the heavenly bodies revolved around it. But, having adopted the wrong center for the solar system, astronomers were always running across perplexities and doubts which they could not overcome. Numerous questions arose which they could not answer. Again and again they would observe a phenomenon which they could not explain. But when the Copernican system was accepted, and the sun instead of the earth was made the center, then all these questions were solved, and all these doubts were removed, and all these phenomena were explained. So in the spiritual world the man *whose center is wrong*—the man who is revolving around self instead of God, is evermore doubting, and questioning, and reasoning; but when he finds his true center then he rests from all reasonings which are not of God.

He is no longer disturbed by the reproofs and scourgings of a guilty con-

science, for conscience is on his side and smiles upon him. He is no longer troubled by unquiet fears, for perfect love has cast out fear, and "he shall not be afraid of evil tidings." He no longer places himself in conflict with God or with His providences. In the daily events of his lifetime he sees with the eye of faith that the Father's hand is ever upon him, whether in joy or in sorrow, and that behind it is the wideness of the Father's love. The anxieties and fatigues of toil, whether with hand or brain, no longer afflict or discourage him. While he may work ever so hard, he rests also at the same time in the Father's will. He no longer suffers from the fear of poverty or want, for what he lacks the Father's bountiful hand supplies. And his promises extend to old age and to hoary hairs, and to the valley of the shadow of death. He enjoys a measure of the infinite tranquility of God; he is quiet and calm in spirit; he experiences perfect peace because he trusts in God. And this heavenly peace is both inward in the soul and outward in the countenance and in the life.

Such souls, indwelt by the blessed Holy Spirit, are the true kingdom of God. He rules in them and over them. They are His joyous and willing subjects. They worship Him and reflect His glory. Praise the Lord!

THE BLOOD OF CHRIST! Holiness cannot *dissolve your dependence upon it*. You will need its merit and cleansing efficacy from moment to moment, while in these bodies of clay. The standard of our perfection is *love*. That of Adamic and angelic perfection is almost infinitely higher, excluding errors of judgment and other infirmities,—demanding, in fact, sinless obedience. But *we* are constantly liable to *unfavorable mistakes and involuntary infirmities*, though the single eye of the soul be steadily intent upon pleasing God. These, in view of the holiness of God, and of the higher standard which that holiness demands, need to be covered with the merits of Christ. *Faith* appropriates that merit, and the soul is made holy through that merit and the power of the Holy Ghost.

SALVATION IN HOLY SONG.

"My Saviour, on the word of truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give."

"My Saviour"! What rapture in that sound!
We may, by faith, draw nigh and claim Him in
that endearing relation. And with Him His
highest and best gift, the Father will surely
give us all things. So we may ask largely—
yea, for all the precious things His boundless
love can give. Let us not then, be poor, but
enriched abundantly by the precious gifts of
His boundless love.

DYING TO LIVE.

(A Bible Reading given in Twenty-fourth St. Church,
New York, on John 12 : 20-35.)

BY JENNIE FOWLER WILLING.



LAZARUS was raised early in
February. The Jewish au-
thorities were so enraged they
would have killed Jesus at
once. By the Father's plan He must
lay down His life during the Passover
seven or eight weeks later. So He kept
out of the way, going up to Ephraim,
twenty Roman miles northeast of Jeru-
salem, near the wilderness.

When the week of His Passion came
He was again with the family in Bethany.
In their joy they made Him a supper.
Lazarus sat at the table. Martha served.
Mary anointed our Lord's feet with
costly ointment.

The next day, the Palm Sunday of the
Romish Church, He made His triumphant
entry into Jerusalem. The tide of popu-
lar favor ran high, in spite of ecclesi-
astical hate.

Some Greeks, who rejected idolatry,
had come to the Feast, not to take part
in all its ceremonies, but to worship the
Supreme God. They asked Philip for an
introduction to His Master. Philip and
Andrew had Greek names. Probably
that was why people of that blood ap-
plied to them. The Greeks could not go

into the Court of the Women where
Jesus usually taught. He went to them
in the Court of the Gentiles.

They had seen His triumph when it
seemed, as the Pharisees said, that all
the world had gone after Him. Within
three or four days they would see His
humiliation on the cross. He must teach
them and His disciples that His sufferings
were a glorification, that every one must
renounce life to live. He shrank for a
moment from the awful agony that was
just at hand. Reinforced by a Voice
from Heaven, He claimed victory over
the Prince of Darkness and told His dis-
ciples to use the Light while it was to be
had. Those precepts are basal and vital.

I. He could be glorified only by death.
(v. 23).

That was God's plan. His reasons are
too high for us. We must accept the
plan on Divine authority. It was set
forth in every sacrifice of Hebrew ritual.
Without the shedding of blood there
could be no remission of sin.

It was declared plainly in the Scrip-
tures that Christ was the Lamb slain
from the foundation of the world. John
or Paul could not write that more plainly
than Isaiah had done. He made the
atoning sufferings of the Messiah as clear
as His triumph and reign.

Talking to His disciples and the Greeks
that day, Jesus illustrated the necessity
of His death by the fact that a grain of
wheat must die that its germ may send
up a stalk to bear its handful of grain.

When He hung on the cross the revil-
ing Jews said, "He saved others, Him-
self He cannot save." That was false.
He could have saved Himself. It was
true He could not save Himself, if He
saved others.

*II. Our life is glorified only through our
death.* (v. 25).

Success is always born of sacrifice.
Social pleasure is given up for money-
making; home comfort and friends for
the dignity of scholarships; all other op-

opportunities are set aside for military promotion. Fathers coin their lives for their children. Mothers go down to death to win the crown of maternity.

In the spiritual life we give all to get all. This is what Paul meant when he spoke of being crucified to the world.

Most of our troubles come from defective consecration. We draw back from a complete renunciation of self. Others do so and so. May not I? They live in fine houses, ride in gay carriages, dress elegantly; why must I be cut down to such bare lines of living?

Some who have had a clear experience of heart purity, lose its glow and gladness. They have hours of heaviness. What is the trouble? Listen! "What is the cheapest rate at which I can get my sanctification? Others get on easily. They are not so very strict. I'll see if I can't as well as they."

God will have none of our haggling and "beating down." For our soul's good He requires ALL. No matter about other people. Let them settle with their Master. We get, and we hold full salvation only on condition of a generous, whole-souled, unconditional surrender. We must lose our life to save it.

What is the life we lose? The carnal natural life. Not physical. Ascetics may starve themselves to skeletons, and be no nearer the death that brings full life. Not mental. Business, society, and other drudgeries may wear our mental life down to inanity that will not make us saints. The spirit is the citadel that must be surrendered. Mind and body are outposts that go with the rest in the contract of submission.

How do we lose this life? By faith in the Atonement. Its power was broken when, through faith in Christ, we were freed from the guilt of sin. When we were quite worn out with our uncertain, unreliable experience, and came to the Lord to be cleansed from all sin, he took away our "bent to sinning." We knew that we were all His. The old man of

sin was slain with his deeds. We could say with the Apostle, "I am crucified with Christ: nevertheless I live." The best way to keep the carnal mind, or any remnant of it, from being thrust back upon us, is to finish the text: "Yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." We must have in its fulness the life that we save. "Be ye filled with all the fulness of God." "Christ in you the hope of glory."

III. *The fulness of Christ's life gives glorious victory.*

That is what we want—victory. Paul thanks God who "always causeth us to triumph." He says we may be more than conquerors in all things. The victory comes from Christ's life in us. That life is had only through the death of Self. What if we do shrink from the crucifixion? We cannot get beyond our Lord. He knew that His death was a glorification; yet He drew back from its awful agony. v. 27.

His will was loyal to the Father and ours will be, if our consecration is complete. Some who enjoy heart-purity allow the tempter to badger them at that point, and suffer great loss in consequence. I knew a lady who was a clear witness of full salvation until her grief for the death of her baby gave the enemy this advantage. "There! you thought you gave all to the Lord. If you had done so, really, you would not feel this sorrow so keenly." She cast away her confidence and walked in darkness for years.

This way of living, to serve Christ in full submission and trust, is the way to be honored of the Lord. v. 25.

By it the world is conquered and Satan mastered. v. 31.

Our one hope is in the indwelling Christ. Not in eloquence. Paul said he came not with enticing words of men's wisdom; but he was determined to know nothing else among the people but Jesus Christ and Him crucified. Not in our

wealth. God hath chosen the poor. Not in strength. He hath chosen the weak to confound the mighty. Our one chance is the drawing power of the crucified Christ. V. 32. Nothing takes hold upon the heathen like the story of the crucifixion. The wisest fail to fathom its mystery; yet it charms the little children. Foolishness to the Greek, a stumbling block to the Jew, it is the power of God to every one that believeth.

Jesus gave His disciples full warning of the testing time that was coming. He was the Light of the world; but He was soon to leave them by the thorny way of the cross. They must see the Light while they could. There is no darkness so dense as that of neglected light. When Christ's light shines into the soul it must be used, or it will go out. If we are given light to know that we ought to be filled with the Spirit, our only safety is to let God lead us at once by an unconditional surrender to the steady trust that brings the abiding fulness of love.

A TESTIMONY. "I was at first in momentary expectation of some wonderful sensations or views; but I seemed only to be let down into unknown depths of quiet, humble love. There was no more a contest in my soul. All was peace, perfect peace. It was indeed 'the peace of God which passes all understanding.' For a time I had no wish to speak to any one, but remained on my face before the Lord, uttering to myself some of the views presented to my mind by the Spirit—'God in exchange for a worm'—'I am thy God'—'All are yours'—'The pure in heart shall see God.' These views, as they broke successively upon my mind, seemed to lead me as a guest from room to room and from story to story of a mansion inconceivably rich and beautiful, and all presented by the Holy Spirit to my wondering soul as its own rich heritage in Christ."

B. W. GORHAM.

SECRET OF MECKNESS.—Rev. Mr. Dodd, a Puritan divine, being assaulted, said: "See here; you have knocked out two of my teeth without any just provocation; but, if I could do your soul good, I would give you leave to dash out all the rest. That is the Christly spirit."

SALVATION IN HOLY SONG.

"Father, I dare believe
Thee merciful and true;
Thou wilt my guilty soul forgive,
My fallen soul renew."

Dare believe! It ought not to require much *daring* to believe God. When we consider His character—so merciful and true—and then His "exceeding great and precious promises," it ought not to require much effort to believe. In fact, faith in God for pardon and renewal, ought to be the easiest thing in the world—and it is when the soul is in the right attitude. But, if in our weakness it seems to demand a sort of desperation, cry out "Father, I do believe,"—and, what is better, "Father, I *do* believe."

SANCTIFIED GIVING.

BY REV. JESSE S. GILBERT.



SANCTIFICATION reaches to all parts of man's nature. The whole being is purified. Every action comes under the rule that "whether we eat or drink, or whatsoever we do, we do all to the glory of God." The giving of such a Christian is sanctified giving. Sanctified giving is cheerful giving, and we have the Lord's word for it that He loves a cheerful giver. Those who give grudgingly need expect no blessing.

Sanctified giving is liberal giving. It is the liberal soul that is made fat.

Those who withhold more meet than is come to spiritual barrenness and poverty. God told His ancient people that when they should bring all the tithes into His storehouse He would pour out upon them overflowing blessings.

Sanctified giving comes to the Lord's altar in the right spirit. There is no desire to be seen of men, or to sound the trumpet of self-praise. Such giving is as truly religious as prayer, as much an act of worship as praise. A full baptism of the Holy Ghost would solve many problems in Church finance.

Were our Churches to receive such a baptism they would no longer need to resort to fairs, festivals and entertain-

ments of all sorts in order to maintain current expenses. It seems to us that after all the power of money as a factor in Church work is greatly overestimated. To hear some of our speakers at missionary meetings and conference anniversaries, one would imagine that the conversion of the world was simply a matter of dollars and cents, that the want of money was all that kept back the work of God. To use a familiar and homely figure, this, it seems to us, is putting the cart before the horse.

Seek and secure the baptism of the Holy Ghost and the money will come. When the Lord's people are fully consecrated to Him, they will cheerfully furnish the means with which to carry on His work. Then professing Christians will not be seen to spend more upon a single party, or more in one month for cigars than they give to the cause of God in a year. The fact is that many have almost materialized the work of God by placing more stress upon financial machinery than upon spiritual power.

The financial problem did not seem to concern very much the early Church. It was well for the world that the early apostles did not wait for missionary societies and Church Boards. A Church under a renewed pentecostal baptism would send forth a host of volunteers who would soon carry the Gospel to every nation and tribe under the heaven.

Ability would then be the measure and only limit of giving. Wit and pathos, eloquence and burning appeal would not be necessary to entice men into giving. For this return of pentecostal power, we must earnestly seek, for nothing else will save the Church from the tide of worldliness that is sweeping in upon it. When the Church is thus baptized, we will not only have sanctified giving, but sanctified singing; business and devotion will alike be imbued with the spirit of holiness; "and the pots in the Lord's house shall be like the bowls before the altar."

SALVATION IN HOLY SONG.

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in Thee."

This is the prayer of a heart deeply stirred. The Holy Ghost has been enlightening it. The pressure of inbred sin is grievous, it is like a heavy yoke, intolerable to be borne. There is a panting after freedom, and the soul cries out for deliverance. There is a determination expressed not to rest until pure within, until wholly lost in God. To such a one, the day of emancipation draweth nigh.

"THE COMING OF OUR LORD, AND OUR GATHERING TO- GETHER UNTO HIM."

BY REV. WM. REDDY, D.D.

III.

BUT what of the *resurrection* of the rest of mankind in relation to this personal coming? We answer, still holding to the *Scripture* testimony:

1st. It did not come within the purview of the apostle to discuss the *general* resurrection of the dead.

In I. Cor. 15 he was arguing the possibility and the *fact* of a resurrection, following as a sequence of Christ's resurrection; and only alludes, by implication, to the resurrection of the *unbelieving*; in distinction from the saints. But in this incidental touch he *implies that* distinction. He says, "For as in Adam all die, even so in Christ (or by Christ) shall all be made alive (vivify, animate); but every man in His own order (cohort or band). "Christ, the first fruits; afterward they that *are Christ's at His coming*"; plainly implying there will be some *who are not Christ's at His coming*. This whole passage, asserts a general resurrection of those that are Christ's, and also of those who are not Christ's. And

the general rising will be at *His coming*. See John 5 : 28, 29.

2d. It should also be observed that the apostle had a specific design in introducing the fact of the resurrection. That design was to comfort and encourage the saints in their labor and sufferings by assuring them, that "their labor was not in vain in the Lord." See the closing verse of this chapter I. Cor. 15 : 58. They would have victory over *death* and the *grave* and have their final reward. "Wherefore comfort one another with these words." And in I. Thess. 4 : 13. his design was to comfort them concerning their departed friends, that they "sorrow not as those without hope." Their friends who had died in the Lord were even then with Jesus, and when He should come they would come with Him, and then their bodies would be raised incorruptible and immortal. It was not, therefore, within the scope of St. Paul's design to involve, at length, the question of the resurrection of the *general* dead. But *that* is determined by our Lord Himself and by St. John, the Revelator.

In John (the Gospel) Chap. 5 : 25, our Lord had spoken of the quickening of souls dead in sins, under the metaphor of a *resurrection*, saying, "The hour is coming and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." This was a surprise and a mystery to the Jews. But He said, with great emphasis and with more startling enunciation, "Marvel not at this, for the hour is coming in the which *all* that are in their graves shall hear his voice and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

In the 25th verse he speaks of "the *dead*," and of their subsequent spiritual life. They shall "live."

But, in the 28th and 29th verses he speaks of "*All that are in their graves*." And they are described as "*coming forth out of their graves*." Mark also that he

does not distinguish between the two classes as to the fact and the *time* of their coming forth. It is one resurrection but distinguished into two classes as to *moral character*; "they that have done good," and "they that have *done evil*."

But finally there is but *one summons* by "the voice of the Son of God," and all that are in their graves, these two classes of *good* and *evil*, "come forth" at that summons, but to widely different destinies. These destinies are set over against each other, according to their respective characters, as "life" and "damnation."

The *coincidence* of the resurrection of the two great classes, the righteous and the wicked, is, in a most formal and solemn manner set forth by John, the Revelator, the twentieth chapter, 11th to 13th verses.

It has been confidently asserted that this chapter contains proof positive that the righteous dead are raised up a thousand years, at least, in advance of the general resurrection. Without intending to stir up controversial discussion and without straining interpretation, or of attempting to speculate, we ask the candid and intelligent reader to give due weight to the following observations :

1st. We come now into the *metaphorical*, in reading the Book of Revelation. Hitherto we have been considering the plain, direct, and mainly the *unfigurative* Scriptures. Large portions of this book are confessedly figurative and metaphorical.

2d. In this twentieth chapter (the proof-text of the wide separation of the two classes) we have the *figurative* in a highly wrought form : "The key of the bottomless pit"; the great chain "in the hand of the angel; "that old serpent" (explained as the devil and Satan"), "the seal set upon him," etc.: these are all metaphors. So also, in the fourth verse, there is a mixture of the figurative with the literal.

"The first resurrection," so called, relates to "the souls of them that were be-

headed," *i. e.*, the martyrs. There is nothing here said of their *bodies*; simply they "lived and reigned with Christ." The text does not say where they lived and reigned. Nothing is said of their living here on this earth. Jesus had said of a spirit-resurrection, John 5 : 25. "The hour is coming and *now is* when the dead shall hear the voice of the Son of God, and they that hear shall live." They were quickened and they lived. They were raised to a new life. So of the martyrs in Rev. 20 : 4. "They lived and reigned with Christ." They were raised to peculiar honor and dignity "with Christ." This peculiar distinction was, that they were exalted in *holiness*. "Blessed and holy is he that hath part in the first resurrection," and "they shall be *priests* of God and of Christ." The scene of this "living" is not located on the earth. Who can rightly comprehend the exaltation and dignity of the *martyred witnesses* for Jesus and for the Word of God in the unseen world?

But a conclusive fact in this analysis is, that in this same chapter of only fifteen verses, we have a plain, unequivocal description of the *general resurrection* in distinction from "the *first* resurrection, noted in the fifth and sixth verses. In the twelfth verse, John saw (in vision) "the dead" in general, "small and great, stand before God." These were gathered from the *sea*, from Hades, "the invisible abode, or mansion of the dead the *grave*, the lowest place or condition." *Lexicon*.

"The *dead, small and great*, from the grave and from Hades, is comprehensive and literal, and embraces all classes, saints and sinners, and this gathering of all classes was before "the great white throne, and before Him that sat upon it." And this gathering of the dead, small and great, answering to the description in Matthew 25 : 31, was for the final judgment when "the books should be opened and the dead be judged out of the things written in the books

according to their works." Then the final destiny of all will be determined.

"O mercy ! mercy ! look down from above ;
Great Creator, on us thy sad children with
love ;
When beneath to their darkness the wicked
are driven,
May our justified souls find a welcome in
heaven.

The practical bearing of these solemn and glorious truths, is shown and seen by two quotations: the one from II. Peter 3 : 14, "Wherefore beloved, seeing that ye look for these things (revised edition) give diligence that ye may be found of him in peace, without spot and blameless"—"What manner of persons ought ye to be in all holy living and godliness?" Verse 12. The other quotation is from our Lord's own words, Luke 21 : 36. "But watch and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man."

RECEIVING THE GIFT. "I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power, and *filled with the blessing of perfect love*. . . . There was a calm sunshine upon my soul. The praise of God was continually upon my lips." . . . "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by Divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."

DR. UPHAM.

CEREMONIES OF RELIGION. When corn runs into straw and chaff, those that feed on it may well be thin and lean ; but, when it runs into ears and kernels, thou mayest expect such as eat of it to be fat and well-favored. When religion runs into formalities and ceremonies, her followers can never be thriving spiritually. They may starve, for all the gaudy flowers wherewith several dishes on her table are decked and set forth.

G. SWINNOCK.

SALVATION IN HOLY SONG.

"I would, but thou must give the power;
My heart from every sin release;
Bring near, bring near the joyful hour,
And fill me with Thy perfect peace."

The will is here set in the right attitude—"I would." Would what? That my heart should from every sin be released. How desirable, how accordant with the Gospel plan of salvation. When? Ah, the longing heart breaks out in strong desire. "Bring near the joyful hour." And when a *now* is put in the prayer, and it comes in contact with God's *now* in the promise, "Behold now is the accepted time," the consummation is reached.

A FRIEND'S TESTIMONY.

BY MRS. A. L. PRINDLE.

Matron of the Florence Mission, New York.



WHEN I was a little girl, but a mere child, the Holy Spirit visited my young heart, and often brought me into tears, and in secret places I wept and prayed.

I was brought up by a very loving Christian mother, who gave me a guarded education, so that my morals were unexceptional, and for this reason, I did not so fully realize my lost condition as a sinner before God, as otherwise I should have done, believing myself to be growing into grace. I was deluded by the arch enemy of my soul, and not until the year 1866, at twenty-eight years of age, was I able to realize my lost, and utterly helpless condition before God, and that without a Redeemer I must die, and without a Saviour I must perish forever. On the very verge of utter despair, I cried unto the Lord and He heard the voice of my supplication. In the twinkling of an eye, a great burden of sin was removed, and my soul rejoiced in a present salvation, a risen Christ. For a time, peace flowed like a river, and joy, unutterable joy, filled my soul.

After some months, in this peaceful, happy state, I found at times, there was

a secret lurking inclination in my soul to sin, and that jealousies and envies and a tendency to evil speaking found their way to my heart. In my sorrow and in my agony, I cried out again, "O wretched man that I am, who shall deliver me from the body of this death?" realizing so fully that I was joined to a dead body of sin, and that, in spite of all my efforts, I was helpless to release myself from the grasp of the enemy; a child of God, and yet not able to behave like a child, made me wretched. The words of Scripture, these words, often came to my mind, "ever learning, and never able to come to the knowledge of the truth. A hungering and thirsting after more righteousness took possession of my being, and a desire to be complete in Him, filled my soul.

At this time I had never heard of the doctrine of Holiness, as professed by Christian people, and had never seen any person who professed to be sanctified. What I wanted was a clean heart.

Soon after this, God made it possible for me to attend a meeting, where this doctrine of Holiness was promulgated. I sought and found Christ precious, as a cleanser and a purifier from all sin, but not till after I had consecrated myself, my life, my all.

At one time, feeling my helpless condition, and the clinging of my nature to earthly loves, I cried out, I want Thine own hand to unbind each tie to terrestrial things, to tenderly cherish, to closely entwine, where my heart too tenaciously clings. I asked the Lord,

"That I might grow in faith and love, and every grace,

Might more of His salvation know,

And seek more earnestly His face.

It was He who taught me thus to pray,

And He, I trust, has answered prayer,

But it was done in such a way

That almost drove me to despair."

Every prop, on which my soul had ever leaned, every staff and earthly stay, was taken from me, and I was left, help-

less and hopeless, except in Jesus. When I had said, "Yes, Lord," to every question that my dear Lord asked me,

"When at His loving call,
I surrendered my all,
In a grateful and glad consecration,"

it was then He filled me with the Holy Ghost, and baptized me with His own Spirit, and I was washed in the blood of the Lamb, and made whiter than snow.

Little vexations and trials of life, which had hitherto troubled me and been very depressing and annoying, I was now carried entirely above them all, and, with the prophet, I could say, "Great peace have they that love thy law, and nothing shall offend them." I had the keeping power of a living Christ enthroned within.

During much of the time that this work of perfect redemption was going on in my soul I was laid upon a sick bed, unable to labor; but now, with the baptism of the Spirit, came health and strength into my whole being, and a desire like unto fire in my very bones came to work for Jesus and save immortal souls. Then, like Isaiah, I cried, "Lord, send me." The love of God was so shed abroad in my heart that my chief desire was to work for people whom Christians generally did not care for, and God granted my request, and when, a short time afterwards, I was sent to the City of Buffalo, N. Y., with a very strong love for the lost and fallen, the Lord, in His infinite mercy, showed me my field.

The ladies who had charge of Ingle-side Home asked me to act as Superintendent of that institution for fallen women, and for seven years I discharged my duty in the fear of God in bringing souls out of darkness into His marvelous light. I had passed from the realm of duty into love and now it was a pleasure, a privilege to do everything and anything for these lost ones. O how I realized the wonderful keeping power of

God while standing between these poor, unfortunate, lost women! While turmoil and strife and tempest sometimes swept through the house by the power of the enemy, my own soul was kept in perfect peace; like the wild storm of the ocean, waves running high, billows sweeping deck, yet, deep down in the sea there was perfect rest and quietness. In temptation's hour, I felt the strong hand of my God laid upon me so powerfully that it seemed almost as though I could not have sinned if I would.

I want to especially praise my God that He has never, from the moment of my being fully redeemed and sanctified by the Holy Ghost, permitted me to be discouraged under any circumstances no matter how trying they might be. The Lord hath said, "The righteous shall hold on his way, and he that hath clean hands, shall be stronger and stronger." "My soul doth make her boast in the Lord, for only from Thee cometh my help and my strength." In His name, which is a strong tower, I have come off more than conqueror. To Him be all the praise and the glory.

This work for redeeming the fallen, which to many professing Christians is so disagreeable and unpleasant, to me is become a perfect delight. My very soul is wedded to the heart of the drunkard and the harlot with a love only begotten by Christ Himself.

After fourteen years of experience in redeeming the lost and the fallen, I am convinced more and more that nothing but the uttermost salvation can keep these redeemed ones from falling back into the depths of sin. Justified and sanctified by the Holy Ghost will enable them to enter the portals of eternal glory, and to this end, I labor and pray daily, and watch for their souls as they that watch for the morning.

"Religion is a matter of principle." Yes, so it is; but principle ought to be set on fire with love.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. JER. XXXVII. 11-21. FEB. 28.

JEREMIAH PERSECUTED.

VERSE 12. *Jeremiah went forth.* A simple, necessary, innocent action, yet it led to a long, cruel imprisonment. However, the real cause of the imprisonment was his unpopularity due to his bold, faithful witnessing for God. When we stand firmly for any truth that is in ill repute with our contemporaries, we may look for our most innocent actions to be made occasion for complaint. But we can be exceeding glad nevertheless.

15. *Jeremiah put in prison.* Did he regret that he had not been more subservient to the wish of the princes? Not at all; for if he had been false to his mission he would have experienced a degradation far greater than any which human dungeons could put upon him.

18. *Wherein have I sinned?* The prophet's manly resentment and vigorous protest regarding the unjust charge and foul treatment to which he had been subjected, are worthy of note. Even so Jesus acted (John 29: 24) and Paul on various occasions. We are to suffer wrong rather than commit it, and we are to take it patiently when we are even made to suffer for well doing, but it is perfectly proper to maintain our rights so far as we have the power, and to make our oppressors conscious of their wickedness. We not only may, but should assert our innocence, defend our integrity, and try to touch the consciences of those who array themselves against us. It is not wrong to respect our-

selves and to compel others to respect us. The injunction of the Apostle is, "In malice be ye babes, but in mind be men." So Jesus said, "Be wise as serpents and harmless as doves. Beware of men."

Lesson X. Jer. XXXVII. 1-10. MARCH 6.

THE DOWNFALL OF JUDAH.

VERSE 1. *Jerusalem taken.* Yes, this chosen city of Jehovah, where he had so long put His name, and within whose palaces prosperity for so many centuries had reigned, because of its persistence in rebellion and its cleaving to sin, is now given over to its enemies. Though God's judgments tarry long they will most certainly arrive. The sentence long deferred will be executed if no suitable repentance be seen. If God's peculiar people and their dearly loved capital were not spared, what nation and city may hope to cherish sin and prosper? Let it be a warning to America.

4. *Zedekiah.* He had some good desires and seems to have been an amiable character, but he weakly yielded to evil counsel and is forever disgraced. We all need strength of will and firmness of purpose to cleave to the good and resist the evil, however persistently the latter may be pressed upon us. And this strength God will freely supply if, conscious of our own weakness, we do but trust implicitly in Him.

9. *Captive into Babylon.* National sins bring national punishment. Disobedience, whether by individuals or by people, entails disaster. This is the lesson of all history, as well as of the history of Judah and Israel. Yet the nations of the present day, including America, lay not the lesson to heart. This government "frameth mischief by a law," puts itself in close complicity with the iniquitous traffic in alcoholic beverages, becomes, in fact, a gigantic saloon-keeper, pocketing the price of desolated homes and ruined souls, then pats itself on the head and says, "We have done a fine stroke of business." But God will yet visit still more fearfully for these things. Let each one ask, "Am I doing all I possibly can to free the land from the curse? For if not God will have a controversy with us on this head."

Lesson XI. EZEK. XXXVI. 25-38. MARCH 13.

PROMISE OF A NEW HEART.

VERSE 25. *From all your filthiness will I cleanse you.* Here God says that He will cleanse us, but in II. Cor. 7: 1, He tells us to

cleanse ourselves from all filthiness of the flesh and spirit. So in the next verse He says, "A new heart will I give you," while in Ezek. 17: 31, He says, "Make you a new heart." What does this mean? Simply that we always should recognize that there are two factors, God and man, in every spiritual work. Sometimes the emphasis is put upon one side of the truth, sometimes upon the other, but both sides must be perpetually kept in mind. We have a part to do and God has a part to do, and if either part is omitted the result will be incomplete. We are to use the means but not make an idol of the means.

27. *I will put My Spirit within you.* It is only when we are thus inwardly changed that duty can become a delight. If the spirit of Jesus, which is the spirit of love, takes complete possession of us, that which is irksome becomes enjoyable.

31. *Ye shall loath yourselves.* All that springs from self alone, apart from the divine Spirit, is intrinsically loathsome, and, as soon as our eyes become fully opened to see things in their true light, that is, in God's light, we are disgusted at every indication of selfishness, whether in our own conduct or that of others. Yet it is one thing to be, in a measure, disgusted with it, and another to take those practical persistent steps by which alone it can be entirely put away.

32. *Not for your sake.* No, for His own sake, because He is what He is. While our love to God, it has been remarked, springs from our want, His love to us springs from His fulness, because His very nature being love, must pour itself out even on those far from being worthy to receive it.

37. *For this I will be inquired of.* Although God is so ready to give and has indeed promises to give, He has made prayer a condition of many of His gifts, for the simple reason that only when we have the qualities which are produced by prayer and evidenced by it, are we in a fitting state to receive his blessings. Among such qualities are reverence, sincerity, simplicity, humility, benevolence, penitence for sin, gratitude for mercy, mistrust of our own understanding, a deep sense of dependence, and entire submission to the will of God.

Lesson XIII. Isa. XL. 1-10. MARCH 27.

THE BLESSINGS OF THE GOSPEL.

VERSE 1. *Comfort ye my people.* Those who are not the people of God have no right

to comfort, and that preacher who administers it to them is false to his commission. "They that mourn" shall be comforted, said Jesus; but they that are defiant shall be punished and made to weep. We are often bidden to "prophesy smooth things" and "speak comfortably to Jerusalem," when the sins of Jerusalem clearly demand unflinching rebuke. Comfort is the portion of those only who forsake their sins.

2. *Iniquity is pardoned.* What vast multitudes of earth's inhabitants do not know that there is any forgiveness with God, any pardon for iniquity. It is our bounden duty to declare to all nations this comforting message. "My people" now are not the Jews simply, but all mankind, since Jesus died for all and bought them for His own possession.

3. *Prepare the way of the Lord.* God Himself has wonderfully opened up the way for the extension of His kingdom in these latter years, and He lays it as a manifest duty upon all who count themselves His followers to co-operate heartily with Him in this undertaking. How can we do it? In our local Church we may make way for the coming of His chariot by studying the things that make for peace, by restoring the wanderer, by inciting all to perfect holiness in the fear of the Lord. His coming in the wider sphere of the world will be aided by spreading information as to the progress of missions, and both giving generously ourselves and inciting others to give.

5. *All flesh shall see His glory.* The time is coming, we firmly believe, when every idol shall be overthrown and every false faith shall fade away before the brightness of the true religion. The promises which assure us of this are plentiful and certain. Are we doing all we can to hasten the day? Another very comforting declaration which Isaiah gives us is, that "The whole earth is full of His glory" (vi. 3). But it will be full of His glory in a very different sense when all men not only see it but are consecrated to its promotion.

9. *Lift up thy voice with strength.* This is the exhortation to the bearers of the Gospel message. That they may do it their numbers should straightway be multiplied tenfold. When there is but one lone missionary in the midst of a population of millions of heathens, how feeble must be his voice; how small the measure of good tidings that gets told in that district.



"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR MARCH.

"We will come unto Him and make our abode with him." John 14 : 23.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

ROOM FOR JESUS.

"And she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger; because there was no room for them in the inn." Luke 2 : 7.

THE world must have a personal Christ, an Emmanuel, God with us, who shall walk and talk with men. An Incarnation has been the desire of all nations. God prepared the way by choosing Abraham to found a nation whereby the Christ—God manifest in the flesh—should come.

By the royal line of David He declared, the King cometh. Prophets foretold the splendor of His coming and sang of the glory of the Messias. Then fell five hundred years of silence when God's herald appeared crying, "Prepare ye the way of the Lord" and angels proclaimed, "Unto you a Saviour is born who is Christ the Lord."

Were thrones made ready and a highway prepared?

Not on thrones or judgment-seat, not in palaces or court, not in gilded hall or ancestral chamber was there "room" for the Son of David.

No room in the inn. On the bosom of a Jewish maiden, coming to her in the lowly manger cradle, was found by adoring angels the Christ of God, while a humble home amid the Galilean hills made room for the Well-Beloved of the Father.

When Pilate said "Behold your King," they cried, "Away with Him; we will not have this man to reign over us." They had rejection, and cruel mockings, the

scourge, the thorny crown, the bitter cup, they had Calvary's cross, but no throne, no "room" for Jesus.

Have we made "room" in our homes for the lowly Christ? Has He an altar there where we offer ceaseless praise and adoration?

Has He room in our plans, our work, our business, and our finances?

Is He enthroned in our hearts? He will knock and wait until His locks are wet with the dews of the night, but He will be only an invited Guest. Have you opened wide your heart to let Him in? Not just a little corner or an occasional occupancy, but has He "come to stay," while over *all your life* falls the glory of His presence.

"No room," do you say, "for a constant guest—you cannot be serving all the time."

So crowded are you with the demands of "society," of pleasure, self, and the world. Is His presence, then, a constraint upon you so you do not feel easy and comfortable, and serving is a tax and a burden. Ah, my friend, you have no crown for Jesus then. He is King as well as Saviour. He owns no divided service; it must be a perfect allegiance—"Ever, only, all for Thee."

The yoke is easy, the burden is light, sacrifice is gladness, and service is joy, when once we crown Him Lord of all. Make room for the King!

REJOICE EVERMORE.—Happy people are of great service in the world. It would be worth while to live for no other purpose than to keep cheerful, and thus help others along the weary way of life. St. Paul says: "Rejoice, and again I say rejoice." There is so much real sorrow in the world, so much in almost every life to obscure the sunshine if we linger on the dark side of the cloud, that it seems as if the talent of being cheerful is the best sort of talent one can have. "A merry heart doeth good like a medicine," and "pleasant words are as honeycomb, sweet to the mouth and health to the bones." That dear old lady was far from having outlived her usefulness who sat every Sunday in church near the door in her wheel-chair. "What good does it do for you to come here when you cannot hear anything?" asked a gruff old man one day. "O," she replied, cheerily, "they couldn't get along without me. When the folks come I smile them in, and when they go out I smile them out." The pastor said her friendly smiles were worth as much as his sermons.

LETTER TO CHILDREN.

BY MRS. K. SUMNER BURR.

PRAYING AND OBEYING.

A LITTLE girl came to us a year ago with a party of Fresh Air Children, the tiniest and most forlorn child of the group, not quite five years old, and has been with us ever since.

We have tried to teach her of the dear Saviour, that He hears every word we speak and sees everything we do, and she is learning rapidly. She loves to pray, and to-day when I came home from the office she came to me and said, "I must go and say a prayer." So she went to the next room but was gone such a very short time that when she came back mamma said, "You did not stay long enough, dear; you must stay until Jesus speaks to you and touches you, and you have not waited for it." So she went back and was gone a longer time, after which she came to me and said in a subdued way, "Jesus touched me, but I didn't feel it."

She loves to think she is Jesus' little girl and is delighted with Bible stories. She will ask to be told the story of Moses, and of the little girl who was sick (Jairus daughter), and of the woman who touched Jesus' clothes.

If she keeps on praying and obeying all will be well.

THE CHILDREN'S STUDY.

A BLESSING PRONOUNCED.—"Blessed is every one that feareth the Lord; that walketh in His ways." *Psa.* 128: 1.

Here is a blessing pronounced upon those that love Him. The fear here spoken of is a filial fear, such as a loving child has for a parent. And this filial fear or love shows itself in willing obedience—walking in our Heavenly Father's ways. Such are "blessed"—in having God's favor, in walking in the light of His countenance, and in receiving from Him tokens of His love continually.

QUESTIONS FOR MARCH. 1. How many passages of Scripture contain the word OBEY?

2. What is the principle prompting obedience?

ANSWERS TO JANUARY QUESTION. 1. Number of passages containing the word Heaven? Esther Ann Rogers, White Rock, So. Dak., 302; Edith Cooper, Knobel, Ark., 46; Allan M. Connell, Aultsville, 187; Sarah Kew, Whitechurch, Can., 355; Harry Haughawout, question in Dec. the word Happy, 24.

We hope this month to hear from more of our young friends, showing good attention to the studies and to the work of Jesus.

LOVED ONES GONE BEFORE.

MRS. ELIZA F. HARBOURT,

widow of Walter Harbourt, of Woodsville, N. J., passed from earth to heaven September 23rd, 1891, in her 91st year. She was converted when 23 years old, and with her husband united with the Methodist Episcopal Church. She was a devoted Christian, delighting in the ordinances of God's house—in class and prayer meetings, as well as the more public services. It gave her pleasure also to contribute to the support of the Gospel. She was a constant reader of the GUIDE, and the *Christian Advocate*, while she especially prized the study of the Bible. She was blessed with five children, and two daughters are living to cherish her memory. She is forever with the Lord, and has had a joyful meeting with friends who had gone on before. And those who are left behind anticipate a happy re-union in the better land.

MISS RACHEL DIBBLE,

of Atlantic Highlands, N. J., made the transition from earth to heaven September 19th, 1891, in her 85th year. She consecrated herself to Christ in early girlhood and, throughout her life, was a devoted follower of Him. In spirit and in life she exemplified true holiness. She was a constant reader of the GUIDE for many years. For sixty-eight years not a day passed without the enjoyment of a clear evidence of her acceptance with God. During her last illness, of four months continuance, she suffered greatly, but with entire resignation to the Divine will. When any one remarked that it was strange that she should suffer so, she said "it was all right, and she never thought of doubting her precious Saviour." In the early stages of her sickness, she received signal tokens of the Divine favor, and the night season was often vocal with her ascriptions of praise to the Redeemer. At one time when she supposed herself dying, she sent for her pastor, Rev. J. G. Reed, and with composure selected the text and hymns to be used at her funeral. But her stay was prolonged four weeks after that, proving the power of grace to sustain in extreme suffering, and in the last agonizing struggle. Among other precious utterances was this: "How delighted I shall be when I hear my precious Saviour's voice!" She hears it now, and is satisfied, and the loved ones in the earthly home ought to be satisfied too, until the day-break, and the shadows flee away, and they likewise hear His voice, and see His face, and feel His infinite embrace. The remembrance of her severe conflict with the great enemy at the last is painful to surviving friends, but they hope to meet her where pain is no more. It is joyous to anticipate such meeting where the inhabitants never say they are sick. Praise the Lord.



"O magnify the Lord with me, and let us exalt
His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock
at the residence of Mrs. Dr. W. C. PALMER, 316
East Fifteenth Street, New York.

THE weather being very inclement
doubtless affected the size of the
gathering in the parlors of Sister Palmer, but
did not in the least interfere with the interest
and blessedness of the meeting, which was
opened by singing:—

Soldiers of Christ arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son;
Strong in the Lord of hosts,
And in His mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Brother Hughes read numerous requests
for prayer from parties in different sections
of the country and for definite but differing
desires. Several present also asked prayer-
ful remembrance.

Rev. Mr. Morehouse led in prayer after
which all sang with much fervor the grand
old "Rock of Ages."

Mrs. Palmer read portions of the 1st and
2nd chapters of 2d Timothy, commencing
with the seventh verse of the first chapter,
and interspersed the reading with helpful ex-
planations, some of which we record:

"For God hath not given us the spirit of
fear; but of power, and of love and of a
sound mind." You see it is *given* to us,—
not loaned—this power and love and sound
mind. This is one of God's exceeding great
and precious promises. It is given us, and
if we do not have it, it is because we do not
accept it. We are not to have a spirit of
fear, but of power and love. God is love and
he that dwelleth in love, dwelleth in God.
Are these real truths, Brother Hughes? Yes,

praise God, they are. O that God the Holy
Ghost, would fix it in our minds to-day, and
help us to measure up to the full stature of
Bible Christians.

"Be not thou therefore ashamed of the tes-
timony of our Lord, nor of me his prisoner,
but be thou partaker of the afflictions of the
gospel according to the power of God." Paul
was a prisoner, and probably wrote this
while in his bonds. And Timothy was not
ashamed of his brother Paul, nor was Paul
ashamed of his sufferings for Christ's sake.
"Nevertheless I am not ashamed; for I know
whom I have believed, and am persuaded
that he is able to keep that which I have
committed to him against that day." None
of us have been brought quite as low as Paul,
nor suffered as much as he did, yet he knew
whom he had believed and dwelt in peace.
If this be a fact, where is our responsibility
for suffering? We have only to obey God
and trust, and if we do not have the peace, it
is because we do not bring our wills under
submission to the will of God. One great
component of obedience, is believing what
God says and wills. We can not think even
of pleasing God, without making up our
minds to believe Him. And He will carry
us through. That good thing which we have
committed to Him, He will keep.

"Thou therefore, my son, be strong in the
the grace that is in Christ Jesus." Don't let
us think that this exhortation is confined to
Timothy. It has applied to all God's chil-
dren through the intervening centuries, and
applies to us. Just think how this wonder-
ful book has been preserved. No other book
has gone through so many editions, has it
Brother Hughes? Bless God! When I read
this verse, before the meeting, it brought to
my mind the hymn we sang at the opening:

"Soldiers of Christ, arise,
And put your armor on."

When I was first converted I said, what
can I do to best serve the Lord? Why, just
live to please Him in all respects and at all
times. But how shall I know what pleases
Him? And I answered the question by ask-
ing myself another. How do you know how
to please mother and father? Then I re-
membered that God had written a book, and
in it he said, "Whether therefore ye eat, or
drink, (or study) do all to the glory of God." And my heart rejoices to-day that God gives
us this blessed Book to let us know what to
do. We can not get this understanding our-

selves, but God will give it to us. "My brother, be strong in the power of his might." This is one of the references which falls under my eye.

"If we deny Him, he also will deny us." I shall never forget a sermon by Brother Creagh on that text. I well remember his look, his manner, as he turned his gaze upon those in the gallery and said: "O, is there one here who has denied Him? Denied him with a look or with the tongue? Ashamed to stand by such an one who has done so much for us, and denied him by silence when some one of the world has thrown out some piece of sarcasm? "Or, like Paul, can we say, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." O let us make a positive decision for God and make it according to His rule, and here is the rule, "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

It seems to me that I shall never forget what a dear brother once said as he stood just by that rear door. He was talking on having faith in God. He was a man of faith himself and went home safely and grandly. "Surely," said he, "it is not presumptuous to lean hard on the promises of God. What God has promised shall we not believe implicitly?" And then as he grew jubilant, with his hands raised, he said, "I step out on this ground, hallelujah!" I shall never forget the scene. Surely it is *not* presumptuous to believe God. I take the Bible, I'll trust God to carry me through, and my will shall be the will of my God. Even if it leads me to bonds as it did Paul, or to death as it did Stephen. It is said of Peter, that he considered it too great an honor to be crucified as was his Master, and so he was fastened to the cross head down. We are not called to that in these days; but we are called to be Bible Christians. I believe the Lord wants to do great things this afternoon. If we are rid of all but God we shall have great victory. That weak one here to-day, just lift your heart to Him and say "Lord, I will."

Singing.—I Am Coming Lord.

Rev. Geo. Hughes.—Our dear sister Palmer,

in opening the meeting expressed the desire that all our wills might be fixed. I have been revolving that expression in my mind and have been asking myself, what would be the result, if every one of us here present had our wills fully and finally settled God-ward; if His will were our will. Not that we should lose our will, but that it should be fixed and then used aright—running on parallel lines with the will of God. O, what wonders have been wrought on this earth, by people having their wills fixed! I don't know how many library shelves it would take to set forth the results of a fixed will. And on the other hand, what a vast deal of harm has resulted from people being determined to work according to their own desire. I am disposed to say this afternoon, my heart is fixed, O God; my heart is *fixed*. To do whatever He wills, or to leave undone whatever God wills. Whether doing, or not doing; following God's will. And this means triumph. Paul was triumphant in prison. He was not distressed. He sent out his cheerful exhortation to Timothy, which not only buoyed up Timothy, but hundreds and thousands all through the ages. He says, "*Be strong* in the grace that is in Christ Jesus." Who can understand that? For one, I propose to draw on these resources which are so inexhaustible. There is a bank which will never break. It has untold wealth in its vaults. We are not to have a spirit of fear, but a spirit of love. I wish every Christian in every Church of New York, might get their will fixed toward God. I tell you we should shake this city from center to circumference. "The people that know the Lord, shall do exploits."

GETTING STRENGTH.

Rev. A. C. Morehouse.—I thank God for the privilege of getting strength from the Almighty, and the power which you speak of. We get this most when we realize our own weakness. God will supplement our weakness by His omnipotence, our folly by His wisdom. The first thing when I awoke this morning was to turn to the text for the day, in my little book of pearls, and here it is, "Thou wilt keep him in perfect peace whose mind is stayed on thee." And then, turning to my Bible, I found another gem. It is now nearly fifty-five years since I first tested this religion, yet since my will was fully merged into the will of Christ, I've never been alone.

THE WILL SURRENDERED.

A Brother.—I believe my will is surrendered to God in regard to anything and everything He says. Brother Morehouse spoke of our being strong when we were weak. Yes, it is true. If I had a weak little one, I think I would take particular pains to be near it and watch it and help. And so, when we believe God, He sees our weakness and will surely not forsake us. The Scripture says the angel of the Lord encampeth about them that fear Him, and delivers them. And that is so for I've proven it. At one time, upon the ferryboat crossing the river, I got up on my truck and commenced to speak of the love of God. One big burly fellow, probably a Catholic, became so wild, that he stripped off his coat and threatened to knock me all to pieces. Another man stepped out of the crowd and said, "Don't you touch him." Well, the thought came to me at once, the Lord shall fight all thy battles, and so I said to the man who had defended me, "Thank you, sir, the Lord fights my battles."

Singing.—"Standing on the promises."

FELLOWSHIP WITH THE TRINITY.

A Brother.—I will soon have to leave, but I want to give my testimony in favor of this glorious truth. I have been laid aside for five weeks, but I wanted to get here so much that I made an extra exertion. The Lord has brought me through a severe sickness, but I feel more like rejoicing at the knowledge that the Lord saves to the uttermost. I never felt like serving God, and doing more for Him, than I do at this time. This perfect love doctrine (or, call it what you will) is the love of Christ that constraineth me to try and do His will in all respects. And I am talking about it every day. Yesterday morning I had one of the most glorious interviews with the Trinity that I ever had. It was about five o'clock, and I was so wonderfully wrought upon by the power of the Holy Ghost, that it really seemed to be heaven below my Redeemer to know. I don't know but that the people in the adjoining room were disturbed, because I had to let my voice roll out the hallelujah in my soul. I was sitting back here near the door, one day last November. I had come nearly up to the point a good many times before, but I came to that particular meeting and my soul was so overwhelmed that I then surrendered. I received this salvation of love and power. Before that, I

could not speak to a business man about religion, but the Holy Ghost took out all that sort of fear and filled me with love. I am going to talk it as long as I live. To-day I know I have a firmer grasp on Christ than ever before.

Singing.—"Beulah Land."

Rev. J. Freshman.—I cannot tell you how glad I am that I have the privilege of being here. I came for a special purpose. I was anxious to come. I felt like standing up for prayers at the beginning of the meeting. I came with our Hebrew Christian Mission work on my heart and mind. The enemy often comes in like a flood, and does his utmost to thwart us. Yet we are fighting him and I ask for your prayers. I said to my good wife this morning, "Never mind what comes, we will trust God." I care not for the storm without. There is a place within. I am the Lord's and He is mine. Please pray for our work.

A Brother.—I know it is my duty to speak a word for Jesus. I am not quite a stranger in this meeting. About thirty years ago I went to attend a meeting in Rivington Street. I was a stranger in the country then, and unfamiliar with the language, but the faces of the Christians there, assured me that they had something which I did not possess. I was under deep conviction. I sought Christ and found pardon, and about five years after I found this blessing of holiness. But I mixed in with the people of the world and in time, lost all. About a month ago, I again laid all on the altar and to-day I know I am His. I ask for your prayers that I may be faithful.

There are other good testimonies which did space permit, we should be pleased to record.

Sister Palmer, after some very appropriate closing remarks, asked if any present needed more grace, and two responded, one of them a Baptist clergyman. There were some who had risen for prayers at the opening of the meeting, who came to the point of believing and receiving full salvation. After a final prayer by Bro. Hughes the meeting closed with singing:

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.
Thy ransomed servant, I
Restore to Thee thine own;
And from this moment live or die
To serve my God alone.

OUR SOCIAL MEETING.

PLEASANT WORDS.—“*And all thy children shall be taught of the Lord, and great shall be the peace of thy children.*”—Isa. 54 : 13.

A Great Saviour.—Alfreda H. Hall. “Jesus is very precious to me. He is my healer of soul and body. He gives us blessed foretastes of what it will be for the true Church when He comes. Two weeks ago He sent us a wonderful two and a half day’s feast of fat things, The National Evangelical Christian Union held its quarterly meeting with our little Church. The dear brothers and sisters came to us filled with the Holy Ghost. Some souls were saved. I do know Jesus, I therefore can say, bless the Lord—even when circumstances are apparently against me. I will trust and obey Him, Hallelujah!”

Stand Firm.—Henry Beel, Corning, N. Y. “I prize THE GUIDE next to the Bible, as it is full of God’s truth. I have been a follower of Christ for the last eight years. And although I meet with some difficulties, Christ enable me to overcome.”

Do not I love Thee, dearest Lord ?
Behold my heart and see;
And turn the dearest idol out,
That dares to rival Thee.

Is not Thy name melodious still
To my attentive ear ?
Doth not each pulse with pleasure bound
My Saviour’s voice to hear ?

Hast Thou a lamb in all Thy flock
I would disdain to feed ?
Hast Thou a foe before whose face
I fear Thy cause to plead ?

Would not my heart pour forth its blood
In honor to Thy name ?
Defying the cold hand of death
To damp the immortal flame ?

Thou knowest I love Thee, dearest Lord,
But, O, I long to soar,
Far above this earthly sphere of joy
And learn to love Thee more.

A Flowing River.—J. M. Davies, Liverpool, England. “Your GUIDE has been a great blessing to me and my family. I feel my heart melted, refined and filled with God. I realize, principally, a river of sweet, holy love, flowing through my soul. I am conscious of deep, sweet resting in Christ, and a sense of the Divine presence. I do not get such teaching as in the GUIDE except in the Bible, and when I study my Bible it is a great help to me. For this I praise the Lord.”

Jesus Present Everywhere.—Clarence Kinne, Buck Creek, Ga. “I am a young man, on my first circuit, preacher in charge of the Sylvania and Tatnall Circuit, M. E. Church. I have never been a subscriber, but have read many copies of the GUIDE. I love it and expect to take it from this time forth. Praise the Lord for full salvation. Jesus is just as precious in the pine woods of Georgia as He was in my old Iowa home.”

Love and Gratitude.—Mrs. Martha Searles, N. Y. (who often gives her testimony in the Tuesday meetings) wrote us this from home, some time ago: “I cannot tell you how glad I was at the coming of the GUIDE this month. I opened where dear brother Cookman’s last letter to his sister-in-law appeared. My heart was made glad for all the good things in the GUIDE. I am filled with gratitude every day of my life for what God has done for me, and in me. It did not appear that any one regarded Lazarus at the rich man’s gate. But when he was ‘promoted’ to Abraham’s bosom, he was a millionaire. And so I think of myself; I have nobody, seemingly, to care for me, but it will soon finish with immortality and eternal life. If my prayers are worth anything, I am praying for your dear daughter (Brother Hughes) in a foreign land.”

[Your prayers are worth much, bless the Lord.—Ed.]

Holiness in the Heart.—Isabella Turnipseed, Wellman, Iowa. “I am so glad to be able to get the GUIDE—it helps me so much. I love holiness. I praise God I have it in my heart. I love to tell about it. I want to do something to lead Christians to enjoy it in their souls. We have a minister that preaches full salvation. There are two memorable days with me—one when I was converted, and the other when my heart was emptied of all sin and filled with divine love.”

On the Altar.—R. M. Bearden, Ark. As the Baptist brother said, “The GUIDE improves.” The last number cannot be excelled—it is so good. My soul feasted, I am thankful, I am helped. I trust I am on the altar and under the blood. I desire more and more—I cannot get too much. I desire to live right all the time. I pray daily to be kept from sinning against my good Saviour. Let every lover of the Lord who reads these lines pray that I may have all that Jesus purchased for me. Pray for a poor, lone widow down here in Arkansas.

EDITOR'S STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"IN HIM WAS LIFE."—John 1: 4. That is, in *Jesus*, was life; and the life was the light of men." Life was in Him *essentially* and *originally*. Thus He is *The Living Word*, or as He is called in I. John 1: 102. "*The Word of Life*." And this *life* "is the light of men"—it is the candle of the Lord in man—"the moral and spiritual consciousness which The Word created in man's original nature." All that in men which is *true light*—knowledge, integrity, love to God and to men, purity, happiness, has its fountain in the essential original *life* of The Word?

OUR HIDING-PLACE.

THOSE are beautiful words of Isaiah: "A man shall be as a hiding place from the wind and a covert from the tempest."—Isa. 32: 2.

It is March—and the fierce winds are sweeping o'er land and sea. Many, encountering the piercing blasts in the mountain, and mariners far off upon the sea, lashed by the tempest—how they long for a "hiding place" from the wind, and a covert from the tempest.

But there are more furious winds than those of March, and more terrible tempests than those now careering on land and sea. There are winds born in hell, and tempests of Satanic wrath that sweep over human souls. Temptation, persecution, calamity, affliction—these are the dire antagonisms with which souls are called to grapple. They are the common allotments of life, from which even the saints of the Lord are not exempt.

How blessed, therefore, are the words of the prophet, "A man shall be a hiding-place," etc. "*A man!*" Who is this man? It is the man, Christ Jesus—the *God-man*—revealed in our flesh—mighty to save. He is our "hiding-place," from the wind, our "covert from the tempest." No matter how furious the wind, our "Hiding-

Place" is a complete shelter. No matter how mighty the sweep of the tempest, our "Covert" is ample.

The good Rutherford has said, "I creep under my Lord's wings in the great shower, and the waters cannot reach me. Let fools laugh the fools' laughter, and scorn Christ and bid the weeping captives in Babylon, 'Sing them one of the songs of Zion.' We may sing, even in our winter's storm, in the expectation of a summer's sun at the turn of the year. No created powers in hell or out of hell can mar our Lord's work or spoil our song of joy. Let us, then, be glad, and rejoice in the salvation of our Lord, for faith had never yet cause to have tearful eyes, or a saddened brow or to droop or die."

Our "hiding place" and our "covert" have been well tried, and the amplitude of the defense has been abundantly demonstrated. The saintly experiences of the centuries declare Christ's all-sufficiency—that He fails not in any emergency. One has said, "As the covert and the hiding-place, and the rock, do themselves receive the battering of the wind and storm, to save those from them that take shelter in them, so Christ bore the storm Himself, to keep it off from us."

The ancient "city of refuge" was a very beautiful type of Christ. Everything was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. So "Christ is exalted to be a Prince and a Saviour," and "exalted to show mercy." The roads leading to it were to be very wide and spacious—every impediment was to be kept out of the way. Stones were set up at every crossway, for fear the fugitive should go astray. The word "Refuge!" was written on the stone in letters. Thus does the faithful preacher direct men to Christ. The gates were never shut, day nor night; so that at any hour the manslayer might enter. So Christ says, "Him that cometh unto me I will in no wise cast out."

Do we apprehend Christ in these precious relations? In the time of wind and tempest is He our hiding-place and covert? He is what our faith makes Him to us. Let us not then, when the storm comes stay in the open plain, vainly striving in our own feeble strength to contend with the wrathful elements, but let us haste away to the sure "hiding place" and the great "covert" and be safe.

GOSPEL ARROWS.

ASKING IN CHRIST'S NAME. Christ said to the disciples, "If ye shall ask anything in my name, I will do it." John 14: 14. This is certainly a great promise. It puts the vast resources of the kingdom at the call of Christian believers. Strong emphasis is to be laid on the "If" in the text—"If ye shall ask in my name"—in reliance upon His *merit* and in strict reference to His glory—and the asking is *in the Holy Ghost*—each petition indited by Him.

CHEERFUL CHAPTERS.—I.

"I will not leave you comfortless: I will come to you." John 14: 18. These are the sweet words of Jesus to the sorrowing disciples—sorrowing because of His anticipated departure. They felt as though they were about to be left as friendless orphans in the world. The prospect was dark indeed. We do not wonder that their hearts were sad. But amid the darkness, rays of light fell upon them through these precious words.

Matthew Henry, says: "When friends are parting, it is a common request they make of each other, 'Pray, let us hear from you as often as you can;' this Christ engaged to His disciples, that out of sight they should not be out of mind. He promises that He would continue His care of them—'I will not leave you orphans or fatherless; for, though I leave you, yet I leave you this comfort, I will come to you.'"

True, they were to be deprived of His bodily presence, for He was about to return to His Father, but He assured them that He would come to them in *spiritual*, if not in *bodily* presence. But more especially in the person and manifestations of The Comforter—who should teach, guide, and comfort them, as their abiding Indweller. And ultimately, the Saviour would come again in person and receive them unto Himself, to be glorified with Him.

These words of good cheer to the disciples were spoken to them representatively. This *heritage of comfort* is for the saints in all ages. We are living in a world that is full of darkness and sorrow. Human hearts are bleeding everywhere—the wounds are deep. But we are not left orphans, or comfortless. We are children of the Everlasting Father, and through His well-beloved Son, and the gracious manifestations of the Holy Spirit we may be very full of comfort. Let us every one claim our Lord's cheering promise.

GOSPEL ARROWS.

"THAT YE LOVE ONE ANOTHER." "These things I command you, that ye love one another." John 15: 17. It is not therefore optional with Christian disciples whether they love one another—it is *commanded*—and that by the highest authority, the Master Himself. And to break this commandment will as surely bring condemnation as if we violated the one commanding us to love Him. Let us love, not in word only, but in deed.

A "STORM SIGNAL."

It is customary to put out "Storm Signals" along the coast, to warn mariners of perils arising from approaching storm. We need "Storm Signals" to be placed along the coast of the sea of life, that spiritual voyagers may be apprized of outlying dangers, and be prevented from making "shipwreck of faith."

Here is one of the "Storm Signals"—startling and appalling in character—contained in the words of the Great Teacher: "If, therefore, the light that is in thee be darkness, how great is that darkness!" He had been inculcating singleness of eye. "If, therefore, thine eye be single, thy whole body shall be full of light," And on the contrary, "If thine eye be evil, thy whole body shall be full of darkness." These are fearful words; they are profoundly impressive, and should stir our every heart.

There is such a thing as the light within us becoming darkness—all-pervading darkness—and the soul gropes about in this darkness, stumbling at every step.

We see this sadly illustrated on the line of holiness. Many, even ministers, we have known, who had great light, light enough to have conducted them into the very interior of "Beulah Land." Their life might have been a joy and a glory. But, alas, they have extinguished the light within them. Their condition is indeed doleful; they are enshrouded in darkness that may be felt. There is but a step between them and eternal night. We should pray for them that they take not the fatal plunge.

If all the ministers, Methodist especially, who have professed to experience entire sanctification, even *in the last ten years*, were walking in the clear light, how the army of workers would be augmented. But many, alas, have gone into darkness. May they soon be restored.

GOSPEL ARROWS.

BEWARE OF FALSE PROPHETS. Matt. 7: 15. A needed caution in Christ's day, and certainly in our day. These false teachers are all around—they are very plausible and insinuating, and deceive unstable souls. But it is hard for them to disguise themselves. Here is an infallible test: "Ye shall know them by their fruits." "An evil tree cannot bring forth good fruit." Try the prophets as well as the spirits.

THAT OLD ALTAR!

One of the most effective weapons of the modern Church is *the altar*. It is an old and well established institution, and has been connected with every dispensation. There was the Jewish altar and there is the Christian altar, CHRIST. "We have an altar."

We speak now, however, of the altar to which penitents are invited in our churches, where they "shed their tears and make their moan," provided they are real penitents. And the place too, where Christian believers delight to come when they are convicted of inbred sin and are longing for deliverance.

Now, this altar, especially along the line of Methodist history, has been singularly effective. It brings souls to a decision, it tests their sincerity, it gives them a cross-bearing exercise of priceless value—it brings to their sides skilful helpers, to instruct and to encourage. And, under such help, millions have fairly leaped into the kingdom with hallelujahs on their lips!

There is a disposition in these later years to abandon the old altar, and to substitute something therefor, less crucifying to the flesh. Hence, inquirers are taken into an "Inquiry Room," or asked to lift up their hands, or, "just to say Jesus, that is all," or, the latest invention is to take a *card* from the hands of an evangelist, to introduce the person to a pastor, who will admit them to the Church, if not to the Kingdom. These latter day expedients are according to our observation, dismal failures—crowding multitudes of *dead people* into the Churches who will soon need burial—but who can bury dead souls? It is much easier to get them *in* than to get them out. The true way is to insist on a genuine repentance and a genuine conversion. And nothing is more effective in securing this than altar-work. We say, give us the old-time ALTAR WORK.

GOSPEL ARROWS.

"FOR THE LIFE WAS MANIFESTED."—I John 1: 2. That is, Jesus was manifested, who is "THE LIFE." He was seen of His disciples in His resurrection glory, and they declared Him unto men. He is the Living Christ, the Son of God with power. We should claim Him as our complete Saviour. And let the life of Jesus revealed in us be outwardly manifested in living light. Then shall we win many to Christ.

MORE "PROMOTIONS."

The "Salvationists" say, when one of their comrades has been removed from earth to heaven, that he has been "promoted." In keeping with the military character of their organization, this expression is indicative of the fact that their comrade, having distinguished himself in the field, has been raised to a higher position—exchanging earthly conflict for heavenly glory. This is putting the case wisely and well.

Well, in our divisions of the Christian army, there have been frequent "promotions" of late. Three valiant soldiers have had their discharge signed at Ocean Grove, and have been called up higher, viz., Rev. G. R. Snyder, of the New Jersey Conference, Mrs. Laura Boyden Crane, and Mrs. Dr. Pomeroy.

Bro. Snyder we have known since his entrance into the New Jersey Conference. In the years that have rolled away we have recognized him as a devoted ambassador of Jesus Christ. He was one of the "marked men" on the line of holiness when it cost something to be a faithful witness.

Sister Crane has, for quite a number of years been a clear and earnest exponent of the doctrine of holiness, having in the early part of her Christian life come into the experience. For a time she was an evangelist, greatly blessed of the Lord.

Mrs. Dr. Pomeroy was the widow of the Rev. Benjamin Pomeroy, formerly of the Troy Conference. She also testified of the great salvation.

The other "promotion" is from the other side of the Atlantic. A man of world-wide reputation, Rev. C. H. Spurgeon, has heard the call, "Come up higher!" and has gone to claim his crown. We heard him preach two or three times in his great tabernacle in London, when six thousand people were listening to him. It was a grand scene. We hope to say more about these "promotions" hereafter.

GOSPEL ARROWS.

"UNTO ALL MEN."—Gal. 6: 10. "Let us do good unto all men" is the whole sentence—with these words preceding it—"As we have therefore opportunity." This precept is of wide application—"Unto all men"—friend or foe—do them good as we have opportunity. There is indeed one "especially" in the text—especially unto them who are of the household of faith.

THE GUIDE CATECHISM.

QUESTION 45. Are there special reasons why ministers should be holy?

ANSWER. Yes. They are the representatives of Christ who was "holy, harmless and separate from sinners." But they cannot truly represent Him without being personally holy. Then their calling is a very high and holy one. They are to preach The Word which is holy, and their special mission is to perfect the saints.

QUESTION 46. Are ministers subject to peculiar temptations from the power of which holiness is calculated to preserve them?

ANSWER. They are undoubtedly subject to such temptations. Men are disposed to flatter them if they do well, and on this account they are liable to be "puffed up." If they preach the truth plainly and boldly they are likely to arouse antagonisms, and they need the grace of full salvation to give them firmness and enable them to maintain their integrity. They are liable too to temptations on the line of personal ambition. Holiness is therefore necessary to fortify against these, and other insidious temptations.

QUESTION 47. What is a strong incentive to Methodist ministers, especially, to be in the enjoyment of entire sanctification?

ANSWER. The solemn vows taken when they are admitted to full membership in the Annual Conference. They then and there declare that they expect to be made perfect in love in this life, and that they are earnestly striving after it. It used to be that they were "groaning" after it, but the form has been modified as above.

QUESTION 48. At what point do ministers need to be especially guarded?

ANSWER. Ministers must be careful not to seek this grace in order to give them power. It will give them power, but that must not be the motive—the controlling motive must be to be *right with God*. They must distinctly recognize the great command, "Be ye holy; for I am holy," and be willing and obedient thereto.

GOSPEL ARROWS.

NOT OF WORKS, Ephes. 2: 9. No; salvation is not of "works" but of "grace." If it were of works then there might be boasting; but as it is of *grace*, boasting is excluded. Paul puts it here explicitly and strongly: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

TRUE CHRISTIAN PEACE.

Dr. Hamilton has beautifully said, "True Christian peace is love reposing. It is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient and the Saviour willing. It is unclouded azure in a lake of glass; it is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it."

This is the peace of God which "passeth all understanding," that keeps the mind and heart amid the mutations of this world. Storms of wrath may shake earth and sea, but there is heaven and peace within—a divine equipoise, undisturbed by outward tumults.

IS IT COMMANDED?

A sister recently inquired, "Are we as clearly commanded to *believe* as we are to *ask*?" We replied affirmatively. "Well, do we do it?" she asked. Ah, that is another question! we replied. We dare to disobey God's commands, especially as to believing. But if we would have divine acceptance, "he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." "This is the work of God to *believe*." "Without faith it is impossible to please God." "We ask and receive not, because we ask amiss, and we especially *ask amiss* because we do not believe."

And let us not imagine that unbelief is a mere weakness, an infirmity. It is a heinous offense. Why, it is "making God a liar!" and what can be a greater affront to the Divine Majesty than that? Let us understand that our *receiving* is conditioned upon our *believing*. Asking in faith, in Jesus' name, brings the promised answer.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"THOU ART THE SON OF GOD." John 1: 49. So exclaimed Nathanael on the occasion of his remarkable interview with Jesus. He saw His beautiful face—He heard His matchless words—He believed and adoringly cried, "Rabbi, thou art the Son of God; thou art the King of Israel!"

Happy those who apprehend His beauty, His messiahship, and claim Him as their personal Redeemer, and confess Him to mankind.

THE SHORT PSALM, CXXXIII.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."—Psalm 133: 3.

We have already noted the *first* verse of this short psalm, declaring how good and how pleasant it is for brethren to dwell together in unity—and the *second* verse which likens it to the precious ointment upon the head of Aaron, which ran down to the skirts of his garments.

The third verse contains another beautifully expressive image—that of "dew." As the copious dew, such as fell on Hermon, falls in fertilizing power on the mountains of Zion, so this unity is fruitful in good works.

Matthew Henry says, "The unity is *fructifying*. It is as the *dew*—it brings abundance of blessings along with it—as numerous as the drops of dew. It cools the scorching heat of men's passions, as the evening dews cool the air and refresh the earth. It contributes very much to our fruitfulness in everything that is good; it moistens the heart and makes it tender and fit to receive the good seed of the word; as on the contrary, *malice and bitterness* unfit us to receive it."

"It is as the dew of Hermon," a common hill, for brotherly love is the beauty and benefit of civil societies; and as the dew that descended upon the mountains of Zion, a holy hill, for it contributes greatly to the fruitfulness of sacred societies. Both Hermon and Zion will wither without this dew. It is said of the dew that *it tarrieth not for man, nor waiteth for the sons of men*, Micah 5: 7. Nor should our love for our brethren wait for theirs to us—that is publican's love—but should go before it, that is divine love.

Now, this brotherly love and unity are peculiarly pleasing to God, and receive His blessing even as the dew of Hermon and Zion. The Lord "will command His blessing, even life for evermore."

Let us then be plenteously endued with this excellent grace, *brotherly love*. Let it be to us as the dew of Hermon and Zion, making us a joy and refreshing to all around.

INQUIRIES OF CORRESPONDENTS.

NOTE.—We invite our readers who are real inquirers after truth, desiring to be rooted and grounded in love," and who have questions perplexing their friends, to send them to us and we will endeavor to help them. But curious questions which are not to edification, we deem it improper to discuss in our pages.

1. A brother in Canada writes and refers to this expression in one of the articles of Rev. Thornley Smith, published in the GUIDE some months ago: "Sinless perfection is not ours under the covenant of grace." And our brother gives us a number of Scripture quotations promising deliverance from all sin, through the blood of Christ.

Answer. It is true that the Bible promises salvation from all sin through the blood of Christ—positive sin outwardly—and the inward defilement which is denominated *sin*—the sinful principle. This work is known as entire sanctification, holiness, Christian perfection. But the term "sinless perfection" is liable to be misunderstood, hence our Methodist fathers, even Mr. Wesley, preferred not to use it, but rather perfect love, or a perfection in love, which comprehends all that is implied in Christian perfection, of course, implying the entire destruction of sin. But "sinless perfection" would exclude all errors, mistakes and infirmities—a *faultless condition*, which we may not hope for on earth—we may be *blameless* but not *faultless* here. These imperfections make it necessary to keep under the blood.

1. Question. A sister asks us to explain Psalm 2: 8, 9. "Ask of me and I shall give thee the heathen for thine inheritance," etc.

Answer. This seems to be a challenge of the Eternal Father to His beloved Son. And surely that challenge has been accepted and He has covenanted to give Him sovereignty over the nations, even the whole earth. "Every knee shall bow," etc. "The mountain of the Lord's house shall be established in the top of the mountains," etc.

Now, in the accomplishment of this world-reaching design, commotions, convulsions, and revolutions are inevitable. Severe judgments must come upon those powers that oppose and exalt themselves against God and against "His Anointed." These judgments, as they are coming on apace, will be destructive in their character, like the breaking in pieces of a potter's vessel with an iron rod. We had better hide ourselves in the Rock that has been cleft to take us in until these calamities be overpast.

OUR daily life should be sanctified by doing common things in a religious way. There is no action so slight or humble but it may be done to a great purpose and ennobled thereby.—Geo. MacDonald.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

GLORIFYING GOD.—“I have glorified Thee on the earth.” —John 17: 4. So declared Jesus. It is a sublime record. He was here on a great embassy from the Eternal Father to a lost world. He steadily aimed at its accomplishment, and His whole life was for the glory of His Father. May we live so? Yes, if the spirit of Christ dwells in us, by the power of the Holy Ghost.

DAILY BIBLE CALENDAR—MARCH.

1. II Tim. 1: 8; Titus 1: 2; Psa. 65: 2; Psa. 56: 10.
2. Rom. 12: 16; Psa. 9: 12; Psa. 5: 2; Psa. 101: 1.
3. Jer. 6: 16; Jer. 6: 16; Job. 22: 27; I Cor. 15: 57.
4. I Chron. 16: 15; James 4: 6; Luke 23: 42; Psa. 18: 1.
5. Luke 11: 35; I John 1: 7; Psa. 43: 3; Judges 5: 3.
6. Isa. 60: 1; Isa. 60: 19; Psa. 102: 2; Luke 2: 14.
7. Heb. 12: 3; I Cor. 10: 13; Psa. 17: 8; I Chron. 23: 30.
8. Rev. 3: 18; II Thess. 3: 3; John 17: 11; Psa. 84: 5.
9. Eccles. 5: 1; Psa. 92: 13; Psa. 140: 8; Psa. 42: 4.
10. Rom. 12: 17; Luke 6: 35; Matt. 6: 12; Psa. 34: 3.
11. Zech. 8: 13; Isa. 58: 11; Psa. 28: 2; Psa. 146: 5.
12. Ephes. 6: 10; Gal. 6: 9; Psa. 68: 28; Psa. 98: 1.
13. Psa. 50: 15; Psa. 112: 4; Psa. 27: 9; Psa. 29: 2.
14. Josh. 1: 9; Josh. 1: 9; Psa. 109: 21; Psa. 115: 12.
15. Luke 21: 19; Psa. 30: 5; Psa. 143: 1; Psa. 136: 26.
16. Phil. 4: 1; Psa. 42: 8; Psa. 30: 10; Psa. 9: 11.
17. Psa. 50: 5; Rom. 8: 32; Psa. 132: 9; Psa. 119: 137.
18. Gal. 6: 7; Psa. 9: 9; Psa. 143: 2; Jude. 25.
19. Rom. 12: 19; Psa. 15: 4; II Tim. 2: 7; Psa. 52: 9.
20. I Cor. 15: 58; I Cor. 15: 58; II Kings 20: 3; Psa. 144: 9.
21. I John 2: 1; I John 5: 4; John 17: 17; Psa. 21: 13.
22. Jer. 1: 7; Jer. 15: 19; John 17: 9; Psa. 63: 4.
23. Isa. 27: 5; Prov. 3: 26; II Chron. 6: 41; Psa. 67: 3.
24. II Peter 3: 14; Jer. 23: 4; Psa. 28: 9; Psa. 70: 4.
25. Zech. 9: 12; Joel 3: 16; Psa. 86: 3; Psa. 104: 33.
26. Psa. 62: 8; Psa. 27: 14; Psa. 130: 2; Dan. 2: 23.
27. I John 5: 21; I John 3: 21; Exod. 33: 13; II Sam. 22: 3.
28. Psa. 46: 10; Dan. 11: 32; Psa. 22: 11; Luke 1: 46.
29. I Cor. 6: 20; Rom. 14: 18; Psa. 51: 1; Psa. 140: 13.
30. I Peter 4: 7; Rev. 2: 10; Psa. 38: 9; Psa. 139: 14.
31. Psa. 100: 3; Isa. 45: 19; Psa. 9: 19; Psa. 119: 64.

SABBATH TOPICS.

Sabbath, March 6.—Self-Examination should be diligent. Psa. 77: 6; Lam. 3: 40.

Sabbath, March 13.—Should be with prayer for divine searching. Psa. 26: 2; 139: 23, 24.

Sabbath, March 20.—With purpose of amendment. Psa. 119: 59; Lam. 3: 40.

Sabbath, March 27.—Advantages of Self-Examination. I Cor. 2: 31; Gal. 6: 4.

NOT PRIVATE PROPERTY.—A great many Christians act like they consider religion as a piece of private property. There never was a greater mistake than this. If religion is looked upon as property, according to the New Testament, it is property *in trust*, and its possessor is a *trustee*. He is to administer the trust according to the will of Him who has constituted the trusteeship.

CLOSET EXERCISES.

The Closet Precept.—Pray without ceasing. II Thess. 5: 17.

It is practicable—We may have the spirit of prayer when at our daily employment.

The Closet Promise.—“For he is faithful that promised.” Heb. 10: 23.

God’s faithfulness is declared throughout the Scriptures—therefore we should “hold fast the profession of our faith without wavering.”

The Closet Song.—Sing or read Hymn No. 583 in Methodist Hymnal.

STUDIES FOR THE CLOSET.

The Scripture for Study. Matt. 21: 28 c 32.

Monday.—Who is represented by the father?

Tuesday.—The command to the sons—what does that teach?

Wednesday.—Their differing answers—what does that indicate?

Thursday.—Christ’s inquiry—concerning this difference; 31v.

Friday.—The answer; 31v.

Saturday.—The Saviour’s pointed and pungent application; 31c., 32v.

CLOSET PRAYER.

GENERAL REQUEST:

That the bishops and presiding elders of the Methodist Episcopal Church may be fully anointed with the Holy Ghost.

REQUESTS IN WRITING:

New Jersey.—N—For a sister who is a great sufferer.—C—For a sister to be sanctified.

Maine.—N—For restoration of a backslidden husband.

Pennsylvania.—P—For conversion of a son away from home.

Canada.—L—For three brothers unconverted.

Michigan.—R—For conversion of a son.

Texas.—F. W—For a sister to be sanctified.

Iowa.—C—For a sister’s conversion.

Illinois.—C—For a husband to be sanctified and health restored, and a sister to be filled with the Spirit.

WORK FOR JESUS.

Examine these Scriptures: Psa. 69: 9; John 2: 17; Psa. 119: 39; II Cor. 9: 2.

FIELD EXERCISES.

1. Are you within reach of a prison or almshouse? Make a visit and do some good there.

2. Help some drunkard to reform.

2. Speak to some stranger on leaving church.

3. Try to reconcile some persons who are at variance.

4. Try to help some one to get employment.

GOSPEL ARROWS.

"BUT OVERCOME EVIL WITH GOOD."—Rom. 12: 21. The sentence above is preceded by this: "Be not overcome of evil." There is a negative and a positive—"not overcome of evil"—"overcoming evil with good." Overcoming evil with good is the burning-out process by putting coals of fire upon the head of an enemy. Which will you be—one that is overcome, or, one that overcomes?

THE GUIDE PRAYER UNION.

We continue to receive good tidings from those who are united in this *prayer-fellowship*. They write us of blessed Divine manifestations in the closet hour. Who else will be a candidate for similar favors from on high?

We set apart as our prayer-day for this month,

TUESDAY, MARCH 15th.

The Scripture for the day is Hebrews, 2d chapter, and the hymn No. 25 in the Methodist Hymnal. We hope there will be blessed results on that day in all parts of the country.

EDITORIAL BRIEFS.

HEART QUESTIONS:

—Can you bear a rival?

—Have you a love that thinketh no evil?

—How much time do you spend in real Bible study?

—Do you feel puffed up when any one commends or flatters you?

"THE HIGHWAY," edited and published by Rev. Isaiah Reid, Des Moines, Ia., is a *live* paper.

—CHURCH SUPPERS. A friend sent us a programme of a "Conundrum Supper." It is simply disgraceful.

—Sister E. B. S. writes: "After reading the dear GUIDE for almost *twenty years*, I could not be contented to do without it."

—NOW IS THE TIME. If you have not a nice "Family Bible," look at what is offered on the cover page. *Now is your time.*

—ALL IN ONE. Rev. B. S. Taylor is putting his stirring works in one volume. See notice on the cover. They are full of *fire* and *power*.

—NEW SUBSCRIBERS to the GUIDE now date from April 1st. How many will you send this month? The March number free.

—Send to 117 Bible House, New York, for a copy of the Twenty-fourth Annual Report of the "Evangelical Alliance," and learn what this noble institution is doing in the cause of Christian Unity.

—MORE GOOD THINGS. The last two pages of the cover of this number are filled with new announcements of good things on the line of holy literature. Give attention.

—HOW DIFFERENT! About February 10th, a sister wrote thus: "Enclosed please find *twenty cents* to pay for two numbers received. I did not expect to take it this year."

One or two more about the same time wrote, requesting us to discontinue, but nothing to pay for back numbers, and that after we had said notices of discontinuance must reach us by DEC. 15th. Is that fair?

—Two SONGS recently published in the GUIDE were erroneously credited to "Radiant Songs," instead of "Cheerful Songs," by Rev. L. L. Pickett. This is a capital selection, price, 5¢ cents.

—THAT HYMN! We ask special attention to our hymn in this number, taken from that excellent song book, "Glad Hallelujahs," and if you have not a copy, send for one or more.

—THE CHRISTIAN STANDARD, Philadelphia, is now clubbed with the GUIDE for \$2.00—usual price of the two, \$2.50. Sample copies free on application to Rev. E. I. D. Pepper, 921 Arch St., Philadelphia, or to us.

—THE PREACHER'S MAGAZINE, edited by Revs. Mark Guy Pearse and Arthur E. Gregory, and published by Wilbur B. Ketcham, 2 Cooper Union, New York, is a capital periodical, especially for ministers and teachers. Price, \$1.50 per year. Sample copy, 15 cents.

—FOR CHILL. A call for preachers and teachers to go out under the Transit and Building Fund Society of Bishop Taylor's Self-Supporting Missions, has been nobly responded to. It is hoped to send ten by April 1st. \$5,000 are needed to pay their passage. Address, Richard Grant, Treasurer, 181 Hudson St.

—NEWS FROM AFRICA. Every one who can should be a subscriber to *The African News*, edited by Bishop Taylor and his son. A life-like picture of the Bishop, 11x14, mounted, and one year's subscription to *The African News*, for one dollar, postpaid. Address, Rev. Ross Taylor, 210 Eighth Avenue, New York, and contributions for the work in Africa may be sent there also, or to us. We receive subscriptions too for the paper.

—SHALL WE DO IT? We are very much afraid we shall have to strike from our lists the names of quite a number who are receiving the GUIDE free, who are too poor to pay for it. The reason is, we are not receiving enough contributions for our "Benevolent Fund." Shall we do it? We ask you who have plenty of our Lord's money to help our Fund.

—A SAD CASE. A preacher in the South, with *seven children*, was sent to a circuit where he could receive only \$275.00 salary. His presiding elder assigned as the reason, that he was too positive in preaching holiness. The particulars are given in the *Way of Faith*, edited and published by Rev. L. L. Pickett. We appeal for help for that brother with his meager salary of \$275.00. Any one wishing to aid him may report at this office.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Fishkill-on-Hudson, N. Y.* S. Lowther, pastor. Forty converted since January 4th.

—*Oldfield, Ia.* Under the labors of Dr. Bunce, evangelist, 56 converted and some sanctified.

—*Brooklyn, N. Y.* Simpson Church. J. O. Wilson, pastor. A powerful revival—over 200 conversions.

—*Toronto, Can.* Berkeley Street Church. The pastor, Rev. Galbraith, received 65 to probation on a recent Sabbath.

—*Glasco, N. Y.* A series of revival meetings, conducted by Mrs. Ellen C. Tallmadge, has resulted in over 100 conversions.

—*Pittsburg, Pa.* Oakland Church. T. N. Eaton, pastor. Under the labors of G. L. Barker, evangelist, about 100 conversions.

—*St. James, Harlem.* J. E. Price, pastor. Bro. Yatman has been conducting revival services. Many profess to have been converted.

—*Trinity Church, Harlem.* T. H. Burch, pastor. Thomas Harrison working. It is reported that over 300 seekers have been at the altar.

—*Philadelphia.* Seventh St. Dr. W. C. Webb, pastor. Nearly 100 profess to have found Christ, under the labors of Bro. R. M. Green.

—*Utah, Salt Lake.* First Church. Dr. Mabry, pastor. A glorious revival. On a late Sabbath night, 20 or more [seekers and several converted.

—*Columbia Avenue Church.* S. H. Hoover, pastor. Is closing a very successful year. 201 have been received on probation this Conference year.

—*New York.* Park Avenue Church. F. C. Iglehart, pastor. Is enjoying a gracious divine visitation. On a late Sabbath evening 15 conversions.

—*Kensington Church.* W. T. Swindells, pastor. Has had a blessed outpouring of the Spirit. Sixty converted in one week. Jennie Smith has been aiding.

—*Calvary Church, Harlem, N. Y.* J. R. Day, pastor. Under the labors of "Gypsey Smith," over 300 conversions. About 160 received to probation on one Sabbath morning.

—*Baltimore, Md.* Major French, of Salvation Army, reports: Opened Baltimore No. 4; wonderful crowds; big march, two prisoners; much enthusiasm; future prospects bright.

—*Winterset, Ia.* C. L. Nye, pastor. Bro. B. H. Kennedy aiding. A heavy battle, but victory declared. A number of sinners and Church members were converted, reclaimed, and wholly sanctified.

FROM THE FOREIGN FIELD.

—*United Kingdom.* There are 5,000 Christian Israelites.

—*Scotland.* Next so the Moravians the United Presbyterians of Scotland are the missionary Church. Their 570 Churches with 185,000 members, contributed \$400,000 last year, and the gain of the converts was 600 during the year.

—*England.* It is proposed to raise \$500,000 to commemorate the centenary of the English Baptist Missionary Society.

—The "Mildmay Mission" has distributed 212,000 copies of the Holy Scriptures among the Hebrews.

—*China.* There were 32,000 native Christians who gave, year before last, \$38,000 for the work.

—The Chinese clearly distinguish already between the spirituality and worth of the Romanish and Protestant forms of Christianity.

Dr. Griffith John, the veteran missionary to China, is full of jubilation at the recent imperial edict opening the province of Hunan to Christian teaching.

—*Japan.* In Tokio there are 92 Christian Churches.

—There is an apparently well-grounded expectation that the cultivated classes of Japanese are only waiting for the consent of the Mikado to embrace Protestant Christianity.

—The different branches of the Presbyterian Church in Japan co-operate under the name of the "United Church of Christian Japan," and have 95 stations, 68 Churches, 8,954 communicants, 40 Japanese ministers, 2,080 young men and girls in schools.

—*Africa.* There are 500 missionaries, and the professed converts number 25,000 a year.

—The Livingstonia Mission of the Scottish Free Church, the first one founded in Central Africa, has, after fifteen years, 44 stations, 121 missionaries, and 1,800 adult converts.

—After months of patient toil W. P. Dodson and Bertie Withey, (Bishop Taylor's missionary) have completed the Kimbundu Catechism.

—Old Chief Weadob, West Coast, and seven young men of his town, are just reported soundly converted to God.

—Grand Sess Church has a list of seventy, and thirty of them including four women, are baptized and "living for God."

—Miss Whitefield has twelve in her family at Tateka, seven boys and five girls. A blessed work of salvation is going at her station.

GUIDE HYMNAL

No. 100. HE SAVES TO THE UTTERMOST.

CHAS. J. BUTLER.

JNO. R. SWENEY.

1. I was once far a-way from the Sav-iour, And as vile as a
 2. But there in that lone-ly hour A voice sweetly
 3. I then ful-ly trust-ed in Je-sus, And oh, what a

sin-ner could be;..... I..... won-der'd if Christ, the Re-deem-er,
 whisper'd to me;..... Saying, "Christ, the Redeem-er, hath pow-er
 joy came to me;..... My heart was filled with his prais-es,

Would save a poor sinner like me I wan-der'd on in the
 To save a poor sinner like thee." I listen'd, and lo! 'twas the
 For he sav'd a poor sinner like me. No long-er in dark-ness I'm

dark-ness, Not a ray of light could I see; And the
 Sav-iour That was speak-ing so kind to me; I.....
 walk-ing, For the light is shin-ing on me; And

thought fill'd my heart with sadness, There's no hope for a sin-ner like me.
 cried, "I'm the chief of sinners, Thou cans't save a poor sinner like me."
 now un-to oth-ers I'm tell'-ing How he sav'd a poor sinner like me.

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From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch St., Philadelphia, Pa.
 For Sale by us, 35 cents each. Per dozen, \$3.00.



APRIL, 1892.

THE VOICE OF PROPHECY.

"Many shall be purified, and made white, and tried." Dan. 12: 10.

SUCH are the expressive words of Christ to the prophet Daniel. He was one of the royal sons of the most high, royal by nature, and royal by grace. He was a man of approved integrity. God could trust him in the dark, if need be. Amid the corruptions of Babylon he was undefiled.

The Lord was pleased, therefore, to unfold to him glorious things in a vision, in which the Lord Jesus talked with him in person and was accompanied by holy angels who participated in the conversation.

These words refer to the triumph of redeeming grace—"Many shall be purified." That is a comforting declaration, for the disciples were led to ask, "Lord, are there few that be saved?" He did not, however, answer the question directly, but said, "Strive to enter in at the strait gate, etc."

Here, however, it is said, "Many shall be purified." The efficacy of atoning blood is being demonstrated—its purifying efficacy. And the Holy Ghost, our Sanctifier, is performing His gracious offices so that the "Lamb's Book of Life," is having many enrollments and the saved of

the Lord are being rapidly multiplied.

These saved ones are made white, in character and in life. They wear white robes, even here, which are whiter and whiter, and more lustrous, as they are worn. They are attractive even to the view of the worldly. They admire the King's raiment as worn by the saints, if they do not put it on.

But these purified ones are to be "tried." Let there be no mistake here. "Think it not strange concerning the fiery trial." It will surely come. But, remember, there is blessing which comes with it. No matter how hot the furnace may be, Christ walks with His elect ones in the furnace, and will see that the flame is not consuming, and not even the smell of fire upon their garments.

These trials are tending to develop our character and mature our graces. Let us not shrink from them, but welcome them, knowing that the promise is sure, "All things work together for good to them that love God." When our faith has been sufficiently tried God will bring us forth refined as silver is refined, the image of Christ will be clearly drawn, and we shall magnify our Redeeming Lord.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

TONGUES OF FIRE.

BY REV. GEORGE D. WATSON, D.D.

(From his latest work, "Love Abounding.")

TEXT:—"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2: 3.



HE visible tongue of fire that sat upon each of the hundred and twenty of the upper room, was but the outward badge of an inward reality, for the next verse says that they all spake "with other tongues, as the Spirit gave them utterance." The tongue is the most complete and powerful organ of expression with which the soul is armed. It is the chief organ through which the heart and mind reveal their contents and communicate themselves. Every form of thought, every mode of reason, every shape of passion, every emotion of pain or joy, all alike reveal themselves through the tongue. The tongue is related to the soul somewhat as Jesus is related to the Godhead. Jesus is called the Word of God. He is the mouthpiece of the infinite mind and will—the tongue from which the infinite heart speaks itself forth to all creatures. In like manner man's tongue is the *logos* of the soul, through which the soul reveals itself to others. It is the chief weapon of evil in the world, communicating sin, arousing sin

in others, and setting "on fire the course of nature; and it is set on fire of hell." It is the chief organ of good—pre-eminently the instrument of the gospel.

If the hearts of all religious teachers were perfectly sanctified from native depravity, and filled with the Holy Ghost, it would unify their tongues, so that, in the language of Paul, they would all speak the same things on matters of essential truth; the babbling theologies would be swept away, the scattered dialects of religious truth would come into agreement, and instead of each one speaking according to the tongue of old Adam, they would all speak with another tongue as the truth is in Christ Jesus.

This tongue of fire in all its essential power is designed to be the normal state of the Church during the Spirit's dispensation, and is essential to the vital purpose of true religion. Let us notice how this tongue of fire is related to God, to our fellow men, and to ourselves.

1. The tongue of fire is related to God as the chief instrument of glorifying the work of Jesus, and proclaiming His wondrous work in the soul. It is the office of the Christian tongue to be a witness for God; a simple, straightforward, unbiased witness to the work or works that God has wrought in the soul. This does not imply that its office is always to make a set speech or take the place of a teacher, or to attempt explaining the philosophy and processes of the work of grace, for in that case the tongue would be glorifying the mental powers of self more than the simple power of grace; nor is it in all cases the office of the tongue of fire to formally preach or expound Scripture. Not all of the hundred and twenty became teachers, for the Holy Ghost selected those who should teach; but all were witnesses of the marvelous facts that had transpired in their consciousness. It was only the work of God which they magnified on that occasion: there was no allusion to the mere works of man. There is nothing in creation

that can so glorify God as the human tongue anointed of the Holy Ghost. The tongue of formalists, Pharisees, and backsliders, invariably glorify self in a disguised manner, and if their religious talk be accurately reported, you will find very little mention of the saving power of Jesus. But the tongue of fire reports the supernatural; it tells of conscious pardon, or regeneration; of conscious cleansing from indwelling sin, of the destruction of vicious appetites; it reports the incoming of perfect peace where all was storm and disorder; it reports the incoming of light and discernment utterly beyond the natural mind; it proclaims in one and the same breath the utter weakness of self and the imparted strength from God; it minifies self and magnifies grace; it glorifies not only the work of God, but the highest work,—that kind of work which other people fail to see or appreciate.

The highest and finest work which God is carrying on is in human hearts. God's work in nature is great and marvelous, and many are the poets and philosophers who have swept their harps in praise of the wonders of external creation. God's work in judgment is sublime and terrible, and the artist has joined with the prophet in defining these judgments. But higher than all the works of external nature, higher than all the works of judgment, is the work of salvation in the soul. The transforming of a sinner into a saint; melting down the rugged mountains of sin in the heart, and turning it into a garden of Eden, where the fruit of the Spirit blooms and grows,—this is a work that none can see or know so well as those who experience it; and this work is reported by the tongue of testimony. "The Spirit of the Lord spake by me, and his word was in my tongue." "My tongue shall speak of thy righteousness and of thy praise all the day long." "While I was musing the fire burned: then spake I with my tongue." These are its blessed offices.

The tongue of fire glorifies the blood of Jesus, and praises God's work on the cross above all His works in nature or law. It is evident that God's saving work is His highest work; therefore the tongue of fire has a theme more honoring to God than otherwise all the tongues of men or angels could have.

2. The tongue of fire is related to our fellow men. It is the divinely ordained instrument of convincing them of the reality of God's work in the soul, and of their need of it. The most essential thing in saving men is to convince them to the heart that God can work in them salvation from sin, and show them their need of it; and this is the sphere of power that is given to the witnessing believer. The witnessing tongue is God's chief method of saving the world, and nothing can be a substitute for it. The work of teaching, arguing, and the persuasive appeals to reason, however needful, can never be a substitute for the witnessing tongue of fire. There is a place for reasoning and theological instruction, but that is keeping on the level with the natural mind, and using of your human armor, and no amount of it of itself will make men feel in their hearts the divine reality of saving grace. But a clear, truthful testimony to an inward work of God is a trumpet blast to the conscience of the hearers; it puts you on a divine vantage ground, and they have no weapon to parry that sword of the Spirit.

When we speak from the plane of our natural faculties, we are on a level with men, and they can resist with the same implements; but when we are conscious of a divine deliverance from guilt and sin, and we speak out of that supernatural experience, we are speaking from an elevated position, we are speaking in the Spirit, and such testimony is the Spirit's chosen weapon to pierce the heart of the unsaved and lead them to Christ. Nor can a silent life of perfect propriety and outward decorum form a substitute for the witnessing tongue of fire. The

cant phrase so often heard, that we are to live holiness and say nothing about it is a lie that Satan has palmed off on a backslidden Church, right in the face of hundreds of Scriptures to the contrary. A dumb Christian is a dead Christian. Were it possible to live a sort of angelic life without testimony, it would be robbing God of His due, and taking all the glory of His due, and taking all the glory to self, for everyone would credit you with making yourself angelic; and unless you report the miracle of grace wrought in your soul, how would the world know where you obtained your virtues? Jesus said, "We speak that we do know, and testify that we have seen." The Pentecostal baptism was pre-eminently designed to make witnesses: "Ye shall receive power; ye shall be witnesses unto me."

The word "martyr" means a witness; and since the world began God's people have been persecuted and slain, not for living holily, but for testimony. The reason why Satan hates testimony with such perfect hatred, and the reason he stirs up the ungodly world, and cold, carnal professors to hate it so, is because it is the greatest agency for tearing down his kingdom and spreading the salvation of Jesus. Every innuendo, every slur, every objection to Christian testimony, to relating what God has done in the heart, is either directly or indirectly from the devil. Abel was slain while he talked with Cain in the field, that is, while he testified to salvation by faith. Christ was crucified, not for living holily, but because He testified He was the Son of God. St. John was banished to Patmos, not because he lived a saintly life, but "for the word of God, and the testimony of Jesus Christ."

In the early days of Christianity, and in the great revival under Wesley, and in the modern revival of sanctification, it has been and is testimony to personal experience which has been the most powerful factor in spreading the kingdom of God throughout the world.

3. The tongue of fire sustains an intimate and essential relation with our own life and experience. In seeking the Lord, when the soul utters itself in vocal prayer it soon breaks the chains that bind it. The soul is so constituted that it needs to express itself in speech. Testifying to our experience wonderfully strengthens and girds the soul, by publicly committing us to the truth we have espoused. It is the means by which we cut the shore lines, and launch boldly upon a life of faith; it develops moral vertebrae, and enables us to take a firm stand, which is a wonderful factor in religion. Trying to live an experience which we are not willing to confess is the very essence of moral cowardice; it destroys the spinal column of the soul; it makes us timid, easily frightened, excessively conservative, and turns us into miserable jelly-fish sort of Christians, which is the very cause of the modern Church producing a mass of soft, vague sentimentalism, instead of the sturdy Christianity of the Pentecost. For our own self-preservation we need to run our flag to the masthead, take a bold stand, and by our testimony commit ourselves thoroughly to Scriptural holiness, with all its concomitants.

Again, by a clear, definite testimony we please God, and receive in return from Him wonderful effusions of His Spirit. The Holy Ghost is ever poured upon the brave and true witness. In multitudes of cases believers have stepped out by naked faith on the promise for cleansing, and while testifying to their faith, have been filled unutterably with the Spirit of God. Furthermore, it is true that testimony in some form or other constitutes the larger part of Christian life. The stale adage of "living it" without talking it, is an absolute contradiction. The greater part of every life is in the speech. How do we know anger or gentleness, benevolence or hatred, piety or wickedness, except through the tongue? Persons often say they

were led to Christ by some pious mother or friend, not so much by what they talked as by what they lived; but such persons do not speak accurately. How could they have felt a mother's kindness or love except through the mother's words and tones of the voice? If Christians were dumb, how could their meek and patient tempers be distinguished from the tempers of the oxen or dumb brutes around us? So far as the mere living of holiness is concerned, apart from all intelligent expression in language, we might say that the cows in the pasture live as holily as any saints. To repudiate Christian testimony is to do away with the largest part of the soul's life, so far as the expression of that life is concerned.

Finally, Christian testimony is the natural ventilator of the heart. It prevents the fires of holy love from choking. The heart is so constituted that its affections are maintained and enlarged by being expressed. Just as fire will die unless it has a draught of air passing through it, so the fire of grace in the heart will die unless ventilated in speech. The thoughts in the mind are never perfect until shaped in some form of expression. This great law is understood by poets, philosophers and artists. What a calamity to the Christian world that the professed children of light are not as wise in their generation as the children of this world! How many thousands have lost the experience of heart purity by failing to give God the glory in definite testimony to His work? "With the heart man believeth unto righteousness [or holiness] and with the mouth confession is made unto salvation."

The heart and tongue are so intimately connected, that the faith of the one, and the testimony of the other, are like two wings to a bird; deprived of either, the soul beats helplessly against the ground, unable to rise into those broad, bright regions which God has so amply provided for its freedom and flight. He who attempts to testify with his mouth

what is not in the heart, will be but a sounding brass and tinkling cymbal; and he who attempts to live in the heart what he refuses to confess with his mouth will soon have nothing to live.

GLORY LAND.

BY IDA TREMAINE.

There is a land beyond the stars,
 Glory land, bright Glory land—
 Beyond the sunset's crimson bars;
 Glory land, bright Glory land!
 A land of peace without alloy,
 Of joy beyond all earthly joy,
 And naught its calm can e'er destroy,
 Glory land, bright Glory land.

The city of our Lord is there,
 In Glory land, bright Glory land!
 Its jasper walls with beauty fair,
 In Glory land, bright Glory land!
 Its gates of pearl like silver gleam;
 Its skies with fadeless sunlight beam;
 And thro' it rolls life's wondrous stream;
 Glory land, bright Glory land!

Ah, who the perfect bliss shall share,
 Of Glory land, bright Glory land!
 Who tread the golden pavement rare,
 Of Glory land, bright Glory land?
 Each soul by Jesus' blood made pure,
 Shall entrance thro' His love secure,
 Where joy forever shall endure,
 In Glory land, bright Glory land!

No taint of sin or death finds room,
 In Glory land, bright Glory land!
 No grief, no shadow of the tomb,
 In Glory land, bright Glory land!
 But light, and love and joy are there;
 Pure robes of white the ransomed wear,
 Who in the endless rapture share,
 Of Glory land, bright Glory land!

We lift our eyes, by faith, and see
 Glory land, bright Glory land!
 Where Christ Himself the light shall be,
 Of Glory land, bright Glory land!
 There songs of praise glad hearts shall sing;
 The radiant air with music ring;
 Each voice proclaim our Saviour, King,
 In Glory land, bright Glory land!

Every soul should have its own holy of holies. The truths of Christ are worth keeping, and the way to keep them is to ponder them.—*Henry.*

SALVATION IN HOLY SONG.

"O come and dwell in me;
Spirit of power within,
And bring the glorious liberty
From sorrow, fear, and sin."

A prayer, appropriate to one who is not yet delivered from inbred sin. Its existence in the heart is painful to one who pants for entire conformity to the Divine mind. The offerer of this prayer is sensible of the inadequacy of culture, or growth, or any human agency to effect entire deliverance. Hence the cry is for the incoming and the indwelling of Divine power—then, *liberty* from sorrow, fear, and sin will be the result. Without this perfect liberty no Christian should rest.

THE BAPTISM OF THE
HOLY GHOST.

BY REV. ASA MAHAN, D.D.

SOME OF THE SPECIAL PECULIARITIES WHICH
CHARACTERIZE ALL WHO RECEIVE
THIS BAPTISM.



ONE of these is a peculiar and special *savor* about their lives and utterances—a savor which all in common recognize as unearthly and divine. When the light comes, the glory will be seen by the Church and the world. The prophet had made but a few calls at a certain house, before all the inmates *knew* him as "a holy man of God." A very bigoted Irish Catholic had occasion to board for a time in the family of a friend of ours, whose wife had for years "walked in the light of God." This man had from childhood been taught, and had believed, that "out of Mother Church salvation is impossible." His attention, however, was soon arrested by the peculiar spirit and sanctified conversation of that woman. He would frequently stop after meals, and continue conversation with her upon Christ, purity and heaven. At

the close of such a conversation one day, he said: "Madam, you will get to heaven when you die." That man was as profane and wicked as he was bigoted; yet such a character as hers could not lift its benign form before his mind without his recognizing it as unearthly and divine, and as advancing heavenward.

Here is a divine something which must be possessed in order to be represented. A preacher, for example, a preacher who is a stranger to this anointing, may be very able, exciting, and even instructive in his discourses. But the peculiar savor of God which attends the unction of the Spirit, no utterances can possess, but the teaching of those who "have received the Holy Ghost since they believed," and those who have received this anointing, "cannot be hid."

2. All such individuals, also, have an omnipresent *peace, quietude, assurance, and fulness of joy* in God, which not only lifts them above all worldly vicissitudes, but remains with them alike in all vicissitudes. "Their sun does not go down, neither does their moon withdraw itself. The Lord is their everlasting light, and the days of their mourning are ended." In the storm and the tempest, when "they go up by the mountains," they are consciously going nearer and nearer to heaven, and when "they go down by the valleys," they are as consciously going down deeper and deeper into the bosom of God. "They have learned, in whatsoever state they are, therewith to be content." "They can do all things through Christ which strengtheneth them."

Madam Guyon, for proclaiming the doctrine of sanctification by faith, spent some fourteen years, as a culprit, in the prisons of France, a large portion of these in the Bastille, with "the Man in the Iron Mask" passing daily the door of her cell. But the prison walls could not shut out from her heart the light or the peace of God. In such words as the following she shadows forth the peace of God in her heart, which was ever abiding:

"A little bird am I,
Shut out from fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

"Nought have I else to do :
I sing the whole day long ;
And He whom most I love to please
Doth listen to my song ;
He caught and bound my wandering wing,
But still He bends to hear me sing"

O, it is good to soar,
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love :
And in Thy mighty will to find
The joy, the freedom of the mind."

When will believers get so near to God, that "the sun shall be no more their light by day, neither for brightness shall the moon give light unto them : but the Lord shall be unto them an everlasting light, and their God their glory" ?

3. *A peculiar and special form of self-control, and the balance of soul*, a control over their own spirits, their temper, their appetites, and worldly propensities, is another very marked characteristic of all who receive this baptism. We refer to that self-mastery and divine equanimity of temper represented in such statements and forms of expression as the following : "Being reviled, we bless ; being persecuted, we endure it ; and being defamed, we entreat ;" "none of these things move me ;" "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong ;" and "I have learned, in whatsoever state I am, therewith to be content." As the infant Jesus lay in his mother's arms, with similar quietude, self-composure, self-control, and hopeful trust, does the soul, when filled with the Spirit, lie in the center of the sweet will of God.

"President Mahan," said a clerical friend to us, years ago, "I wish you could see my mother. To give you some idea of what a monument of grace she is,

I would state, that in early life she was spoiled by training. She had one of the worst and most ungovernable tempers I ever knew. For years past, she has been wholly confined to her bed from nervous prostration. During the early part of this period, it did seem that no one could take care of her, or endure her continued manifestations of irritability, impatience, fretfulness, and furious anger. Right there, she became fully convinced that through grace and the baptism of the Spirit she could have perfect rest, quietude, and self-control. She set her whole heart upon attaining that state. Such was her fervency of spirit, and earnestness in prayer, that her friends thought she would become deranged, and urged her to cease seeking and prayer. 'I die in the effort,' was her reply, 'or I obtain what I know to be in reserve for me.' At length the baptism of power came gently upon her. From that hour there has not been the slightest indication of even the remains of that temper. Her quietude and assurance have been absolute, and her sweetness of spirit 'as ointment poured forth.' It is no trouble to any one now, but a privilege to all, to care for her. Many come, even from long distances, to listen to her divine discourse."

Years passed on, and again we met. "What of your mother ?" we asked. "Does her faith hold out ?" "She is gone," was the reply. "But from the hour of that baptism to that of her death, that quietude and assurance remained, and the ineffable sweetness of temper was never for a moment interrupted. I witnessed the closing scene. She died of cholera, and in the greatest conceivable agony. Yet such patience, such serenity of hope, and such quiet waiting for the coming of the Lord, I hardly before deemed possible. 'My son,' she would say, 'nature has a hard struggle ; but it will be soon over, and I shall enter into the rest that remains for the people of God.'"

"This," reader, "is the victory that overcometh the world, even our faith." The feeblest among us may be "more than conquerors, through Him that hath loved us." Even "at evening time there shall be light" to all who "walk in the light of God." By the grace of Christ and "the power of the Spirit," we can rule our own spirits. "We can do all things through Christ which strengtheneth us."

TELL JESUS.

BY T. E. STEPHENS.

ART thou weary, worn and laden;
Is thy lot too hard to bear?
Tell it all to Christ, thy Saviour,
He thy burdens all will share.

With thy heart He's well acquainted,
Knows its trials, griefs and fears,
Knows its yearnings, knows its longings;
All its cries of anguish hears.

Man of sorrows—precious Saviour—
Acquainted well with human woe;
Drank He deep the cup so bitter,
In the garden long ago.

Ah, He feels thy deepest sorrow,
Knows thy frame, that thou art dust:
Tell Him all thy grief and trouble,
He is worthy of thy trust.

"THE Word was God." Nor did he cease to be God by becoming man. He was God manifest in the flesh. He added to the divine the human nature. He came into the sphere of human life that He might dwell among us. There was somewhat in the condition of men that needed His presence and the new manifestations of the mind of God which the incarnation alone could bring. He came to seek and to save them that were lost. His errand was one of mercy. Peace on earth and good-will to men followed His coming as light and life follow the rising sun.—*Selected.*

SUPERANNUATED CHRISTIANS. As burning candles do not give light until they be consumed, so, likewise, godly Christians must be occupied in doing of good so long as they shall live.

—Cawdray.

SALVATION IN HOLY SONG.

"I want a true regard,
A single, steady aim,
Unmoved by threatening or reward,
To Thee and Thy great name."

This is descriptive of an exalted Christian character—nothing more nor less than assimilation to the image of Jesus. He had a "true regard, a single, steady aim" to please His Father. That was His sole purpose in His earthly life. In His adherence to the right He was inflexible, as immovable as Gibraltar. So must we be, if we would be like Him. O, it is grand to be on rocky foundations, invincible, unmoved by any assault!

MAN OR ANGEL.

BY MRS. PHOEBE PALMER.

I would rather be a Man than an Angel.



I WOULD rather be a man than an angel, because men may do what angels may not do. The angel could not tell Cornelius about salvation through Christ; he could only tell Cornelius to send for Peter. It seems to have been ordained in the economy of grace that man should be saved by man, and God will commission men to do what the highest archangel in heaven may not do. Christ left the bosom of His Father, and came from heaven to earth to save man. If Gabriel might have been commissioned to rescue and save the perishing sons of earth, he might have come down, robed in angelic brightness, such as when Daniel fainted at his presence. And if such an embodiment of goodness as was found in Daniel sank overwhelmed at his presence, what would have been the consternation of a sinner, polluted by sin, and wholly estranged from God! But Christ took not upon Him the nature of angels, but He became in fashion as a *man*. As man He conversed with men. Had He even been robed in garments of light, as on the Mount of Transfiguration, men would

have been overawed at the majesty of His presence, and would have been disabled from hearing the gracious words which proceeded out of His mouth, or from listening to His offer of salvation. Verily, He took not on Him the nature of angels; but taking upon Himself the likeness of sinful flesh, He accomplished His mission of mercy, and ascended on high. But has His image forever faded from earth? No; He has left His image—His representatives—for as He was, even so are we in this world. He died to restore the image of the heavenly; not the image of *angels*, but the image of *God*. And now He says to His once rebellious subject, “I will put *my* Spirit within you; I will *walk* in you and dwell in you.” And thus it is with the believer who is saved from indwelling sin. Though still in the world, and inhabiting a human form, he is not of the world.

How wonderful the assertion, yet how true: “Ye are not of the world, even as I am not of the world!” Then the Christian, who has been redeemed from earth by the blood of Christ, is no more of this world than Christ was of this world. His home is in heaven, and he holds his conversation—his citizenship—there. While Christ in glorified humanity represents His redeemed ones before the throne of His Father, He leaves them there to represent Him. His redeemed family on earth are as truly the objects of His love and saving care, as is His redeemed family in heaven; and He can just as truly save a soul on earth, and keep it free from the touch of pollution, as He can thus keep a soul in heaven. Who would dare limit the power of Christ to save to the uttermost by pronouncing otherwise? If, then, we may as surely be saved and kept on earth, as though we were already in heaven, who would not rather inhabit a human form, and for a short space do the will of God on earth? How much more glorious to be a representative of Christ than to be a representative of

angels; and how much more efficient, in the work of saving souls, the services of a purified spirit inhabiting a human form, than the service of the highest archangel robed in angel brightness! O, yes; for a few short years, if the Lord will, I would rather do the will of God on earth, than to exchange places with Gabriel. Gabriel may not go, in his form of unearthly, overwhelming glory, and carry the offer of salvation to that penitent sinner—but I may go. He may not hasten to arrest the steps of that reckless sinner, whose ways take hold on death. A few steps more, and he will plunge into everlasting burnings.

“On slippery rocks I see him stand,”
While fiery billows roll beneath.”

I may go, and with entreaties and tears urge him to pause; but the brightest form in heaven may not do this. If cleansed from all filthiness of the flesh and spirit, and filled with the constraining love of Christ, I shall be called and *empowered* to be a *worker together with God* in the great work of saving souls. God will work through me. If He wants to send a message of love and mercy to a praying Cornelius, a sinking Peter, or a doubting Thomas, He may send me. If He would have battles fought, He may not work through angels or invisible agencies, but He may say unto me: “I will teach *thy* hands to war, and *thy* fingers to fight.” If He would have the armies of Israel prevail, and His foes brought willing captives to the foot of the cross, He will employ human agencies in bringing about the conquest. O the wonderful privilege of being a worker together with God in saving a world of sinners—a work which brought the Lord of glory from His throne to earth! Ah! who can estimate the value of a soul? Were a soul unsaved at the farthest verge of the universe, and were it impossible that that soul should be saved, unless every Christian within the bounds of creation should go to his rescue, it were an expedition well worthy the enterprise.

SALVATION IN HOLY SONG.

" 'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires."

The contemplation of great objects in nature—mountains or oceans for example—is exalting. It stirs the soul. It brings an inspiration that follows us into the scenes of life. But when we come into the realm of grace, the scenery is incomparably grander, and the inspirations are far mightier. God is here the supreme object. Fastening our thoughts upon Him, the soul is lifted to sublime altitudes, and roused to great endeavors. It cannot, it will not, come away from such contemplations with contracted desires—it pants for all the fulness of God.

A BIRD'S EYE VIEW.

(A Bible Reading given in Twenty-fourth St. Church,
New York.)

BY JENNIE FOWLER WILLING.



WID you ever look down from the top of Mt. Washington upon the toy hotels and villages in the valleys? The rivers looked like silver threads winding here and there. The forests were stunted bushes. The railroad trains were crawling caterpillars. A shower swept down the valley and you could see the lightnings at play in the folds of rain clouds far below your feet.

Mists might enrap you, and winds threaten to toss your Tip Top house off into the air, but you were safe, your cabin was chained to the rocks and you were above lowland tempests. You were like the conies. They are but a feeble folk, yet make they their houses in the rocks."

They who live on wings have a bird's point of view, or, in plain speech, the Lord's point of view. They see light in His light. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. They come to have something of the greatness and calmness

of God. It is impossible to be little and mean when we live near the Lord. His "gentleness will make us great."

Let us see how a few things look from His point of view.

I The Past. Put the field-glass of history to your eye, and see the procession of great people who have strutted their little hour on life's stage, and sunk to dust and forgetfulness. Caesar, Napoleon, Wellington, all dwindle to insignificance when we apply to them the measuring rod of time. Their tremendous struggles shrink to the littleness of the combats of sparrows and ants. Our own past conflicts seem no greater when looked back upon from these heights. Our mountains of difficulty were mere mole hills. Our dismal, unending tunnels were the Great Engineer's way of getting us through obstacles over which we could not climb. Streams whose freshets left us purse-empty and chilled, more dead than alive, were simply God's way of unloading us for better travel towards our final inheritance. Life's mysteries grow plain. God's hand was on us for good when we knew it least.

II. People. Seen from wings, people look quite alike. If you get far enough up there is no high nor low. When you look down from the dome of the World Building in New York, you cannot tell a mansion from a tenement house, people in diamonds from people in rags. All are alike from God's altitude, pauper and prince.

From the dome of St. Peter's I saw a procession of priests gliding over the pavement. They looked like a train of mice. I could not have told a Cardinal from a begging friar.

Just here we strike one of the Lord's paradoxes. From our wings people look small and quite alike, yet their souls seem to outweigh worlds in worth.

A friend stood with me upon a dome, one day, looking down on the crowd in the streets. By some optical freak her eyes became telescopic, so that she

could see people as distinctly from our lofty perch as if they had been within ten feet. So God brings nigh those that are afar off. He gives us such a tender interest in people that everything which concerns their soul's welfare seems of the highest importance.

III. *Fortunes.* From our wings we look on the living Cæsars as Mark Anthony did upon the foremost man of all the world "who lay dead in the Capitol." "But yesterday the word Caesar might have stood against the world." now lies he there, and none so poor to do him reverence."

I saw John A. Logan one day in the Senate Chamber of the United States, full of vigor and influence, none more powerful than he. I saw him a few days later in the same place with flowers heaped above his still heart: he had no more power in this world's affairs than a man of stone. Over all the scene floated to my ear the words of the great President. "Why should the spirit of mortal be proud?"

Fortunes are mere accidents that make it hard to die and harder to get into Heaven. Astor's neuralgia is made no easier to bear by his millions. Queen Victoria's heart may ache over her wayward, gambling son, as hard as if she lived in a rear tenement.

Agar's prayer was wise. "Give me neither poverty nor riches." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

IV. *Honors.* The world's honors are spurious. They are won by those who are the enemies of God. The Lord's friends must put them aside.

Abraham had to leave his home. His friends thought he had lost his wits. He could not tell where he was going. They shook their wise heads, "Poor fellow, he means well; but he always was a little cranky." He had to give up their friendship that he might become the friend of God.

This world's honors destroy faith. They occupy our thoughts and shut out the life to come. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

V. *The Future.* It is assured. Abundant temporal supplies are promised. "But my God shall supply all your need according to his riches in glory by Christ Jesus.

Mental help is offered. "If any of you lack wisdom let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him."

Spiritual strength is given. "For it is God which worketh in you both to will and to do of His good pleasure." "All things are yours; and ye are Christ's; and Christ is God's." "But the path of the just is as a shining light, that shineth more and more unto the perfect day."

STEPPING HEAVENWARD.

"We walk by faith, not by sight." II. Cor. 5: 7.

BY REV. J. B. ATKIN.

CONSECRATED unto God,
Washed in the atoning blood:
Waiting at the throne of grace,
Seeking earnestly His face.

Looking to the risen Lord,
Resting at His written word:
Taking what the Spirit saith,
With a strong undaunted faith.

Clothed in the Spirit's might,
Ever walking in the light:
Garments whiter than the snow,
Witnesses for God below.

IMMORTALITY OF THE NEW CREATURE. When Xerxes destroyed all the temples in Greece, he caused the temple of Diana to be preserved for its beautiful structure. The new creature is God's temple adorned with all the graces, which He will not suffer to be demolished. Riches take wings; kings' crowns tumble in the dust; nay, some of the graces may cease; faith and hope shall be no more; but the new creature abideth ever.—T. Watson.

SALVATION IN HOLY SONG.

"It is not as Thou wilt with me,
Till humbled in the dust,
I know no place in all my heart
Wherein to put my trust."

Well, that is coming to a point of self-abnegation. "No place in my heart wherein to put my trust." That is certainly a thorough cleansing. The natural inclination is to *heart-trust*—yea, a thousand places in one heart for self-confidence. But grace achieves a glorious mastery here. Understand, however, that it is in the vale of *humility* that such mastery is gained—in the dust. By self-humiliation we are lifted to the high position of *resting and trusting in God only*.

FELLOWSHIP WITH GOD.

BY ROBERT SCHOLEFIELD.

"God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ, our Lord."

Cor. 1: 19.



HAT a glorious privilege "called unto the fellowship of His Son!" Fellowship with Him who is above all—who dwelleth in the heavens—who is as much our superior as man is superior to the lowest species of insect creation, in knowledge, wisdom or power.

An American minister was once staying for the night with the saintly Bengel. Desiring to know more of the secret life of that learned and pious man, as his chamber adjoined that of Bengel, he left his chamber door ajar, that he might hear, if possible, his evening devotions. His desire was gratified, for he heard him say, "Lord, Jesus, things are just the same between us;" after which he retired for the night. Beautiful fellowship! The child of God had such close and constant communion with his Lord, that neither worldly business nor conversation could interrupt it. "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John 15: 4. "Herein is my Father glorified, that ye bear much fruit;

so shall ye be my disciples." Verse 8. This is the true Christian life, abiding in Christ, and consequently enabled to bear fruit, and glorify God. "Without Me ye can do nothing." John 15: 5. He will go with us anywhere, except into sin. He will help us do anything, except to transgress God's holy law. He will help us in our business so long as we "do all to the glory of God"—will direct our efforts to procure the bread which perisheth—will crown with success any enterprise which is undertaken and carried on with a single eye to the glory of God. He will be with us at all times, in all places, guiding, instructing, blessing our daily labors, so long as He, and He alone is our Counselor. "If Thy presence go not with us, carry us not up hence," says Moses; and we may say the same. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Ps. 23: 4.

Like the saintly Bengel, true Christians always have "things just the same" between them and the Lord Jesus—at the prayer meeting or at worldly business—in the fellowship meeting or among a crowd of unbelievers. And when death comes, "things are just the same." There is no excitement, no consciousness of being unfit to be in His presence, because He has been with them in this world, and know that they can be with Him in His glorious home without shamefacedness. The sainted John Wesley, was once asked. "What he would do if he knew he would die that night?" He answered, "That he should do just what he had been accustomed to do, then go to bed and awake up in glory."

"Reveal Thyself before my closing eyes,
Thine through the gloom, and point me to the
skies,

Heaven's morning breaks, and earth's vain
shadows flee,

In life and death, O Lord, abide with me."

Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. Col. 3: 13.

Human nature is so constituted, that every individual, as a rule has, different ideas and idiosyncrasies, which, if not kept in subjection, will disturb our peace—that peace which Jesus died to procure. The “chastisement of our peace was upon Him.” Isaiah 53: 5. That peace which He gave us as part of His legacy; “Peace I leave with you, My peace I give unto you, not as the world giveth.” John 15: 27. Christians have no right to expect others to fall in with their views, or enjoy the love of God in the same way, or take the same meaning from doubtful passages of God’s Word. We little know how much our forbearance with one another may contribute toward the perfection of our own Christian character. Charity (or love) suffereth long and is kind. I. Cor. 13: 4. Those who hold different opinions to those which you do, probably are just as sincere in their belief as you are in yours, and unless they believe something contrary to the teachings of God’s Holy Word, Christians should not find fault with each other. O, Christians, do not spend any part of your short mortal life watching your brother Christian’s foibles and failings, but rather keep a watch on yourself. See that you deviate not from the narrow path. Satan’s devices are so numerous, a Christian needs to be always watching unto prayer. If he watches others, the enemy of our souls will surely get the advantage. We are not commanded to watch others, but the command is: “What I say unto you I say unto all: Watch.” Mark 12: 37.

HEART religion is the all in all with God. If that be wanting, outward forms are worthless. That was what was the matter with the Jews in the time of Christ. Their religion had degenerated from a real, sincere obedience to the word of the Lord until there was nothing left of it but the forms. To this there is a great proneness in human nature. Strange as it may seem, the less heart there is the greater the demand for form.

—Selected.

SALVATION IN HOLY SONG.

“I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near.

This outbreathing of soul is on the line of purity. The objective point is, “a principle within, of jealous, godly fear.” This is inwrought by the Holy Ghost. It is an elevated principle, mighty in operation, and ennobling to the character and life. It renders the individual sensitive to the approach of sin, so sensitive as to give “pain to feel it near.” Nothing but real holiness, deeply imbedded in the heart, can impart this pure principle, and set its possessor in an attitude of abhorrence of sin.

TRUTH FROM VARIOUS STANDPOINTS.

POWER TO CONFESS CHRIST.

BY MRS. M. G. STANTON.

IT is probable that all who have tried to bring God’s people closer to Him, and to persuade them that He wants a witnessing Church, have found difficulty in getting souls to confess, even as far as He does save.

Now, is there not a reason for this as well as a remedy?

Why is it, if we meet a scientist, that almost immediately he commences on his favorite theme? Or, if we come in contact with a man of business his first thought is the condition of the money market?

Perhaps it is a busy mother that speaks next, and what do we hear? Her cares and anxieties in regard to her children, will be her theme. And why? Because each one is full of his own subject, his own “one idea.”

Shall we apply it spiritually? When a soul becomes submissive to God in heart as well as life, and He, in answer to His promises and the soul’s faith, fills it full, full to overflowing, do we find such persons timid, hesitating and dumb?

Nay, rather; their tongue is loosened and they are possessed with the one idea to spread God’s kingdom, and are ready to confess both with tongue and life. Shall we accept the remedy and receive the fulness which He longs to bestow?

THE EMMAUS' WALK.

BY HARRIET S. HOWE.

THEIR loving souls cannot forget.
 Though dim their vision seems as yet;
 To Him are all their hearts' desires,
 His love supplies their altar fires,
 And eagerly to Him they turn,
 More of His precious truths to learn.

And while they fail to know their Lord,
 While all aglow they hear His word,
 Nor mark the wounded brow, where yet
 The cruel crown of thorns was set,
 Nor see the signs so deeply sweet
 Of love in nail-torn hands and feet.

To ransom from the grave's dread power
 He walked with them that blissful hour,
 That from henceforth they might walk with Him
 Clad in white robes, and pure within;
 They that are His, redeemed and tried,
 That He, their Lord, was crucified.

So we at close of toil some day,
 May urge the Heavenly Guest to stay;
 For still He loves the earnest plea
 Of loving souls, "Abide with Me."
 And at the table for Him spread,
 Will break for us the living bread.

DANGEROUS HONESTY.

BY REV. JAMES E. SHAW.

PUBLISHING and believing what sinners and unsanctified Church members say derogatory of the plans, methods, motives, and utterances of earnest, faithful, Christian people, who are trying to arouse sleeping, ungodly men and women to their lost condition and need for repentance and salvation.

Doubting the testimony of true consistent Christians, in regard to habits and practices that you may not think there is harm in, but what they pronounce wrong and sinful.

Doubting any part of the Scriptures; not taking them just as they are, but making such construction of their meaning as to justify your religious belief and manner of living, thinking and acting. Resting your hope for salvation on what your parents, wife, pastor, brother, or anyone else believes without examining the grounds prayerfully and in the fear of God, to see whether such doctrines and belief are Scriptural or not.

PERFECTION.

BY W. H. FOSTER.

THERE is a law running through creation, redemption and preservation, that binds these three forces together. It is a perfect law. It is God's work and all His works are perfect. To ignore the perfection we find in these great forces is to limit the power of the Almighty. Take one link from the chain that binds in harmony these great and powerful agencies, and the blending is incomplete. The law is broken. We must believe imperfection because we find it in the Bible. Christ comes to us and takes away all our sins. He that is born of God doth not commit sin. It is true that we can not be perfect in the same degree as God is perfect. If we could there would be more than one God. But when we live according to the teachings of Christ, we obey the commandments, do all we can to the honor and glory of God, live and abide in Christ. We do the will of God, and have the Holy Spirit to guide us, so that all the rich graces of the Spirit may be developed in our Christian character, consecrate our life, our whole being, all we have and are to Christ and His service, so that we may be made pure in heart and holy in life. Our life is perfected in Christ, the Lord.

A man is a notorious drunkard. He comes to Christ for pardon. He asks God for Christ's sake to take this terrible thirst away, give him a new heart, a new life. Jesus hears his cry and answers his prayers and the man is saved. His thirst for drink is all taken away, and he goes out into the world a free man. He is a sober man; a temperance man.

People of the present day are inclined not to believe in perfection, and it is not strange that it is so, seeing that they live so far beneath their privileges. All the rich graces that go to perfect the Christian character are not molded and grafted into the life. Certainly we cannot enjoy a thing unless we have it. When we consecrate ourselves to God, our offering is accepted and the gift sanctified through the Holy Spirit. The heart is pure, the issues of the heart are pure. The life is holy. We live in Christ. Whether we live or die we are the Lord's. To live is Christ and to die is gain.

Life is thus sublime, and death is the gate to endless joy. Let us be thus perfect.

WHAT DOES THE WITNESS TESTIFY TO?

BY E. B. CHAMBERLAIN.

WHEN we have arisen to the sublime height of entire submission to the Divine will, it is possible for our faith to accept the witness. No human soul can be fully consecrated to the will and service of God, in Christ Jesus, without being sanctified by the "altar that sanctifieth the gift," and the light of the Divine truth, whether by the Spirit or Word, or both (for they agree), so illuminates all above and around the altar, that there is no effort in the exercise of faith. There is a pervading sense of Divine approval so long as we remain a living sacrifice, holy and acceptable, and are obedient to the divine requirements made known to all who indulge in a spirit of confidence and obedience. They allow their Father, God, and Brother, Jesus, to love them as obedient children. And the Holy Spirit, "which is the Spirit of truth," to testify to the sublimest thought of which a human intellect is capable of conceiving. This privilege we not only realize the peace that the Saviour left for us through the absence of condemnation and consequent fear, but His joy that he gives to us by being one with Him.

How is the blessing secured? Simply by a full consecration, or, as the apostle has it, by presenting ourselves a living sacrifice. This is a work left for us to do, which in the economy of Divine grace, none can do for us. But every one has this exalted privilege, and the experience of those of past ages, and those of the present time, plainly indicate, as well as the Divine Word declares, that "Whoever will, may come and partake freely."

PEACE I LEAVE WITH YOU.—Who can break the peace that Christ gives? It is deeper than the grave and as high as heaven, and it will last as long as we look to him, no matter who threatens it. It is poverty-proof, trouble-proof, and death-proof. Where the peace of Christ reigns no storm that the devil can raise ever interrupts it. It is higher than his winds can go, and deeper than his waves can reach. The peace of Christ. The same peace that was with Him on the cross. The peace that could not be broken by all that man and devil could do against it.—*Selected.*

GLORY HERE.

BY I. N. KANAGA.

"The men of grace have found
Glory begun below!"

WE speak not now of earthly glory and the applause of men. But we speak expressly of a glory from God, that comes to us, even here on earth. God forbid that we should glory in anything else save this wondrous glory that comes directly from God, and is verily the glory of God. This glory here and hereafter must remain our highest honor and distinction forever. For "this honor have all His saints." God's glory, therefore, here should be our greatest aspiration, our chief aim and joy. "The glory Thou hast given me I have given them." This, beloved, is a marvelous gift surely! That Christ should give His glory to His disciples and to us now, is a passing wonder! What is this glory conferred upon us here and now? Why the chief glory of Christ in His incarnation and mission into the world, was the salvation of the world.

And this stupendous glory He has not withholden from His chosen ones. "Go ye into all the world, and preach My gospel to every creature." What a surpassing commission and preeminent glory is this! A glory He has verily given to all His ambassadors. And we as His saints are all interested, or really should be, in this limited injunction. For those who cannot thus "go," can greatly help those who do go. So that we, every one of us, can be true, earnest and successful co-workers together with Christ, in the world's salvation. And while Christ as graciously gives to human instrumentalities the glory He received from His Father, we will devoutly now, and when our work is done, give back to Him the glory that is ever due unto Him, and of which He is preeminently worthy.

Then it is the true glory of our race to be saved and made heirs of grace and eternal life. It is verily glory here and will doubtless be glory for ever. So that we may say in other words, it is a glorious work, a glorious grace and a glorious salvation! Glory then be to the Father, and to His Son our Saviour, and to the Holy Ghost evermore!

"Rebuild Thy walls, Thy bounds enlarge,
And send Thy heralds forth;
Say to the South—'Give up thy charge'!
And—'Keep not back' O North!"



"The entrance of thy words giveth light; it giveth understanding to the simple." Psalms 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. Psalms I. 1-16. April 3.

THE WAY OF THE RIGHTEOUS.

VERSE 1. *Blessed.* It is a good exercise to take the Concordance and look up all the "blesseds" of the Bible. It will not be hard to find two other sets of beatitudes besides the beautiful ones given by our Lord in Matthew. *Walketh, standeth, sitteth.* He who begins by walking a little way with the wicked is very apt to end by sitting down at ease in their permanent company.

2. *Delight, Meditate.* For "law" in these two clauses it is well to substitute "will." Not only in the written word but in the spoken and acted word of God, that is in all manifestations of His will, the truly consecrated heart takes deep delight and finds constant theme for thought. It is not a matter of duty simply, but of strong desire. His language is that of Faber's wonderful hymn, which begins,

"I worship Thee, sweet will of God,
And all Thy ways adore."

3. *Like a Tree.* The Scripture writers are fond of comparing good men to the great trees of God, like the palm and the cedar. A noble tree, symmetrical, beautiful, useful, flourishing, supplying shade in summer and fruit in autumn, may well suggest a righteous man who steadily fulfils the purpose for which he was created, and is a tower of strength for every good cause. *Whatsoever He doeth shall prosper.* This furnishes us a test of true prosperity. The things which do not necessarily come to a truly righteous man are no essential part of real prosperity. He does not necessarily have great worldly success,

but this is of no consequence. Whatsoever he doeth tends to the upbuilding of his character, and to his growth in likeness to God.

4. *The Ungodly are not so.* Not how? Not as the righteous, like a strong, beautiful tree, but like the wind-driven chaff. The wasted, worthless, empty life of the sinner, is marvelously depicted in these few telling sentences of this verse and the following. He shall wither, he shall fail, he shall have no fruit, no standing at the judgment, no permanence.

Lesson II. Psalms II. 1-12. April 10.

THE KING IN ZION.

VERSE 1. *The Nation's Rage.* This is a missionary psalm, powerfully dramatic in its form, emphatically assuring and cheering in its contents. The nations of the earth have raged and do rage against the dominion of the Most High. Many a time in their madness and blindness have the enemies of God exulted in a supposed triumph over his cause. Nevertheless, that cause marches on to ever greater victories, and His enemies shall surely bite the dust.

4. *Derision.* How contemptible and insignificant is all the might of man when marshaled against the Omnipotent. He may well laugh to scorn their puny endeavors. His purposes go right on. Why will people be such ninnies as to imagine they can gain anything by measuring strength with the Infinite? Why will they not show true wisdom by agreeing quickly with this Almighty Adversary while they are in the way where reconciliation is possible, before the prison doors of judgment close upon them.

8. *The Uttermost Part of the Earth for Thy Possession.* This is the decree of Jehovah. It covers all the heathen nations and all that now bow to the false prophet as well as to false gods. All knees are to bow either willingly or unwillingly to Him. More and more is this being fulfilled, and the next fifty years, if the Church is but decently faithful to His great demand, will see far more wonderful changes than even the last fifty years have shown us. There is every reason to believe that the next hundred years will see the whole world Christianized.

11. *Serve the Lord with Fear.* How is this? We are directed in the Bible most peremptorily, more than fifty times to fear not. We are told that "perfect love casteth out fear," and this same Psalmist says, "I

will fear no evil, for thou art with me." Yet on the other hand he says, "Happy is the man that feareth always." There seems to be a contradiction, but it arises wholly from the ambiguity of language and the necessity of using the same word for two wholly different thoughts. The fear of reverence and watchfulness is plainly right and very needful, while the fear of dread and cowardice is wholly unworthy of a Christian who has so mighty a helper always at hand, and so kind a Father ready to provide and deliver. Without trembling, without anxiety, but with deepest desire to obey, in every smallest particular, the child of God marches cheerfully on.

Lesson III. Matt. XXVIII. 1-20. April 17.
EASTER.

VERSE 5. *Fear Not, Ye Seek Jesus.* No one who seeks Jesus has any cause to fear, in the sense of dread or trepidation, for Jesus will be found of him and will give him unspeakable comfort.

7. *He is Risen from the Dead.* Wonderful proclamation! the most momentous word in all history, on which our whole salvation hangs, for if He be not risen our faith is vain. Blessed be God that we have such conclusive and indeed absolutely irresistible proof, irresistible by any honest man, that He did rise. What is this proof? The indisputable fact that the enterprise which He set on foot did not perish on that black Friday, but immediately took on far greater vitality than it ever before possessed. The despair of the apostles was in a few days changed to intensest joy, and with unflagging ardor and totally altered aims, no longer pursuing worldly ends, but deeply spiritual ones they addressed themselves to the work of conquering the world for their Master. There is no possible explanation of this fact if Jesus did not rise from the dead. The keenest anti-Christian minds have beaten their brains for eighteen centuries to find such explanation, and have totally, ignominiously failed. We could not possibly have complete proof that he rose.

19. *Go Ye Therefore.* Over against the "Come unto me" should always be put the "Go into all the world." "Therefore," that is, since I have all authority in heaven and on earth, and guarantee you my presence and power. *Make disciples of all the nations.* What a shame to the followers of Jesus that nearly nineteen centuries after this plain command was issued, so many of the nations

have not yet even heard the name of their Saviour. We cannot be held guiltless of disloyalty and disobedience unless we are doing our best to carry out this commission. We must go in person or by proxy. We must give and work and pray with all our might. Only a small fraction of the Church are doing this, that is, are really fulfilling this command, *Into the name.* That is, into the character which the triune name represents.

20. *I am with you always.* This is literally "all the days." So these three verses give us four most precious alls—"all the nations," "all things," and "all the days."

Lesson IV. Ps. XXIII. 1-6. April 24.
THE LORD IS MY SHEPHERD.

VERSE 1. *My Shepherd.* There is much power in pronouns. They are always to be emphasized if we would make the rich provisions of grace our own. No less than seventeen times in these six short verses is the first personal pronoun used. Much of the beauty and comfort of the psalm come from this. *I shall not want.* He who can utter this has a perpetual protection against the inroads of anxiety, he has more real happiness and security than can be afforded by any amount of worldly wealth, or worldly fame.

2. *He Leadeth Me.* Divine guidance as well as sustenance we greatly need and may certainly have. How blessed to feel that whether they be "waters of rest" or waters of turbulence that surround us, still it is His hand that leadeth. Whether "peace like a river attendeth our way, or sorrows like sea billows roll," it is equally well with our soul so long as God guides.

5. *A Table, My Cup Runneth Over.* These figures of abundance befitting a royal banquet hall but faintly indicate the rich supplies of spiritual food which God steadily furnishes to all who fully trust Him. It is purely our own fault if we are lean and faint. Bread enough and to spare has our Father. Let us not ask for or be content with simply the crumbs; we may as well have a full loaf.

6. *Dwell in the House of the Lord.* We have no business to dwell anywhere else. If the house where we live is not the house of the Lord, we must get out of it just as quickly as we can. It must be so consecrated to His service, and so carefully used for Him, that He will delight to make His abode with us and grant His presence in every room.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR APRIL.

"I will abundantly bless her provision: I will satisfy her poor with bread." *Psa. 132: 15*

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

"And the children of Israel did eat manna forty years: until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan." *Exo. 16: 35.*

THE children of Israel murmured and sighed for the fleshpots of Egypt.

The Lord heard, and at even the quails covered the camp, and in the morning the dew lay round about the host, and when the dew had gone up there lay a small round thing as small as the hoar frost on the ground. It was like coriander seed—white, and the taste of it was like wafers made with honey. For forty years they did eat and there was no lack.

Through all their weary way in the desert, there was an abundant supply. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly"—like waves of the sea.

A poor woman, always stunted and cramped on her first view of the mighty ocean, with its great inrolling waves, stretched out her hands and cried as the tears rolled down her face: "At last here's enough of a thing." O, blessed Holy Ghost, as free as the winds of Heaven, as full as the gorgeous sunlight, as abundant as the waves of the sea, roll in, roll in upon our souls.

"Salvation like a river, rolls;
Abundant, free, and clear."

They gathered it every morning. We are to have fresh supplies. God's special care over us supplies our need day by day. For forty long years He never failed them in one single instance. Fear not, then, the manna will be on hand, but we must gather it for ourselves by a faithful use of the means which God has appointed. By the diligent study of God's Word, by prayer, by attendance upon God's house, and toil in the vineyard.

In the morning, then ye shall see the glory of the Lord. The gathering of it was attended by an unusual manifestation of the Pillar of Fire. So with us, when in communion with God, when feeding on His Word, or in the performance of duty, how oft is the glory of the Lord revealed and our souls made to leap with joy.

They did eat. O for an appetite for this heavenly food! A relish for divine things. The working Christian gets an appetite by labor, and eats, has a feast of fat things, and grows strong and vigorous; and the reason of so many feeble and famishing ones among professed Christians is because they do not work and, therefore, have no appetite to eat.

This heavenly manna is no mere sweetmeat, giving a transient joy, but substantial food giving strength and spiritual muscle and a joy of the Lord, deep and lasting, do we cry out, "He has girded me with strength," and girding always implies readiness for vigorous activity.

Without it they would have died. We must feed on Christ by faith daily, or the life of God will die out of our hearts.

An omar for every man, O Christian, get your omar, your full measure, every day, and let your soul delight itself in fatness.

Take ye every man for them which are in his tents; gather and give out to the little ones, to the sick and to the infirm of your households who cannot go forth. Whom have you fed to-day with heavenly manna?

They did eat until they came to the land of Canaan. When we reach the Heavenly Canaan, no more gathering of manna then, but we shall feed for ever more on the corn and the wine, the finest of the wheat and the honey out of the rock, "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." These lively anticipations are cheering to us in the trials and difficulties of this earthly life. Let us, therefore, joyfully pursue our pilgrimage to the promised rest.

LETTER TO CHILDREN.

"SUCH A DIFFERENCE."

DEAR CHILDREN: Have you ever thought that some of your little friends seemed happier than the others? and if so, has it ever occurred to you *why* it was so?

In the far-away times, long before our blessed Saviour was born, even when the children of Israel were in bondage, the Lord was planning their deliverance from their cruel task-master Pharaoh. One of the plagues that God had sent upon the Egyptians, was that of *thick* darkness; so *very thick* that it could be *felt*, while by direct contrast, "all the children of Israel had *light* in their dwellings." Why was this? Because they were the special chosen of the Lord. And, so it is now; there is *such* a difference between the light of the Sun of righteousness, and the darkness of sin. Dear little ones, come *now* to Jesus, and get into the light. It is so cheering and warm to *know that we have* JESUS, and "He is the world." Will you come now? He is waiting.

PHEBE M. ANNIN.

THE CHILDREN'S STUDY.

HUMILITY TAUGHT. "And whosoever will be chief among you, let him be your servant."

Matt. 20: 27.

Jesus often took occasion to give His disciples lessons on humility. Here the mother of two of them asked that one of her sons might sit on His right hand and the other on His left. An interesting conversation followed—read it. Especially note the twenty-fifth verse, where He speaks of objectionable courses among the Gentiles. Then He says, "But it shall not be so among you," etc., twenty-sixth verse; and then in the twenty-seventh—"And whosoever will be chief among you, let him be your servant." And He enforces this by His own example. See twenty-eighth verse. Study this beautiful lesson on *humility*.

QUESTIONS FOR APRIL.—1. How many passages of Scripture contain the word "Sing?"

2. Why do you love to sing?

ANSWER TO QUESTIONS.—The word *Heaven*. Ella L. Morton, Liberty, N. Y., 536 times.

The word *ANGELS* and their characteristics. Sarah Kew, Whitechurch, Can., 220; she says, "The angels are ministering spirits—intelligent, powerful, and prompt to obey God's bidding. They sang at Christ's birth.

Esther Ann Rogers, White Rock, S. D., 149; Adam McConnell, Aultsville, Can., 148; their characteristics are, wisdom, might, holiness, immortality.

LOVED ONES GONE BEFORE.

REV. ROBERT MOWRY,

of Neosho Falls, Kansas, closed his earthly pilgrimage, Jan. 26, 1892. He was born in Springfield, R. I., Aug. 8, 1812. He was married to Mary W. Willard, June 30, 1833. He was converted to God, Jan. 18, 1844, under the preaching of Rev. John Bowman, of the E. Genesee Conference. In 1850, he went to the Jasper Camp Meeting, determined to seek full salvation and obtained it, and the light has been shining ever since. Rev. A. L. Baker gave him exhorter's license in 1853. He removed from his residence in New York to Kansas in 1857, received license to preach, and was ordained a local deacon in 1863, by Bishop Ames. The community has a sense of deep bereavement in his removal. He was a man, outspoken, straightforward and earnest. He fought his battles openly, disdaining to win them in the dark. He was a man of heart; there was no guile. He was a real hater of shams and had a just appreciation of real work. He witnessed to entire sanctification forty-two years. He was true and loyal to the Church of his choice. He wanted his last days peacefully surrounded by ministers and loving Christian friends who witnessed a saint of God triumphing over death. From the beginning of his illness he prayed that God would spare him to be in another *Tuesday Holiness Meeting*, which he had kept up over six years in his own house. At the close of the meeting he pronounced the benediction, and in a few hours passed peacefully away. His surviving companion has the sympathy of all Christian people in the community.

George C. Evans, Pastor.

MRS. ELIZABETH REECE,

of Florence, Mass., entered her heavenly home, Dec. 22, 1891, aged *eighty-six*. She was a dear, loving mother, a kind friend, and a true Christian. She has gone to meet the dear Saviour, and the loved ones who are in the home of the redeemed. I thank God for the hope of meeting her in that happy home.

Henry H. Reece.

ROBINSON S. HART,

of Coloma, Mich., was born in Charleston, New Hampshire, Sep. 7, 1818, and closed his earthly pilgrimage, April 5, 1891. He was married Dec. 15, 1845, and removed from Wisconsin to Michigan in 1850, and was converted in 1851 and united with the M. E. Church. He was class-leader and steward for many years, and ardently loved the Church of his choice. For seven years prior to his departure he was in a paralysed condition. In his last days he seemed to have converse with angels, and loved ones who had gone on before.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

"THIS ONE THING."

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened in the usual way, by song, which was followed by the reading of a large number of requests for prayer, and the verbal requests from those present. The people who are privileged to attend this meeting, as well as great numbers of people who read about it the country over, believe in the efficacy of the prayer of the godly. This is evidenced by the number of petitions sent to the meeting. After reception of the various requests, Brother Hughes asked how many were present who desired a clean heart and the witness of the Holy Spirit to it. Perhaps twenty arose in response. This was followed by a question as to how many desired a renewal of the Holy Ghost; and nearly everyone of the large audience (and the parlors were well filled) responded.

Brother Roche led in prayer, and most effectively. Many eyes were moist and many responses were uttered to his earnest words. Sister Palmer read portions of the Third of Philippians, commencing with the thirteenth verse, and interspersed with explanatory remarks.

"But this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Paul said this was what he did. I wonder if it is intended that we should do as did Paul? Well, right here in the seventeenth verse he says, "Brethren, be followers together of me, and mark them which walk so as ye have us for

an example." O, how I've been praying that we might be able to use the "I" in this case. "This one thing I do." Let others do as they may, "I" press toward the mark for the prize of the high calling of God in Christ Jesus." Is there anything less than purity demanded here? Paul answers us, "Let us therefore, as many as be perfect, be thus minded."

Then in the fourth chapter, Paul says, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord." And just below, "Rejoice in the Lord always: and again I say, rejoice. Be careful for nothing: but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Are there any witnesses here this afternoon, that this is true; that the peace of God actually does keep our hearts and minds?

"Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

"Those things, which ye have both learned, and seen in me, do: and the God of peace shall be with you." O, let us all take courage this afternoon! And let each one present have faith, and let us together form a company of believers. Then we shall have victory. Let us help one another. We are commanded to do this, in the blessed Word. and so, all that the blessed Holy Spirit suggests to us to-day, let us do. And above all, let us believe God, and say, "I trust Him at any rate, whether any one else does or not."

Singing—"Whiter Than Snow."

A Brother.—"This one thing I do." We are told that Jehosaphat sought the Lord with all his heart, and the Lord was found by him, and blessed him with riches and abundance. Draw nigh unto God and He is sure to draw nigh unto you. And like Jehosaphat, you shall have gospel measure, much business in the city, a splendid time, and no one hurt. Praise God! I've proven the promise true.

RELIGION EVERYTHING.

Rev. W. G. Browning.—I took up the Book when Sister Palmer laid it down, and find myself instructed in a wonderful way. "This

one thing I do." What a marvelous lesson we are here taught. I was somewhat surprised, the other evening, when at a meeting, when I was asked to say something, I said, "I am requested to tell what I am doing, and in reply I answer, serving the Lord." And I stopped and explained what I meant by that seeming direct answer. I discover that we do not reach the point of most value to God and humanity till we get where religion everything. A great many people make a distinction between business and religion, between politics and religion, or between their domestic cares and their religion. But with me it is *all* religion.

Let us not only have a little of the inheritance of the saints, and try so hard to be a Christian, and try to love the Lord, but let us claim all there is for us. And this I am persuaded we shall do, if, like Paul, "This one thing" we do.

Singing—"Life for a Look."

PRESSING ON.

A Sister.—I never hear this chapter read, but I think of my brother who went home to heaven two years ago. He was in California and mother had written to him asking if he was still living a godly life. He replied that he was not altogether satisfied, but this one thing he knew, that he was pressing on. It took a week for the letter to reach us, and several days prior to its reception we received a telegram saying that he was dead. Then, when the letter came later, it seemed almost like a message from the other world. And what a comfort it was to us to know that at the last he was pressing on towards the mark of the high calling in Christ Jesus.

UNDER THE SPIRIT.

Rev. A. McLean.—Suppose Paul himself were in our midst this afternoon, and we should say, "Paul, you declare that 'This one thing I do.' Now do you mean to set yourself up thus? Are you not a trifle egotistical? Would it not be better for you to say, 'This one thing I *try* to do?'" And Paul would answer, "O, no; I do this not of myself, but in and for the glory of God, who does the work in me. The reason I press on is because the Holy Ghost is with me, pressing me on." This, I am confident, would be Paul's answer. When the force and power of the Almighty comes in, we *will* press on. That mighty locomotive might as well talk about its own force or blow its own whistle.

It's because the steam is there that it is such a force. When the steam gets behind the piston it must of necessity move. O, Holy Spirit, come into our hearts and stay in our hearts, that we may press on! And that locomotive don't worry and fuss, and wonder if it is possible for it to move. No; when steam is up and the engineer opens the throttle, it has only to *go*. So, when we get our power from heaven, we can't very well help pressing forward. Why, I heard a lady say once, and in all reverence, "It's such fun to serve Jesus." No hardship at all. No wonder Paul said "This one thing I do." He could not well have done anything else.

I knew a young man, the son of a farmer, who told me this of himself. When they were out in the corn field, his father would take two rows to hoe, and he the adjoining two rows. As they worked side by side across the field, his father was perhaps thinking about the future of his corn crop, but he was solving an algebraic problem in his mind. At one end of the lot he had a piece of board and some chalk, and the moment he had reached the end of the row, down on his knees he would go and get his problem on the board. Then at the corn again. That young man made his mark as a great mathematician.

God had written mathematics on his brain, and he had only to follow that bent. So God can write holiness on our hearts, and then it's not a hard task to "press on."

RESPONSIVE TO THE WORD.

Sister Lizzie Boyd.—I find my heart responsive to the word read to-day, and it gives me special joy to understand what Paul was talking about. Recently I read in one of Phillips Brooks' sermons, that one who has the greatest aspirations has the most humility. When we see God the clearest, we most lose sight of self. I am pressing through difficulties that might seem unsurmountable to human understanding, but God still gives me composure and faith. "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." It seems that I never felt quite so glad that Christ gave Himself for me. It grows more and more real each day. I can't be cheated out of the glory of loving Him. We sometimes hear the question asked, "Is life worth living?" That question is settled

with me; and I am pressing on with the determination not to stop short of the end of the race and victory.

Singing—"Close to Thee."

THIS ONE THING I DO.

Rev. J. A. Roche.—I like the breath of intellectuality, the symmetry of character, but I am carried away with the thought of "This one thing I do." It is a great thing for a man to have broad charity, but it is a sublime thing to see religion absorb everything else. Not that it renders us dead to the duties of life, but to have a mind so filled with the importance and possibilities growing out of it, that we readily say, "This one thing I do." There is an oblivion that is essential to progress. Some things we must forget, and again some others we must never forget. Paul never could forget the instant when he saw a great light and heard the voice exclaim, "Saul, Saul; why persecutest thou me?" But when remembrance induces apathy, when a man feels that he can lean back upon the laurels won in the past, and can ask a release from further duties, then remembrance is a dangerous thing. In this sense it is not possible for a child of God. His motto should be, "Die on the field of battle." We have never so fought as to be justified in asking a furlough. We have never reached the point where we can climb no higher. The physician studies all parts of his profession, but if he would obtain the greatest ends, he comes down to one point and says, "I'll study the nerves," or, "I'll study the eye;" and in the specialist you have the man of power, and one to whom you would soonest trust your case or that of your nearest and dearest friend. Paul had breadth, but he got where "This one thing" was the only thing. William Bramwell was one of the holiest of our earliest Methodist ministers, but there was a time when he was very unhappy and went about with bowed head. One day he met a friend, a Quaker, who said to him, "William, what ails thee?"

"Well, it is not with me as I would like it to be."

"Then William, what affects thee?" William, go into thy closet, and when thou hast gone there, begin to think, and if thou canst see that the Lord has ever done anything for thee rejoice. Make an acknowledgment of it."

Bramwell took his advice, and with his

hands clasped and eyes upturned, he exclaimed: "Has the Lord done anything for me? O, when I was a sinner He arrested me; when I offered my poor heart He accepted it. O, glory to God!" By "prayer and supplication, with thanksgiving," Bramwell won the battle, and came forth from his closet a strong man. He began to think how much he had received from God, and to be thankful for it, and there came flooding into his soul fresh streams of the water of life. Don't forget to thank God, beloved, and when you have experienced the most, you will be most humble. The holiest saint is the humblest saint.

Singing—"Blessed be the Name."

ONE THING.

Rev. Geo. Hughes.—Two words have been ringing through my ears this afternoon. You want to know what they are? They are these—"One Thing." God has seemed to say to me this afternoon, "George Hughes, one business will do for you here the rest of your life—one thing that is big enough and important enough to engage all your time. One thing, to save your own soul and as many other souls as you possibly can. Do this one thing, and do it enthusiastically."

I have been greatly blessed here this afternoon. My cup has indeed been running over—over the brim.

Sister Palmer.—At one time I was upon the street with my husband, and we were talking about scientists. I remarked that I did not see why they could not do this thing and that thing, and my husband turned to me with a quizzical look and said: "Do you know that you can't be perfect in everything?" I was amused at his earnestness, and replied, "Well, if I can but master one science perfectly, that shall be the science of salvation." I shall never forget the street or the spot where our conversation took place. And the Lord made that talk a great blessing to me. This one thing which we have been talking about, I will do; I will get the science of salvation perfectly. And now I want to have an expression before we close. I desire to know how many there are here who will decide to do this one thing—obey and believe God? Nearly every one in the house arose in response.

There was a closing service of song, and a prayer by Brother McLean, after which the benediction and the close of the meeting.

OUR SOCIAL MEETING.

A GOOD RESOLUTION.—“*I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvelous works.*” *Psa. 9: 1.*

Praise, my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Evermore His praises sing:
Hallelujah! Hallelujah!

An Invalid's Voice. Mrs. C. C. Drake,
Rohnersville, Cal.

While weak and weary, racked with pain,
For help I come to Thee;
While Thou art healing others, Lord,
According to Thy gracious word,
Dear Lord, remember me.

Chorus :—I will abide in Thee,
Thy words abide in me,
Believing in Thy promise, Lord,
I simply trust in Thee.

Dear Saviour, all Thy promises
Reach down to—even me,
And while I trust, I cannot fail,
In Thy dear name I shall prevail;
Dear Lord, remember me.

Chor.—I will abide, etc.

Though heaven and earth may pass away,
Thy promises will stand.
Dear Saviour, help me now to say,
“Thy will be done,” from day to day,
And hold my trembling hand.

Chor.—I will abide, etc.

The Gentle Whisper. Anna Ennes, Kirwin, Ks. I will say, to the praise of God, your magazine has for thirty years been a household treasure. I was converted at eleven years of age. I endeavored to live up to all the light I had. The blessed Holy Spirit gently led my steps. I followed on to know the Lord, fully, until I was twenty, when there was an intense longing for perfect conformity to the whole will of God. I fasted and prayed for this perfect union with Christ. I had no idea that I was seeking sanctification. One day, while I was on my knees, pleading and wrestling with the “Angel of the Covenant,” I resolved never to unloose my hold, and I heard the gentle whisper—“It is your privilege to enjoy sanctification.” I was startled at the intimation, and waited before God again. The same gentle whisper came, “That is just what you are seeking—sanctification is nothing more, nothing less, than perfect conformity to the will of God,

loving Him with all your heart, and your neighbor as yourself.” O how simple and plain—what else ought a child of God to do? I then began to seek definitely the blessing of sanctification. O how wonderfully the Spirit led me. I understood, by His enlightening rays, how to consecrate and to trust. It was not a week until my faith took hold of the promise, “I will receive you.” I had spent the whole night in prayer, my only utterance was, “Now, Lord”—every breath was *Now!* At nine in the morning I retired to a secret place and fell on my knees—but, before I had opened my mouth, the flood-gates of heaven were opened and my whole being was permeated with divine influence. That was over forty-five years ago, and God has kept me by His grace.

The “Guide” A Help. Having seen a request in the GUIDE for testimony, I can truly say, for one, that it has been a great blessing to me, and the means of leading me out of self into the bright light of Jesus’ love, which casteth out all fear. I had been a Christian from early life, a member of the Presbyterian Church, but had never heard the subject of holiness spoken of, or that it was possible for a person to live a holy life in this world of sin, until, as if by chance (God’s good providence—Ed.) a copy of the GUIDE was handed to me one day, with the words, “When you have read this you can have more.” I commenced reading, and saw at once that its teachings were accordant with the Word of God. So eager was I to read it that I concealed it under my pillow, for fear some one would take it up in my absence. I earnestly sought the blessing of a clean heart. I was led to more earnest prayer and the study of the Bible, but with no one to lead me, and say, “This is the way, walk ye in it.” I thought if I could only go to Mrs. Palmer, and she could place her hand on my head and pray with me, I felt sure the Lord would bless me. But as this could not be, I kept on seeking. While bowed in secret prayer one day, these words came to me: “*Can you not trust Him?*” having seen the words in the GUIDE, by Mr. Ball. O, what a glorious light all at once shone into my soul! O such light and peace and joy! I was filled with praise and glory, and said, “Yes, dear Saviour, I will trust Thee and never more doubt again—Thou dost this moment save.” I was filled, and praised God continually, and wanted to tell everybody.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

GRACE SUFFICIENT.—“My grace is sufficient for thee”—II Cor. 12: 13. This was the sweet promise of the Lord to Paul, when he was suffering with the thorn in the flesh. It is unprofitable to speculate as to what this thorn was. It was a painful affliction of the flesh, and the apostle “besought the Lord thrice, that it might be removed from him.” His prayer was not answered as he desired. But this promise was given; opening to him a sublime opportunity to test the power of divine grace, so that he might be an illustrious witness of this power, in time and eternity. Reader, if God does not ordain to remove your affliction, but gives sustaining grace, be content.

WISE IN SOUL-WINNING.

GOD’S Word says, “He that winneth souls is wise.” This opens to our view an interesting feature of the Christian vocation, viz: to be a *soul-winner*. This should characterize the life of every Christian believer.

Now, to be successful in this high and holy vocation, a rich endowment of Divine wisdom is needed. This is indispensable. This will be manifest on a little reflection. There is great diversity in human character and condition. Human temperaments and environments are as various as human countenances. Hence we must deal with men differently according to their temperament and condition. Often in the same family, where there are several children, we observe this diversity. Parents, in speaking of their children, say, “Mary is not like Sarah at all. I can manage Mary easily, but with Sarah, it is more difficult.” Now, where there is a diversity as to characteristics and temperaments, there must be a wise diversity of spiritual operations, if we would compass the great end of personal salvation. For the lack of this holy discrimination, efforts are frequently fruitless. In the same home circle, one child, pliant, and easily entreated, is early linked to the cross, while others are unreached, and for years remain out of Christ.

Parents lament these failures, even with bitter tears, and in their closets cry, “How long, O Lord, how long?”

We may gather much instruction on this subject, by studying the example of Jesus, as portrayed by the four evangelists. One thing must strike every careful student of our Lord, viz: that He wisely adapted His methods to the character of those with whom He had to deal. Where the tender and gentle treatment was required, He knew how to breathe words of love and tenderness into the willing ear. When an earnest and mighty approach was demanded, like a skilful general understanding how to make an effective assault upon the enemy’s stronghold, so the great Captain of our salvation, knew how to close in upon the adversary, and pluck victory from seeming impossibilities.

Holiness, real holiness, furnishes the perfect outfit for soul-winning, and every one in *this grace* should be multiplying trophies continually. They should be daily snatching souls from the teeth of the adversary, and swelling the registry on high with names of the newly saved. Why is this? On what do we predicate this? Simply on the fact that every entirely holy person is in possession of the Divine Comforter, the Holy Ghost. His conscious indwelling puts within the soul *Infinite Wisdom*. That is one of His glorious attributes. Upon these immeasurable resources within we may ever draw plenteously, and thus win the crown of the *soul-winner*, studded with many stars.

It would be an excellent thing for every one in the experience of entire sanctification to select some one person for whom special effort shall be made. Concentrate thought, desire, prayer and effort for his or her salvation. Take the case to God in earnest prayer; ask specially for Divine wisdom to be given so as to direct your movements in the matter. Seek opportunities for conversation on the question of personal salvation, being careful to make advances wisely. Let the objective point be, *Salvation*. Remember, Andrew was not satisfied after he had given his brother Simon a plain and emphatic testimony concerning “The Messiah”—he brought him to Jesus. So, do you pause not until the soul for whom you labor, is “brought to Jesus.” Be persevering.

GOSPEL ARROWS.

LET NOT YOUR HEART BE TROUBLED. John 14:1. One of the commonest things in the world is to have a *troubled heart*. And many of God's dear children are not free from this. Why? Simply because they have not come to the point of perfect surrender and trust. When they do this all ground for trouble is removed. They have committed everything into the hands of their wise and loving Father, and why should they be troubled? The tender words of Jesus bid away all trouble and inspire a calm and trustful frame: "Let not your heart be troubled."

CHEERFUL CHAPTERS.—II.

"And these things write we unto you, that your joy may be full." I John 1:5. Fulness of joy is then the Christian privilege, according to the apostle John. And this was the design of his writing the wonderful things contained in this epistle. *Fulness of joy!* What is it? When is our joy full? We answer, when the heart is full of Christ, when He has a perfect enthronement there by the power of the Holy Ghost. That perfect enthronement of Christ in the heart, satisfies every longing. There is nothing in the physical, intellectual or moral constitution of man that is not amply met by this: *Christ in you the hope of glory*. Think! Is there anything on the three lines above named, that is not provided for, fully? May not the soul of Christ possessed sing:

"Thou, O Christ art all I want,
More than all in thee I find."

Now, if this be true, does not *fulness of joy*, follow in the train. What are "things" of which the apostle writes that are so full of joy? Simply of Christ, of Him alone. Jesus manifested in the flesh, as our life; conferring upon us eternal life, bringing into Divine fellowship with the Father, and with His Son Jesus Christ. These were palpable verities as the apostle testifies; things which he had seen, heard, and handled of the Word of Life.

These are surely rapturous unfoldings; grand, inspiring, enough to fill a human soul with ecstasy when they are realized by faith.

Have you come into this realm of Divine verities? Does your faith grasp them? Do they come within range of your personal consciousness? If so, your joy must be full. We do not mean a momentary exultancy, but a deep, all-pervading joy covering all the depths of the soul. And this joy will put peculiar light into the countenance, seen by those who come in contact with such a one.

GOSPEL ARROWS.

PAYING TRIBUTE. "Doth not your master pay tribute?" Such was the question proposed to Peter, by the tax collectors, as they came to Capernaum. And the answer was prompt and conclusive, "Yes." Jesus was a good citizen, loyal to the civil power. And in this instance He wrought a miracle to make good the law's demand. Peter was sent to cast a hook into the sea, and he findeth in the mouth of the fish first taken the money required. Let us learn from this to be subject to the civil authorities, in all good conscience.

TREADING ON SACRED GROUND.

We recently visited our spiritual birthplace, the "old Eighth Street Church," in Philadelphia. The visit was made on Sabbath morning, early, before the opening of the Philadelphia Conference lovefeast. We found that time had wrought great changes. The old-time sanctuary has become a *livery stable*. Well, we were glad that it was no worse. Jesus was born in a stable, and cradled in a manger, "because there was no room for Him in the inn." So, old "Eighth Street" is not so greatly humiliated as she might have been. What if it had been a saloon instead of a stable? The thought of it makes us shudder. But God be praised, our birthplace has been saved from such a disaster.

There, in that old edifice, on a certain Sabbath night, when we were a boy of fifteen, after a searching sermon by Rev. Chas. Pitman, one of the pulpit princes of his day, we bowed at the altar in penitence, and received the seal of forgiving love. "O, what an hour! Our old friend and brother, T. A. Fernley, told us in the Conference room that he witnessed the scene, that we sprang forward and threw our arms around the blessed man who had led us to Christ, and that the newly saved boy shouted *hallelujah!* thrice. No wonder, for there was not a happier boy in Philadelphia that night. We stood on the sidewalk for some time on the Sabbath morning gazing at our dear old birthplace, and really felt like running through the streets shouting *hallelujah* over again.

We attended a spirited love feast that morning in Green St., the seat of the Conference, and heard Gospel truth gloriously during the day by Bishop Walden, President Reed of Dickinson College and Bro. Swindell of the Conference. Philadelphia Conference is a noble body of ministers, and we enjoyed being with them for a short time.

GOSPEL ARROWS.

"BLESSED WITH FAITHFUL ABRAHAM," Gal. 3: 9. Who are so blessed? The answer is, "They which be of faith." It was faith that gave Abraham his distinction—he had "a faith that would not shrink, though pressed by every foe." And as the result he was blessed exceedingly. So it will be with us if we possess a like faith. This is inspired by the Holy Ghost. Have we such a faith? Is it in lively exercise? If so we shall be blessed.

THE TIDE RISING.

The pentecostal tide is certainly rising at our Annual Conferences. Although no pentecostal, or revival services, distinctively, were held at the Philadelphia Conference, where we spent two days, yet there was a decidedly spiritual tone. As we entered the Conference on Saturday morning, one of the friends of early days, Bro. John W. Jackson, was leading the devotions, and there was a fervor in song and prayer, the breath of which was welcome. And throughout the Sabbath services, the Divine presence was marked. The Conference limited the speeches of the Secretaries of our different Benevolent Societies to *fifteen minutes*, and it really seems as if these men of such decided ability might compress into fifteen minutes all that they need to say to a conference of ministers.

As we write these lines, tidings come to us of a remarkable outpouring of the Spirit at the Central Pennsylvania Conference. Bro. S. A. Keen, who has come to be known as "The Conference Evangelist," was there by invitation. They gave him charge of the morning devotions, and he held Pentecostal services at 4 P. M. The two pastors, Bros. Conner and Barnitz, were in hearty co-operation, and Bishops Andrews and Bowman gave their countenance to the work. From day to day the Holy Ghost was revealed in sanctifying power. The crowning grace came upon them after the ordination of elders on Sabbath afternoon. The bishop, at the close of the ordination of elders, gave the service into the hands of Bro. Keen, and the exercises were glorious. Ministers were prostrated under the power, and others, and it was a time of victory. The Presbyterians, too, shared in this pentecostal visitation. By invitation of the pastor, Bro. Keen held a meeting with the "Christian Endeavor Society," and quite a number sought Christ. Praise the Lord—the tide is rising! May it rise still higher!

GOSPEL ARROWS.

"GO NEAR." So said the Spirit to Philip, in regard to the Ethiopian eunuch in the desert. He was riding in his chariot, reading the prophet Esaias, but did not understand what he was reading, because he had no one to guide him. Hence the living teacher was provided in the person of Philip. Beloved, the voice of the Spirit often comes to us, to go near some soul needing guidance and help. We need an attentive ear to the voice of the Spirit.

"I AM WELL OFF."

So said an old pilgrim in the Tuesday Meeting recently. "I was converted," she continued, "when nine years of age, and sanctified in my teens." That early consecration to Christ, and speedy sanctification, laid the foundations of a long and very useful life. She has shared abundantly in the precious things of the kingdom, has exercised largely at the mercy-seat, pulling down the power upon people in many directions, thus contributing greatly to the upbuilding of the kingdom of God.

These early sanctifications accord with what Mr. Wesley taught. He said, that while young converts were warm in their first love, was the best time to lead them into the experience of perfect love. That if the first ardor of love was allowed to cool, it would be difficult to get them back to their first love, to say nothing of leading them into the Cannan of perfect love.

Now, if our ministers were, personally, in the experience of Bible holiness, then they could lead their people on to this grace of full salvation. They would, with a quick discerning eye, see their great opportunity, and lead the tender lambs into the green pastures of the Good Shepherd. But if they are not in the experience themselves, they cannot do this, and thousands in this way are lost to the Church. Whenever we see it stated in one of our Church papers that some pastor has had one hundred converted, we tremble lest he may not be ready to show them the grace wherein they may *stand*. The Lord help all our pastors to see these things.

"Well off!" That was surely a word fitly spoken. The sister looked while she was speaking as if she held the key to uncounted wealth. The inheritance of the saints here is broad, and hereafter it is incomparably glorious. They have no cause therefore to envy the children of this world or their glittering wealth. Praise the Lord.

GOSPEL ARROWS.

TO THE POOR. Jesus, going into the synagogue on a Sabbath day, had the book of the prophet Esaias delivered to Him, and He opened where it is written, "The Spirit of the Lord is upon Me, because he hath anointed Me to preach the gospel to the poor." That is indeed a bright and inspiring sentence for our world to read, especially for the poor. He had brought glad tidings to such, tidings of eternal life.

THE GUIDE CATECHISM.

QUESTION 49. How may persons become established in the experience and life of holiness?

ANSWER. They must keep their sacrifice upon the altar, and continue to exercise faith in the blood of atonement. We enter into the holiest by faith, and we retain our position by faith. And it is indispensable to the exercise of faith for entire sanctification that we continue in the attitude of entire consecration. If we draw back the Lord hath no pleasure in us.

QUESTION 50. What is the next and most helpful exercise in order to the retaining of this grace?

ANSWER. Daily study of the Holy Scriptures. We say *study* of the Scriptures. That means careful examination of this great Book of Divine treasures, which is something different from a mere cursory reading—a diving into its hidden depths, with constant recourse to The Interpreter for light upon it. One of the chief evidences of having received the grace of entire sanctification is, an intense love for the Scriptures. And this will prompt to daily study thereof, and each new discovery will fill the soul with delight. To be mighty in the Scriptures is to give us a thorough equipment for Christian service, and to fortify us against the subtle assaults of the great adversary.

QUESTION 51. What other direction may be given to those who would continue to walk in this peculiar light?

ANSWER. That on all suitable occasions definite testimony be given. One of the overcoming potencies is "the word of our testimony." All who have been brought out into this experience, must give to God "the fruit of their lips." They must not allow themselves to give heed to the specious but destructive cry, "Live it, but do not tell it." If that counsel be followed, there will soon be nothing to tell—the light will have gone out. But the fact is, the joy of a heart filled with Divine purity and love must and will find suitable expression.

GOSPEL ARROWS.

THE WHOLE LUMP. The passage reads, "A little leaven leaveneth the whole lump." Gal. 5: 9. This is an illustration drawn from natural things. It is so in the spiritual kingdom. Often the conversion of a child leads to the conversion of a family. The coming of some man of influence in the community to the feet of Jesus, revolutionizes an entire community. Grace is a mighty, regenerating principle.

A LIFE-GRASP.

A modern illustration of such a grasp was cited by a ship's captain who spoke in a mission in Boston, Mass., recently: "A few years ago," said he, "I was sailing by the island of Cuba when the cry rang through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as it was passing. I immediately took another rope, and making a slip noose in it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders under his arms, and he would be drawn on board. He was rescued; but he had grasped the rope with such firmness, with such a death-grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the rope became imbedded in the flesh of his hands. Would that every one gripped with like tenacity the rope of salvation proffered to them by Christ from heaven!"

Eternal life is the prize at stake. How much greater is this than natural life. There is a little song that is now often sung in our meetings:

"Take hold, hold fast, and never let go!"

"Take hold"—firmly and strongly upon the One mighty to save.

"Hold fast"—It is one thing to take hold, and another thing to *hold fast*—but our life is dependent upon it.

"Never let go." Continuance is here demanded—the final perseverance of the saints rightly phrased.

Have we thus grasped the almighty Saviour? Are we holding fast—despite earthly allurements and Satanic attempts to lead us to relax our hold? Do we purpose, God helping us, *never to let go*? If this be our course, we shall be crowned at last,

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"HIS OWN WORD."—"And many more believed because of His own word."—John 4:41. Many believed for the saying of the Samaritan woman. But when they heard His own words, the impression was more powerful, and the company of believers was multiplied. So captivated were they with His matchless words that they "besought Him to tarry with them: and He abode there two days."

THE LONG PSALM, CXIX.

We have for three successive numbers looked at the precious words of the "Short Psalm." We will now consider some of the wondrous sentences of *The Long Psalm*. It is full of good things—things to enlighten, to purify and to ennoble. Suppose we give our attention to the first verse.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

It opens, as we see, with a Divine benediction pronounced upon a peculiar character, "The undefiled in the way—there is no purity out of the way of the Lord—and one who is in wanted activity in the way! walking in the law of the Lord." Then there is such a character, *undefiled*—it is no fiction, but a veritable existence, recognized and described by the Holy Ghost.

Such a character is "Blessed," happy—beyond all others, because he derives his happiness from God himself, the fountain of all true happiness.

Matthew Henry says, "The psalmist here shows that godly people are happy people; they are, and shall be, blessed indeed. Felicity is the thing we all pretend to aim at and pursue. He does not say here wherein it consists; it is enough for us to know what we must do and be that we attain to it, and that we are here to do. All men would be happy, but few take the right way; God has here laid before us the right way, which we may be sure will end in happiness, though it be strait and narrow. Blessednesses are to the righteous; all manner of blessedness. Those are happy who make the will of God the will of all their actions, and govern themselves, in their whole conversation, by that will: "They walk in the law of the Lord." God's word is a law to them, not only in this or that instance, but in the whole course of their conversation; they walk within the hedges of that law, which they dare not break through by doing any thing it forbids; and they walk in the paths of that law, which they will not trifle in, but *press forward* in them towards the mark, taking every step by will and never walking at all adventures. This is *walking in God's ways* the ways which He has marked out to us and has appointed us to walk in. It will

not serve us to make religion the subject of our discourse, but we must make it the rule of our walk, we must walk in *His ways*, not in the way of the world, or of our own hearts. To be "*undefiled in the way*"—not only who keep themselves pure from actual sin, *unspotted from the world*, but who are habitually sincere in their intentions, *in whose Spirit there is no guile*, who are really as good as they seem to be and row the same way as they look. They are true to the trust reposed in them as God's professing people."

A VOICE FROM KANSAS.

Sister A. M. Knapp, of Kansas, wrote us before the opening of the year, as follows:

It is, indeed, gratifying to learn that you have prepared an "*International Holiness Bible Study*," for 1892. With great pleasure I do herewith send you my name. We greatly feel the need of such help. You can hardly imagine how we long for the blessed privilege of being brought into closer contact with those who are established in Bible Holiness, and to have our soul and the souls of others fed with the marrow and fatness of God's Word from the pulpit. Our heart often cries out: "How long, O Lord, how long?"

Since writing the above, I retired for secret prayer, and opening my blessed Bible, my eyes rested on Isa. xli:14, and I read several verses. The Holy Spirit applying these His precious promises as never before, tears of joy flowed down my cheeks, while I gloriously realised that these promises were mine—Hallelujah!

Our blessed Comforter more and more reveals to my waiting soul the deep things of God and, dear brother, for the glory of God and your encouragement, (for the dear *GUIDE* is such a great help to me) I can say, through grace, we have a greater meetness for heaven than we had a year ago. Pray for the people of Kansas, that the Church may be baptized with the Holy Ghost, and that sinners may be saved.

This month has truly been the best of the year. The 15th inst., was a glorious day to my soul while, by faith we met with the *Guide Prayer Union* at the Mercy-Seat. Jesus is my all. He saves me to the uttermost. He reigns unrivaled in my heart. My soul is drinking at the fountain of living waters and feasting on the delicious fruit found only in "Beulah Land."

My hope is full, O glorious hope,
Of immortality.

May you, dear brother Hughes, be filled with the Spirit, and fitted for your glorious work as never before. (The Lord answer our sister's prayer. Ed.)

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

STRANGE THINGS.—“We have seen strange things to day.”
—Luke 5: 26. Such was the saying of those who were witnesses of Christ’s miracle in restoring the palsied man. Strange things, indeed—a double cure, soul and body—the man’s sins forgiven and his bodily vigor restored, by Christ’s mighty power. Showing that He had supreme authority in both the Spiritual and natural realms. And, Jesus has lost none of His saving skill. He is the same yesterday, to-day and forever. Let every heart adore Him.

DAILY BIBLE CALENDAR—APRIL.

1. II Peter 1: 10; II Peter 1: 10; Psa. 90: 14; Phil. 4: 20.
2. I Tim. 6: 11; II Sam. 23: 5; II Sam. 7: 28; Psa. 68: 3.
3. Col. 3: 2; Neh. 4: 20; I Kings 8: 44-45; Ephes. 3: 20-21.
4. Jude 20; Heb. 10: 23; Num. 14: 17; Psa. 71: 15.
5. I Peter 2: 9; Ezek. 36: 29; Psa. 119: 66; Psa. 54: 6.
6. II Thess. 3: 13; Col. 3: 24; Psa. 119: 38; Isa. 38: 19.
7. II Tim. 2: 3; Rev. 3: 21; Jer. 12: 3; Psa. 13: 5.
8. I Cor. 15: 34; II Cor. 11: 2; II Thess. 1: 11; Psa. 75: 1.
9. Lam. 3: 40; Jer. 24: 7; II Chron. 30: 18; Psa. 47: 7.
10. I Pet. 1: 17; II Peter 3: 13; Psa. 3: 1; Isa. 43: 21.
11. James 1: 4; Heb. 6: 15; Psa. 38: 15; Psa. 36: 6.
12. II Tim. 1: 13; Psa. 145: 20; Psa. 86: 17; I Chron. 16: 27.
13. John 14: 1; John 14: 2-3; Psa. 38: 1; Psa. 135: 3.
14. I Peter 4: 4: 8; I Peter 3: 12; Psa. 55: 16; Psa. 150: 6.
15. John 3: 7; Phil. 1: 6; Psa. 141: 9; Psa. 128: 1.
16. Deut. 1: 21; Deut. 1: 30; Deut. 3: 24; Psa. 31: 23.
17. Gen. 31: 16; Deut. 31: 8; Psa. 39: 7; Psa. 48: 1.
18. Num. 14: 9; Isa. 42: 6; Matt. 6: 10; Psa. 66: 20.
19. Jer. 7: 23; Exod. 19: 5; Psa. 140: 1; Psa. 147: 7.
20. Exod. 14: 15; Exod. 33: 14; Jer. 14: 9; Psa. 69: 34.
21. Matt. 19: 17; Psa. 19: 11; Num. 10: 35; Psa. 111: 10.
22. Deut. 4: 23; Deut. 4: 20; Heb. 13: 20; Rev. 19: 7.
23. Isa. 56: 1; I John 2: 25; I Chron. 21: 17; Psa. 103: 21.
24. John 13: 15; John 13: 17; Psa. 33: 22; Psa. 117: 2.
25. Phil. 1: 10; Rev. 3: 4; Psa. 69: 1; Psa. 145: 1.
26. Luke 17: 10; Matt. 21: 22; Psa. 77: 2; Psa. 57: 9.
27. Ephes. 4: 15; I John 4: 18; Phil. 1: 9; Psa. 35: 27.
28. Heb. 13: 1; Heb. 6: 10; Ephes. 6: 24; Jer. 33: 11.
29. I Tim. 4: 12; Psa. 121: 3; Psa. 25: 5; Isa. 52: 8.
30. Matt. 28: 19, 20; Matt. 28: 20; Psa. 44: 26; Psa. 66: 8.

SABBATH TOPICS.

Sabbath, April 3.—Mothers, The love of. Isa. 49: 15; 66: 13.

Sabbath, April 10.—Examples of a mother’s love. Gen. 21: 10, 16; Exod. 2; I Sam. 1: 22; I Kings, 3: 26; II Tim., 1: 5; II John.

Sabbath, April 17.—Duty towards Mothers. Exod. 20: 12; Prov. 1: 8; 19: 26. 23: 22; Ephes., 6: 1.

Sabbath, April 24.—God’s care of Mothers. Gen. 49: 25; Exod. 21: 22; Deut. 7: 13; I Tim. 2: 15.

TRUE PROFESSION. It is a worthy observation that Faustinus made to Sulpitius Severus when he wrote to him to send him his picture, modestly dispraising his own feature. “I must blush,” said he, “to picture myself as I am; and I scorn to picture myself as I am not.”—*Spencer.*

CLOSET EXERCISES.

The Closet Precept.—“In everything give thanks: for this is the will of God in Christ Jesus concerning us. II Thess. 5: 18.

In everything give thanks, but not for everything. Would you do God’s will, this is His will.

The Closet Promise.—“They that sow in tears shall reap in joy.” Psa. 126: 5.

Much sowing has to be done in tears, but the promise is graciously full.

The Closet Song.—Sing or read hymn, No. 573, in the Methodist Hymnal.

STUDIES FOR THE MONTH.

The Scripture for Study.—Matt. 20: 17c 29.

First Week.—Christ’s talk with the disciples, going to Jerusalem; 17, 18vs.

Second Week.—The request of the mother of Zebedee’s children; 20, 21vs.

Third Week.—Christ’s response; 22, 23vs. The indignation of the ten, etc.

Fourth Week.—The practical lessons deduced by the Master; 25c 29.

CLOSET PRAYER.

GENERAL REQUEST:

That Christian people may be aroused to see the evil of wicked rulers and to provide against it.

REQUESTS IN WRITING:

Ohio.—L—For a revival, and that two brothers may be converted.

Canada.—A—That a sister may be filled with the Spirit.

Missouri.—M—That a husband and wife may be sanctified.

New Jersey.—J. C.—For a wayward son.—O—For a lady’s conversion.

New York.—N. R.—For a revival.

WORK FOR JESUS.

Examine these Scriptures: II Tim. 3: 16; James 1: 25; Col. 3: 17; James 3: 17.

FIELD EXERCISES.

1. Give attention to some friendless, homeless person.

2. Write a letter this month to some unsaved relative.

3. Have you an enemy. Practise on Rom. 12: 20.

4. Is any member of your Church going astray. Do as Paul directs, Jas. 5: 19.

5. Is there a desperately wicked person near you? Try to save that soul.

6. Give a suitable tract to some Sabbath breaker.

CHRIST’S CHURCH. As the bride pertaineth to none but the bridegroom, so the Church pertaineth to Christ only.—*Cawdry.*

GOSPEL ARROWS.

WITH POWER. "For his word was with power." Luke 4: 32. It is stated that as Jesus taught the people of Capernaum on the Sabbath days, "they were astonished at his doctrine; for his word was with power." He was anointed of the Holy Ghost, and hence his word was with power." There was a sacred unction, and the gracious words that fell from His lips were carried with mighty influence to the hearts of the people. So should it be with all His ambassadors, and indeed, with all Christians who are His witnesses.

THE GUIDE PRAYER UNION.

For the present month our friends will observe

TUESDAY, APRIL 15th,

as our day for special prayer.

The Scripture for the day is Hebrews, 3d chapter, and the hymn No. 594 in the Methodist Hymnal. We trust that the day will be generally observed, and that many will receive special communications from heaven.

EDITORIAL BRIEFS.

HEART QUESTIONS:

- Are you really growing in holiness?
- What spiritual victories have you won within a month?
- How many souls have you led to Jesus since the new year opened?
- What are you planning whereby Christ's kingdom may be extended?
- MORE ACTIVITY.—We call for more activity in obtaining subscribers for the GUIDE, and in scattering books and tracts on holiness. What will you do this month?
- Dr. Watson and wife will (D.V.) return to England this month for evangelistic work.
- AN ENGLISH OCEAN GROVE.—Rev. W. B. Osborn is prospecting in this matter. He reports some encouraging tokens. He and Mrs. Osborn have both had the grip, but they have recovered, thank the Lord.
- GOOD THINGS. Look at our cover pages, and see what a table of good things is spread. Regale yourselves with some of them.
- The AFRICAN NEWS is greatly improved, as to type, paper, and make-up of matter. It is now published in New York under the direction of Rev. Ross Taylor. The picture of Bishop Taylor which he offers for new subscribers, is handsome-mounted and ready for framing. It should be in the homes of the people everywhere. Address Rev. Ross Taylor, 208 Eighth Avenue, New York.
- READING TO PROFIT. A brother in Bradshaw, Canada, writes: "he has been reading the GUIDE for some time with a great deal of profit."

—A VETERAN TESTIFIES. Rev. D. Nash, of Norwalk, Ct., one of our valued correspondents, writes:

"Since January, I have been down by the swellings of Jordan, and expected for a few days that I should pass over to 'the palace of angels and God.' But all is well, living or dying, I am the Lord's. I am very near my eighty-fifth birthday. I would like to write for the GUIDE, and tell you how life looks at the end of the Christian course, but my hand shakes too much at the present time."

God bless the old soldier, now and evermore. Ed.

—RICHMOND, MO.—A blessed revival is reported—75 converted, 20 sanctified.

SCATTERING THE SEED.—Sister Bush, of Canada, writes:

"I try to circulate my GUIDES by sending them to one and then another to read, asking God to bless them to their good."

The last sentence is important—prayer and effort should always go together.. Ed.

—ERRATA. Rev. A. J. Jarrell's excellent sermon in our last, was marred by some errors. Turn to it and note the following: It is said, "The good wisher was one so eager, etc., it ought to have been, *was once so eager*. Near the middle of 2d. column. 2d. page.—Pity there was ever, etc., ought to be the conclusion of the former paragraph, and new paragraph to begin with, Jacob S., etc. At top of 2d. column, 3d. page, instead of "Of the empty portraits," read, "Oh, the empty portraits." Top line of last column ought to be left off, it slipped in from another article. Last sentence ought to be, "Then, happy the man, etc."

We regret these mistakes: we try to read proof carefully. Ed.

—GOOD NEIGHBORS. Near our Rooms in the Bible House, is the office of the Missionary Society of the African M. E. Church, Rev. Dr. W. B. Derrick, Secy., who is an eloquent pleader for Missions. If anybody should be disposed to send a charitable contribution for them, address: Rev. W. B. Derrick, D.D., No. 61 Bible House.

—A GLORIOUS REVIVAL. Rev. J. H. Ford, pastor, reports a glorious revival in Equality, Ill., 200 converted, over 100 sanctified. He has been aided by Bros. J. J. Smith and A. A. Niles, evangelists.

—"THE YOUNG MAN." This is the title of a magazine for our young men of this age. Editors, W. J. Dawson and F. A. Atkins. It has an elevated intellectual and moral tone. Published by the Fleming H. Revell Company. Address 30 Union Square, New York, for a sample copy.

—"NEW YORK CITY MISSION AND TRACT SOCIETY." It is a Union Christian Organization, doing great good in the metropolis. Write to Rev. Dr. Schauffler, 106 Bible House, for a report.

—A FEW LEFT. A few copies of the beautiful "Holiness Year Book" for 1892. Who will have them? Send quickly.

—PUT ON THE HARNESS! We want more people to sell works on holiness. Write to us for our specially liberal terms to Agents.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Dayton, Pa.* F. Prosser, pastor—over 50 converted.

—*Bennington, Ohio.* C. L. Lewis, pastor—50 conversions.

—*Stockwell, Ind.* C. D. Royce, pastor—102 accessions.

—*Baldwins, L. I.* W. P. Ferguson, pastor—100 seekers.

—*Gallipolis, Ohio.* P. A. Baker, pastor—120 conversions.

—*Buttville, N. J.* P. G. Ruckman, pastor—40 conversions.

—*Philadelphia, Broad St.* W. C. Robinson, pastor—60 conversions.

—*Patchogue, N. Y.* W. H. Barton, pastor—87 probationers received.

—*Columbus, Ohio, Mt. Vernon Ave. Church.* 162 accessions—120 heads of families.

—*Pointville, N. J.* W. R. Wedderspoon, pastor—40 have professed to find Christ.

—*Jersey City, St. Paul's.* D. Halleron, pastor. Since October last, 71 probationers received.

—*Saugerties, N. Y.* O. Howland, pastor—26 probationers received, 7 heads of families, some aged 60.

—*Brookline, Mass.* Revival services, conducted by Dr. W. N. Brodbeck—very full of interest and power—120 seekers.

—*Altoona, Pa.* A. R. Miller, pastor. Under the labors of Grace Weiser Davis, evangelist, many seekers and quite a number converted.

—*Brooklyn, N. Y., St. Luke's.* Evangelist Weber has been working successfully. Large numbers of seekers and the work of salvation progressing.

—*Brooklyn, Sumner Ave.* Evangelist Yatman has held special services. Quite a number professed to find Christ, uniting with different Churches.

—*Evanston, Ill.* The Norwegian and Danish Church has had an excellent revival. The twenty-four students in the theological school are earnest Christians.

—*Trinity Church, New York.* T. H. Burch, pastor. Under the labors of Thomas Harrison, the usual revival interest—many seekers and many conversions reported.

—*Delaware, Ohio.* The Pentecostal Services recently conducted by Bro. S. A. Keen, evangelist, resulted in a sweeping revival. Hundreds were saved, converted, reclaimed, or entirely sanctified. Four Methodist Churches, one Presbyterian, and the College Faculty united. Praise the Lord.

FROM THE FOREIGN FIELD.

—*Turkey.* The American Board has 157 missionaries in Asiatic Turkey.

—*England.* The Baptist Foreign Missionary Society has 138 missionaries.

—*Mexico.* The Presbyterian Mexican Mission has eight ordained missionaries; twenty-seven ordained natives; communicants, 5,323.

—The Mexican Border Conference of the M. E. Church, South, has three missionaries; 27 native preachers, 1,468 members.

—The M. E. Church has 4 missionary districts, 9 missionaries, 1,308 members.

—*China.* The 35,000 native Christians of China gave \$44,000 last year for the spread of the Gospel in their own land.

—*Egypt.* The United Presbyterian Church sustains missions in Egypt and India, and has 28 ordained missionaries. The Churches number 39, with 9,832 communicants.

—*Morocco.* With an area about five times as large as England, and a population of eight millions, Morocco has only about twenty-five missionaries ready for service.

—*Japan.* The Japan Mission of the Methodist Episcopal Church was commenced in 1872, and reported in 1890, 23 male missionaries, 41 female missionaries, 2,815 members, 718 probationers.

—Out of the 300 members of the House of Representatives, 13 are baptized Christians.

—*India.* Dr. Pentecost writes of the National Indian Congress: "An astonishing feature was that there were lady delegates present, and on the last day, one lady, a native of high caste, appeared on the platform unveiled, and delivered an address, extemporaneously, in pure English."

—*Africa.* Bishop Taylor's Missions.—J. B. Robertson, the "lone soldier" of Grand Sess, reports 48 native members and probationists, and "the enemy in full retreat."

—On the voyage to Cape Palmas, Miss Sarah Wilcox preached on a small island off the coast of Senagambia, from which meeting several conversions are reported.

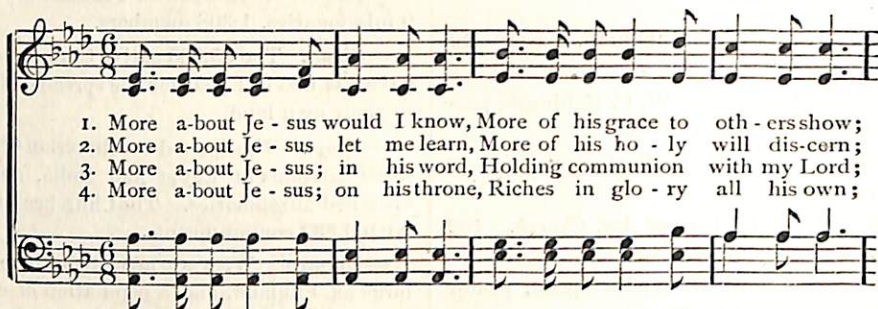
—The Woman's Missionary Union of South Africa has a number of workers among the Bushuanas, and one, Madame Goy, on the Zambezi. Sass Town again! Hallelujah! Blessed with the martyr Eckman, who established a Church of about two hundred members, and for whose memorial Chapel, about half enough money is paid in—receives a pastor from Oregon Conference—sent another of Africa's noblest representatives to heaven last November, and now accepts a thousand dollars from a servant of God in Oregon, for opening up more sub-stations.

GUIDE HYMNAL

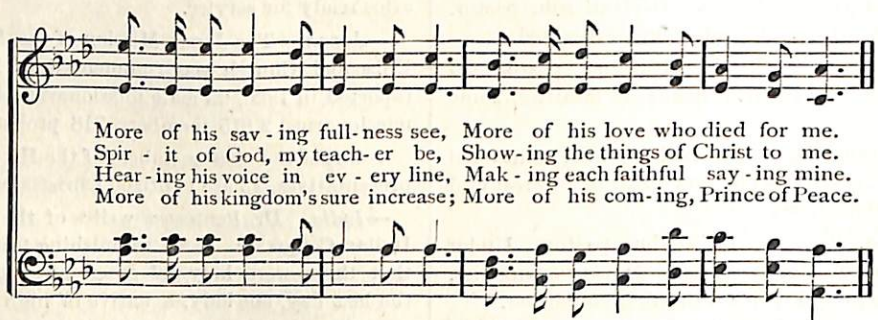
No. 127. MORE ABOUT JESUS

E. E. HEWITT.

JNO. R. SWENEY.



1. More a-bout Je - sus would I know, More of his grace to oth - ers show;
 2. More a-bout Je - sus let me learn, More of his ho - ly will dis-cern;
 3. More a-bout Je - sus; in his word, Holding communion with my Lord;
 4. More a-bout Je - sus; on his throne, Riches in glo - ry all his own;

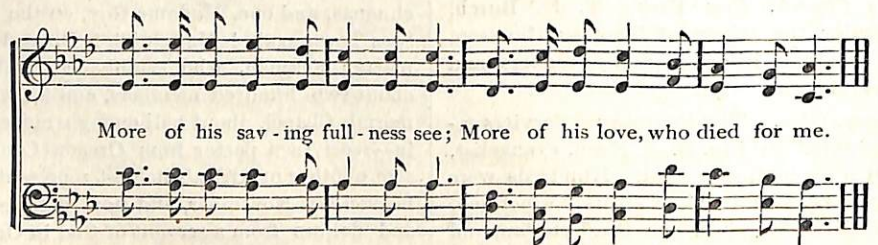


More of his sav - ing full - ness see, More of his love who died for me.
 Spir - it of God, my teach - er be, Show - ing the things of Christ to me.
 Hear - ing his voice in ev - ery line, Mak - ing each faithful say - ing mine.
 More of his kingdom's sure increase; More of his com - ing, Prince of Peace.

REFRAIN.



More, more a - bout Je - sus, More, more a - bout Je - sus;



More of his sav - ing full - ness see; More of his love, who died for me.



MAY, 1892.

THE VOICE OF PROPHECY.

"And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies."

"I will even betroth thee unto Me in faithfulness, and thou shall know the Lord."
Hosea 2 : 19, 20.

THese are startling words. They are words of the Lord spoken through the prophet Hosea, concerning ancient Israel.

The imagery is beautifully significant. It is drawn from the tenderest of all earthly relations—the betrothal of kindred spirits, and the uniting of those kindred spirits in life-long bonds of love. God thus proposes to betroth His people unto Himself in righteousness, or holiness. Purity lies at the foundation of this endearing relationship. With it other Divine qualities are combined to make up a perfect and enduring union. The betrothal is to be "in judgment and in loving-kindness and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

These excellences abound in every true marriage union—"judgment," "loving-kindness," "mercies," "faithfulness." This latter characteristic is the crowning grace, "faithfulness," without which there can be no true happiness.

These relations as proffered to the an-

cient Church are presented with greater clearness and richness in the New Testament Church. She is the Bride of Christ—beautiful, pure, lovely, adorned with the graces of the Spirit. She is betrothed to Him in righteousness, or true holiness. He pledges her judgment, loving-kindness, mercies, and faithfulness.

An eminent writer says: "The word 'Betroth' is *thrice* repeated, implying the intense love of God to His people; and perhaps also *the three Persons of the Triune God*, severally engaging to make good the betrothal. The marriage covenant will be as it were renewed from the beginning, on a different footing; not for a time only, as before, through the apostacy of the people, but 'forever' through the grace of God writing the law on their hearts by the Spirit."

The blessedness of this relationship is seen in this sentence: "And thou shalt know the Lord"—It has been well said, "God keeps up His interest in men's souls by giving them a good understanding, and a right knowledge of things."

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

CHRIST'S ALL-CLEANSING BLOOD.

BY REV. J. W. HORNE.

(Preached at the First National Camp Meeting, Vine-land, N. J.)

THE mere mention of this text ought to arrest the attention of all, and send through every soul a thrill of joy. This news is sweeter than the sound of gushing waters, more precious than tidings of deliverance to the captive exile, for I am addressing a congregation of sinners, though doubtless many are sinners saved by the grace of God.

I propose, looking first to Christ for help, and then to the brethren and sisters for their prevailing prayers, to sustain the utterances of the text by an *argument from analogy*; then to ask and answer the questions. 1. *When* shall the blood of Christ cleanse from all sin, and 2d. *How* does the blood of Christ cleanse from all sin; and afterwards, to look at some of the blessings flowing from this cleansing by the blood of Jesus.

And, in the first place, let us take up the argument from analogy.

It is known to you all that the most beautiful and costly garments are liable to become foul and very deeply stained. Are they to be thrown away? Must they become useless for ever afterwards? No! There are substances found, which,

if properly prepared and applied to such garments, every spot is taken out, every stain is purged, every impurity removed; and behold, though once so foul, now they are as precious and beautiful as ever. Now, would any man say that, in the realm of nature, substances are to be found which remove the foulest and deepest stains, and yet, in the realm of the supernatural, God has made no provision whereby the immortal spirits of his children, stained with sin, can be washed and made whiter than the driven snow? I do not believe it; I never will believe it, in the face of the distinct utterance of God that "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

CLEANSING.

Let us now take another step in this argument. In the Scripture record the waters of rivers and pools has, under the presence and blessing of God, been rendered so efficacious as to wash out the most loathsome diseases that have ever cursed human nature. I scarcely need remind you of the case of Naaman, who, cursed with leprosy, would have died in his loathsomeness had he not obeyed the command of the prophet of the Lord, "Go and wash in Jordan seven times." Naaman perhaps expected some grand display of power without the use of any intervening agency, and was only induced to obey after the inquiry of his servant, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" You remember also the pool of Bethesda, for the moving of whose waters the afflicted were accustomed to intently watch. Now my question is this: If the water of rivers and pools, under the presence and blessing of God, could be made to cleanse from the most loathsome diseases to which the human body has ever been subject, shall not the stream of Christ's blood, flowing through all the ages and generations of man's history, have such an efficacy that who-

soever shall wash in that blood shall be cleansed from all his guilt? Under the Jewish dispensation the people often became so legally unclean, that if they had dared to enter the congregation of the Lord, they would at once have been smitten with death. The water of purification was prepared, the heifer was taken and sacrificed, her blood poured out, her body burnt to ashes, and with the ashes was mixed pure water, and a man had no sooner taken of this water, or had it sprinkled upon him, than he became cleansed, so that he could enter into the congregation, and enjoy its services. "How much more shall the blood of Christ purge your conscience from dead works to serve the living God?"

So, in the days of Christ's public ministry on earth, when He was despised and rejected of men, a man of sorrows and acquainted with grief, even in those days He had such a power ever present with Him, that He was enabled to purify and cleanse the body, soul and spirit of all who came to Him. Now this is my argument: If Jesus, in the days of His humiliation, when despised and rejected of men, before He had paid the price of redemption, before He had freely bought the children of men by the shedding of His precious blood; if even then Jesus had such power and virtue that He could make the vilest clean, I would like to know, now that "He is exalted as a Prince and a Saviour to give repentance to Israel and remission of sins," now that God has exalted Him above all thrones and dominions and principalities and powers, can He not cleanse the believing soul from every stain? Yes! It is true that "the blood of Jesus Christ, His Son, cleanseth from all sin." Again, it is admitted by all professing Christians, that the blood of Christ is efficacious in cleansing from sin to some extent. Now, if this be so, let me ask from how much can it cleanse, and from how much can it not cleanse? Who can draw the line of demarcation?

HOW?

In answer to the question, how does the blood of Christ cleanse from sin, I would answer, in the first place, not necessarily: It is a work of free grace, and of full and free acceptance. Neither does the blood of Christ cleanse chemically. We are obliged to use figurative language in this as in other cases. We may sing of the "fountain filled with blood," but we know very well there is no such fountain in reality,

Christ's blood takes away sin because it is the blood of atonement, and the blood of atonement becomes the blood of sanctification. "Without the shedding of blood there is no remission of sin." There must first of all be the sacrifice. The blood of Christ satisfied the justice of God, and removed all obstacles, and now that great river of the love and mercy of God, that had become dammed up by sin, by the sacrifice of Christ has been loosed that it may wash out all the stains of the believer, and make his soul whiter than the driven snow. Then, in the second place, the blood of Christ was the price of redemption. Jesus paid down this price of redemption, and by faith in Him we pass out of the family of sin and Satan, into the family of God. We pass into a title to the privileges and immunities of heaven and eternal life. He is our elder brother, and do you not believe He will sanctify us to the uttermost? Yes! "He is able to save to the uttermost all that come unto God through Him." The blood of Jesus Christ, God's Son, can cleanse from all sin.

In the next place, the blood of Christ opens the way for the coming of the Holy Ghost, the sanctifier, and we are living under the dispensation of the Spirit.

WHEN?

The next question is: When shall the blood of Christ cleanse from all sin? Is there any specified time in our religious experience when this work is to be

done? I answer, No, neither in life nor in the hour of death. The moment of entire sanctification is not necessarily in the hour of death. That would be a strange moment indeed. Death is a mere negation. It has no moral power at all—nothing, in itself, to do with our sanctification.

Another question: Is the work of sanctification a progressive or an instantaneous one? The answer is, sanctification is a progressive work, while *entire* sanctification is the work of but a moment. There is a moment in which the darkness forever ceases; there is a moment in which the dying Adam is dead and the new Adam is all alive, when from center to circumference the soul is vitalized; there is a moment in which sanctification passes into entire sanctification. We see that the instantaneousness of entire sanctification harmonizes with gradual sanctification. As the moral leprosy of sin spreads its virus through all the system, and men cry out to the great physician, God forbid that they should rest satisfied with a partial cure. The physician is able and willing to effect a complete cure.

GREAT BENEFIT.

But the great benefit of this work is, that in the condition of entire sanctification we are enabled to devote our energies successfully to the great work of lengthening the cords and strengthening the stakes of Zion at home and abroad, and to strive after the building up of saints in their most holy faith. A state of partial sanctification, a chaining down of our attention to the struggle going on in our own spirit, is unfavorable to working for Christ. When the preacher has a consciousness of inward purity, and realizes the power of God in his heart, with what energy and success is he enabled to work!

Again, in a state of entire sanctification we are at liberty to go on to Christian perfection. Entire sanctification is the negative, the being delivered from

all sin; Christian perfection is the boundless positive, in the upward paths of which the soul continues to go onward without limit. In the state of entire sanctification the soul can spread its wings and cry, "I fly, I soar, higher, higher up to the infinity of God." The chain which dragged the soul to the earth is loosed, the cords which held it are broken, and, like the outward-bound ship, the soul has left the harbor of sin and unrighteousness, has put out to sea, with fair gales and all sail set; and O! how she speeds along with the fair haven in view, singing as she goes:

"There I shall bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

PRONE TO WANDER.

Let the "*Prone to wander*" new convert listen.—If so, now that *prone*ness may increase ten-fold hereafter. *Purity of heart* is your remedy. Be not deceived. Are you clear in your *conversion*? If not, in all *likelihood* you will wander back to the devil. Some children stray away from their parents and return again. His *eye* is upon you—He never took it off you in all your "*ins and outs*" among us. Forgive the apparent *harshness*. You understand me. I would fain *probe* your soul to the bottom. It will do you no harm, if a genuine convert; if otherwise, you may, peradventure, recover yourself out of the snare of the devil.

Do not be deceived in your intentions regarding sin. You have put it away; surely you have, if regenerated. But have you parted with it forever, think you? Have you quite removed your *eye* off it? no treacherous inclinations towards it? no hankering after it? Do you hate sin? There was much in that remark of one, that many deal with their sins as the mother of Moses with her boy—put him away, but provide for him; hid him in the ark of bulrushes, as if she had forsaken him quite, but her *eye* was upon him, and, at last, became his *nurse*. Thus many *leave*, but *love*, their sins. They hide them from the eyes of others, but their *hearts* go after them. Can you detect anything of this in yourself? Then let me shout in your ear, PERIL. "Make a clean breast," as they say sometimes to criminals. Resolve upon heart purity.—J. Caughey.

SALVATION IN HOLY SONG.

"Come, O Thou greater than our heart,
And make Thy faithful mercies known;
The mind which was in Thee impart;
Thy constant mind in us be shown.

"Come, O thou greater," greater than our poor weak and tremulous heart. That is the One we need. And He is full of mercies, ready to make them known, to pour them into our bosoms. And, the greatest of all these mercies is, to impart His loving, gentle, patient and constant mind to us. This He will surely do if we ask Him.

FELLOWSHIP WITH GOD—
WHAT IT IS.

BY REV. ASA MAHAN, D.D.

(From his excellent work, "The Baptism of the Holy Ghost.")



LET us now turn our attention directly to the wonderful form of speech before us: "And truly our fellowship is with the Father, and with his Son Jesus Christ." We read of a strange form of love conferred upon believers—a form of love, by which "we are called the sons of God." We read, also, of a brotherhood with Christ, of a co-heirship with Him, and of our being "heirs of God." Such forms of speech, however, represent merely the common privileges of all the saints, in all stages of their experience. The passage before us refers to a still higher and nearer relation to God—a relation to which the believer attains when, and only when, he has "received the Holy Ghost after he has believed," when, by means of that divine baptism, he has been "cleansed from all unrighteousness," has "been made perfect in love," and "walks in the light, as God is in the light." Then he comes into that relation of intercommunion with God—the relation properly represented by the term "fellowship."

You will observe that it is not said, that "our fellowship is with the Father, with the Son, and with the Holy Ghost,

but "with the Father, and with his Son Jesus Christ." It is not with the Spirit that the mind has direct intercommunion; but through the Spirit, with the Father and with Christ. The Spirit, when received, does not "speak of himself," but "takes of the things of Christ, and shows them unto us," and "shows us plainly of the Father." "Where the Spirit of the Lord is," "we behold with open face," not the Spirit, but "the glory of the Lord," "the love of Christ," and "the fulness of God." When we have "received the Holy Ghost after we have believed," we comprehend what the Saviour meant when he said, "And this is life eternal, that they might *know* Thee, the only true God, and Jesus Christ, whom thou hast sent;" what God means when He says, "I will dwell in them, and walk in them;" and what the apostle means when he says, "And truly our fellowship is with the Father, and with his Son Jesus Christ." You have read, reader, of "the communion of the Holy Ghost." Here it is: "Christ in you, the hope of glory;" "we will come to him, and make our abode with him;" "walking with God;" "God dwelling in us, and we in him;" and "fellowship with the Father, and with his Son Jesus Christ."

Let us see if we cannot form some apprehension, more or less distinct, of this peculiar state—the privileged state of all believers. It will be our aim to tell all we know about it; all, we mean, that can be told in a few sentences in a single discourse. The mission of the Spirit, as we have said, is to bring the soul into direct and immediate intercommunion and fellowship with God. To believe that God exists, to apprehend His attributes, and to be assured that we are the objects of His love and favor; but to apprehend Him as afar off, dwelling alone in His infinity, is one thing. To be directly conscious of Him as an immediate personal presence, encircling us with His own infinity and love, "showing us

His glory," and opening upon our vision an immediate apprehension of His thoughts, emotions, and purposes of love and grace in respect to us, and of His deep sympathy with all our joys and sorrows, cares and interests; to be conscious, when we pray, that we are "speaking to God face to face, as a man speaketh with his friend," and that His ear is bent tenderly towards us, in all our confessions, giving of thanks, and petitions; and that all things within and around us, are full of God, and that we have our dwelling-place in the very centre of the divine fulness—this, certainly, is a very different relation between us and God, from that above described; and this is real in our experience, when "our fellowship is with the Father." So, also, to know that Christ died for us, and that through Him "we have redemption, the forgiveness of our sins;" but to apprehend Him as away off, "at the right hand of God" in heaven, and never very nigh to us, and "formed within us, the hope of glory"—this one relation to Christ, the relation in which most believers find themselves, for the greater part of their lives. How different and opposite is that state, in which we are distinctly conscious of a present Christ addressed directly and immediately to every susceptibility and want of our immortal natures; in which we "behold, with open face, his glory, and are changed into the same image from glory to glory;" in which we "comprehend the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge;" in which Christ "comes to us, and manifests himself unto us," reigns in us, as the sovereign of all our affections and activities, and communes with us as an elder brother, strengthens us in our weaknesses, succors us in our temptations, confirms our faith, perfects our love, and teaches us the divine lesson of a deep content in every allotment of providence. In such a state our fellowship is, also,

with his Son Jesus Christ. This is a very different state of thought, feeling, and activity from that realized in the first, and also in the too common developments of the Christian life, and this is having "fellowship with the Father, and with his Son Jesus Christ." This is "walking with God," and "dwelling in God," and having God "walk in us, and dwell in us." Here we realize what our Saviour meant, when he said: I in them, and thou in me, that they may be made perfect in one;" and "I will come in unto him, and sup with him, and he with me."

WHY DO YOU SAY SO MUCH ABOUT HOLINESS? We have several reasons, among them the following:

1. Because the Bible says so much about it.
2. Because religious people generally say so little about it.
3. Because it is imperatively commanded of God, and we are His witnesses to the whole truth.
4. Because it does so much for us now, here in this life.
5. Because of what it promises us in the life beyond.
6. Because it is the only preparation for life, work, death, heaven, and the fellowship of God, and the saints in light.
7. Because we *love* to talk about it; we are full of it; and from the abundance of the heart the mouth speaketh.
8. Because it glorifies God and exalts Jesus, who shed His blood that we might be made holy.
9. Because it is our *occupation*, our business; for He hath called us with a holy calling.
10. Because we have a perfect right to; our King says: "Let the redeemed of the Lord say so."

Sanctification is not the adding of something to the soul; but it is an eradication, or elimination, from the soul of that inbeing principle of sin, or grace afterwards, as long as the soul is faithful to depravity, inherited from fallen Adam. It is so far from being an addition that it is a subtraction. But it is preparatory to two mighty additions: namely, a filling stream of Divine love in the heart at once, and a more blessed growth in grace afterwards, if faithful.—*Sel.*

SALVATION IN HOLY SONG.

"O let us by Thy cross abide.
Thee, only Thee, resolved to know,
The Lamb for sinners crucified,
A world to save from endless woe."

What a beautiful prayer, full, and comprehensive! Abiding at the cross is the source of all strength. The Crucified One is the center of all attraction, and to know Him as "The Lamb for sinners crucified, a world to save from endless woe." Does He save you, now, fully?

CHRISTIAN SANCTIFICATION.

BY REV. J. A. WOOD.



WHAT is Christian Sanctification? The answer ought to be as plain as the question. All have an equal interest in it, and all ought to rightly understand it. The subject is Biblical, plain and experimental. Why should it be justified, misrepresented or rejected? There is no necessity for it, as it is plain, and is divinely presented in the inspired Word.

Sanctification comprehends two principal items—consecration and purification. Consecration in the Old Testament sense is simply to set apart to God—to devote to Him or to holy uses. When a person or a thing is set apart to God, or devoted to holy uses, in the Old Testament sense it is sanctified or consecrated.

The other meaning of this term sanctification is to make pure. This is largely its New Testament sense. When Jesus prayed for His people—"Sanctify them through Thy truth," He meant both their consecration and purification, "that they may all may be one * * * I in them, and Thou in me that they may be made perfect in one."

As holiness is purity in the highest sense, and depravity, impurity in the worst sense, a Christian may be said to be wholly sanctified when entirely consecrated to God, and cleansed from all unrighteousness."

Our moral voluntary powers are sanc-

tified when their action is in complete harmony with the will of God. Our sensibility is sanctified when washed in the blood of Christ, and is brought by the Holy Spirit into such relation to the action of sanctified will, as to harmonize in inclination or impulse with it, and so as not to oppose it. Every department of our nature is sanctified, when its action is in harmony with the will entirely devoted to God. "Sanctify yourselves therefore, and be ye holy."

What objection can any intelligent man make to Christian Sanctification, viewed in this two fold aspect of consecration and purification? How plain and how reasonable, full devotion to God, and complete cleansing in the blood of a world's Redeemer! To reject it, in the light of the gospel, indicates either a dull mind or a bad heart. It would seem to be sufficiently clear and simple enough, "that a wayfaring man though a fool need not err therein." And yet how many blunder over it, misrepresent it, are prejudiced against it, and fail to seek it.

FREDERICK ROBERTSON was the farthest removed from anything like austerity or cant. His testimony against the lax tendency of these slack, twisted times is of great value. He says: "I certainly do feel by experience the eternal obligation because of the eternal necessity of the Sabbath. The soul withers without it; it thrives in proportion to the fidelity of its observance. Nay, I even believe the stern rigor of the Puritan Sabbath had a grand effect on the soul. Fancy a man thrown in upon himself with no permitted music, nor relaxation, nor literature, nor conversation, nothing but his Bible, his own soul, and God's silence! What hearts of iron this system must have made. How different from our stuff-armed-chair religion and 'gospel of comfort,' as if to be made comfortable were the great end of religion."—*Sel.*

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded hand that is holding the cup, and that it is He who carried the cross that is carrying the burden. This thought is greatly inspiring.

SALVATION IN HOLY SONG.

"My flesh, which cries, 'It cannot be,'
 Shall silence keep before the Lord;
 And earth, and hell, and sin shall flee
 At Jesus' everlasting word."

The flesh is a great enemy—that is, our carnal nature. It opposeth and exalteth itself against God. When God's holy will concerning us is revealed, it cries, "It cannot be." But, if we would be fully saved it must be commanded into *silence*. There is a silencing power—it is "Jesus' everlasting word." If He but utter it the triple alliance, "earth, hell, and sin" will be driven back. Ask Him to speak the omnific word.

PAUL'S PRAYER FOR THE THESSALONIANS.

BY REV. L. L. PICKETT.

From "*Leaves From the Tree of Life*."



AUL prays: "The very God of peace sanctify you wholly." I. Thess. 5: 23. (1) They were partially sanctified already; hence he prays that this partial sanctification, which is an accompaniment of regeneration, may be perfected in them. (2) It is to be done by "the very God of peace"—that is, the God who gave them peace at their justification is the one to whom they must look for their entire sanctification. It is therefore a blessing, and is come from Him from whom they received "peace" in their justification. (Rom. v. 1.) This teaching comports exactly with that of Methodism—namely, when we are "born again" we are partially sanctified. "That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed." (Watson's "Institutes," ch. xxix., p. 611. Publishing House of the M. E. Church, South. 1887.) "The regenerate state is also called in Scripture sanctification, though a distinction is made by the Apostle Paul between that and being 'sanctified wholly.'" (*Ibid.*, p. 510.) "Methodism differs from Moravianism in that it does not hold regenera-

tion and entire sanctification to be identical." (Bishop Simpson, in "Encyclopædia of Methodism.") But were these Thessalonians converted? Let us see:

2. "Unto the Church of the Thessalonians." (1) Here Paul recognized them as constituting the Church. Would he consider as a "Church" those who were simply a band of unconverted people? (2) They were "in God the Father, and in the Lord Jesus Christ." Are converted people in God, and in Christ Jesus? (3) They were not backsliders, for they were addressed as "the Church *which is in God the Father*," etc., thus using the present tense, and thereby declaring their state at the time of writing.

3. "Your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." Here come three characteristics of this "Church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ," that will not be found or looked for in either unconverted sinners or backsliders. (1) "Work of faith." Their *faith* led to activity for God. (2) "Labor of love." Their *love* intensified their work till it became labor, toil. (3) "Patience of hope." Their heavenly hope was so clear and strong that it strengthened their patience under suffering and persecution. How bright will be the day of salvation when all our Churches may be described as "in God the Father, and in the Lord Jesus Christ;" having a "work of faith, a labor of love, and a patience of hope in our Lord Jesus Christ, in the sight of God and our Father!" But the secret of such conversion is given:

4. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." They had the gospel (good news); it came to them in power—*i. e.*, in the Divine presence was their strength. "All power is given unto me." "Go teach all nations . . . and lo! I am with you alway." Divine power was in that gospel, the Holy Ghost accompanied it,

enforcing its truths, and it brought "much assurance"—certainty of salvation. Theirs was no "hope-so" religion, for they received the Holy Ghost witnessing with their spirits that they were "children of God." (Rom. viii. 16.)

5. They "received the word in much affliction." It cost them much of persecution, suffering, affliction to become "followers" of the apostles "and of the Lord." They were no doubt hated, ridiculed, despised, even by their own families and former friends, for their devotion to Jesus of Nazareth; but still they "received the word in much affliction, *with joy of the Holy Ghost.*" Thank God for a religion that can bring joy to the heart and sunshine to the soul, even amidst the storm of persecution and the muttering thunders of oppression which grind down the helpless "under much affliction!" Rich experiences of grace were given to these Thessalonian converts by the gospel of power, and the presence of the Holy Ghost. Such experiences in grace will affect the lives of the people correspondingly.

6. "Ye were ensamples [examples] to all that believe in Macedonia and Achaia." Examples to whom, Paul? To the sinners? No; but rather to all believers in that whole country. That must have been a live, vigorous, spiritual Church when Paul was ready to commend it as a pattern to the "believers" of the surrounding country. Some think sanctification synonymous with regeneration. Partial sanctification is; but entire sanctification is the subject of the apostle's prayer for these Thessalonian Christians whom he commends so highly "as being in God the Father, and in the Lord Jesus Christ;" as having "a work of faith, labor of love, and patience of hope in our Lord Jesus Christ;" as having "received the word in much affliction, with joy of the Holy Ghost;" as becoming "followers of us, and of the Lord;" all through the "word" which came in "power, and in the Holy Ghost,

and in much assurance;" and finally he commends them as "ensamples to all the believers" in that section of country.

7. "From you sounded out the word of the Lord." Here we find the truest test of real Christian life—namely, missionary activity. That is but a shallow type of religion which sits down in ease and comfort, singing itself to sleep over the vain, delusive hope of reaching heaven, while the world all around is perishing for the gospel of salvation, and to us is given the standing order to "preach the gospel to every creature." The missionary spirit is the Christly spirit, and the best thermometer of spiritual life.

8. "We were comforted over you in all our affliction and distress by your faith." Timothy "brought us good tidings of your faith and charity—[i. e., love]." Has any one the disposition to call them unconverted or backslidden? Paul's latest news from them was very encouraging; their faith and love comforted him in afflictions and distress. "Well, Paul, they need nothing more than to hold on and grow in grace." Yes, they do. "The very God of peace sanctify you wholly [entirely]." Notice his interest in seeing them *perfected in faith, and established in holiness.*

9. "Praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." They had a work of faith, and he was much comforted over their faith, yet he prayed day and night anxiously to see them and perfect that which was lacking in their faith. He has no complaint of their lives, no charge against them, but is deeply interested in seeing them and perfecting their faith. Salvation is through grace by faith. Their faith was not perfect; hence their salvation was not perfect. "To the end he may stablish your hearts unblamable in holiness." "This is the will of God, even your sanctification." (1 Thess. iv. 3.) "God hath not called us to uncleanness, but unto

holiness." (1 Thess. iv. 7.) "The God of peace sanctify you wholly." "Faithful is he that calleth you, who also will do it." (1 Thess. v. 23, 24.) They were not "sanctified wholl—" though they were one of his model Churches. He desired greatly to see them and hold "a holiness meeting," that he might get their faith perfected, so the God of peace who willed their sanctification, and called them to it, might "sanctify them wholly," and "stablish them unblamable in holiness." O, for Pauls to-day who will not let the Church rest till holiness shall sweep her borders, and with shout and song she will wave the banner of Jesus over the captured strongholds of hell! Amen, and amen.

A PRAYER.

BY MRS. ALICE G. HOWARD.

O God, my Father, full of tender love!
O Lord of earth, and of worlds above!
In holy reverence I bend the knee;
Incline Thine ear—be gracious unto me.
I lay the day low at Thy blessed feet;
For Thine acceptance, Lord, O, make it meet!
This well I know, can only come by grace;
In Thine own name I kneel before Thy face.
All that I have, or am, or hope to be;
All that I wish for, Lord, I bring to Thee.
In fullest trust I step into the night;
Where'er it please Thee, Lord, O, give me light!

MIRACLES OF PROVIDENCE. On the 5th of August, 1530, an awful crisis for the Reformation, when the firmest seemed to swerve, and the boldest to tremble, Luther thus wrote to Chancellor Bench: "I have recently witnessed two miracles. This is the first: As I was at my window, I saw the stars and the sky, and that vast and glorious firmament in which the Lord had placed them. I could nowhere discover the columns on which the Master has supported his immense vault; and yet the heavens did not fall. And here is the second: I beheld thick clouds hanging above us like a vast sea. I could neither perceive the ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon, but saluted us rapidly, and fled away."

SALVATION IN HOLY SONG.

"Enter Thyself, and cast out sin;
Thy spotless purity bestow;
Touch me, and make the leper clean;
Wash me, and I am white as snow."

Who is this that we would have enter?
"JESUS" is the conqueror's name—a mighty name indeed. He is mighty to save. What we need is, that He shall enter our hearts Himself, cast out sin, and His own "spotless purity bestow." If He but touch us, as He did the trembling leper, our uncleanness shall depart. If He but wash us in His own blood, we shall be "white as snow." Invoke His aid, let Him cleanse and make white.

REST.

BY REV. J. W. TOTTEN.



THIS is a weary world. There are many tired people in it. Tired with work, and with worry, and with anxiety and with dread, and with nameless, and untold burdens. The great cry is for rest. Men and women get away from business, from home, in hope of finding rest, but in how many instances are the burdens only increased. The fevered and troubled cry still is "O, where shall rest be found?" We answer, in Jesus. Fully trusting and resting there we find that rest of soul, which alone is worthy of that sweet name. I have been thrilled with delight as I have read that precious book, "Rifted Clouds, or The Life Story of Bella Cooke." How I have rejoiced in her experience as given on page 36, where she speaks of her struggles to obtain the blessing of perfect love, when in company with her friend, Mrs. Lankford. How much is in these two words; "I rested." O the rest from care, and worry and anxiety, and turmoil and fear! How wonderfully the Lord has since tested that faith—in those long years of pain and bereavement and earthly sorrow! How he has shown the Church the firm foundation on which our Sister, Bella Cooke, then rested, and on which all His people may rest now and forever.

We invite all the Church of God to this blessed "rest of faith." There may be darkness, and fierce storms, enemies, opposition, persecution, but yet in Him we rest. O wonderful and blessed rest! I rejoice in this rest. I know it by happy and blessed experience. It becomes more blessed. How I long to see all God's children enjoy this blessed rest. The enemy tells some there is no such rest. Hence they will not seek it. To me it has become a blessed reality, that nothing can destroy. I know by blessed experience the meaning of the words:

In the secret of His presence,
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs;
Stormy winds, His words fulfilling,
Beat without, but cannot harm;
For the Master's voice is stilling,
Storm and tempest to a calm.

In the secret of His presence,
Jesus keeps—I know not how;
In the shadows of the highest,
I am resting, hiding now.

In the secret of His presence,
Is a sweet unbroken rest.
Pleasures, joys in glorious fulness,
Making earth like Eden blest.
So my peace grows deep and deeper,
Widening as it nears the sea.
For my Saviour is my keeper,
Keeping mine, and keeping me.

THE VICTORIES OF FAITH. If you will honestly try the Lord Jesus Christ for yourself, if you will only admit Him into your heart, if you will let His Spirit live in you and rule over you, then you will not only be born to fight, but bound to conquer. Let me tell you some of the victories which this faith will give you. It will "overcome the world." That is it will lift you above the authority of this world's opinions and customs and fashions; better yet than being "your own man," it will make you Christ's man. You will not depend on circumstances for either your happiness or your usefulness. Instead of being the slave of the seen things you will live for the unseen things—which are the only solid and enduring things. This faith, in the next place, will overcome the fear of man, and give you true courage. The majority of young men who fail go down through cowardice. THEO. L. CUYLER, D.D.

SALVATION IN HOLY SONG.

"Shall aught beguile me on the road,
The narrow road that leads to God?
Or can I love this earth so well,
As not to long with God to dwell?"

It is a *narrow* road that leads to God. . . Strait is the gate and narrow is the road. If we enter upon this narrow road we have to meet with many beguiling influences calculated to draw us aside. We need the resoluteness of Bunyan's pilgrim. The love of the world is very potent, and if we would overcome it we must keep our eye steadily fixed on Jesus, and our ear shut to all its syren voices.

OUR SHEPHERD.

(A Bible Reading Given in Twenty-Fourth Street Church, New York.)

BY JENNIE FOWLER WILLING.

THE blind beggar with his new eyes found that excommunication was no child's play. No one but his wife or child, and it is not likely that he had either, dared come within six or seven feet of him. But for the Master's care he might have starved. He was puzzled. His ecclesiastical shepherds ought to have rejoiced that God had given him his sight. Instead of that, they were all against him. Jesus had to teach him, and all who, in after ages, should read the record, that there are false, as well as true shepherds. Some who carry the crook, seek only the fleece. The only safety is to keep near the Good Shepherd, our Lord and Master. He is the door:—the only way to God; the True Shepherd. He alone can save and keep the soul.

Christ is the only way of salvation. (John 14: 6.) A Syrian sheepfold is simply a yard with a wide stone wall. Upon the top of the wall are piled thorn bushes, through which wolves and panthers, thieves and robbers cannot easily break. There is a door which is kept by the porter.

No one can get into the True Fold except through Christ. Every soul from every land must know the "essential,"

if not the "historic" Christ, or he cannot enter heaven. Jesus is the True Light which lighteth every man that cometh into the world. Neither is there salvation in any other name than His. God made law. He knows what is best. He is love: He will order what is kindest. He has a right to say how people may come to Him. Earthly monarchs claim that privilege. You cannot be presented to the Queen of England, at one of her "drawingrooms," unless you dress as she orders.

In one way we all mind the same rule. We would not have a man in tramps' rags, at one of our receptions.

If we come to God and get into His Heaven, we must come on His terms,—through Christ.

"None but Jesus
Can do helpless sinners good."

2. *Christ is our Shepherd.* (Ps. 23: 1.) He takes care of us after we get into the Fold.

Of all animals the sheep is the most dependent upon human care. We are similarly helpless. Our self-care is an utter failure.

Like the sheep we have many fierce enemies. Our Master has sent us forth as lambs among wolves. Unless we are "kept by the power of God through faith, unto salvation," we will be torn in pieces. We are perfectly safe while we trust Him. He that keepeth Israel never slumbers nor sleeps. It is not our goodness that has kept us so far, it is His love. Have we been saved from our old habit of evil speaking, fretting, worrying? It is by His power. Isaiah understood that. He said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee."

3. *Our Shepherd must rule us.* (Acts 5: 32.) The shepherd's crook was used not only to pull out of the brambles those that were caught by the wool, but to rap into line the careless ones that were running about here and there, getting into mischief and trouble. They must be

made to obey, for their own safety. "Whom the Lord loveth He chasteneth."

The shepherd knows the dangers of the way. The sheep are ignorant. When they hear his word of warning they must obey instantly, and not wait for the rod.

They who obey most readily, fare the best. The shepherd picks choice bits that are out of the sheep's reach, and gives them to those nearest him. "The willing and obedient eat of the good of the land."

4. *Our Shepherd leads.* (Ps. 23: 3.) The Syrian shepherd never drives his sheep. He leads them forth. They know his voice, and follow him. In one fold are usually several flocks, each shepherd calls the name of each of his sheep. One may be lying down among a thousand, but when it hears its name called by its own shepherd it jumps up and runs to its keeper. There is no food in the fold. The sheep are hungry. They must be led out for their breakfast. We must muster courage to follow our leader even when the way is dangerous, or we will starve. Healthy sheep will not follow any but their own shepherd. Travelers have borrowed the shepherd's crook and cloak, and tried to call the sheep. One says that when they were out in pasture he tried again and again to get them to follow him. A sheep would stop grazing as soon as it heard its name called by a stranger, and lift its head in alarm. When the name was repeated it would "turn and flee"

The shepherd leads his flock to keep them out of danger. He knows where the wolves prowl, and where the paths are rough and slippery. He must guard them against the temptation of helping themselves from the unfenced grain fields, that lie along their way. He must take them to the best pastures. While they follow him they have safety, freedom, sufficiency. Job said "I would seek unto God, and unto God would I commit my cause; which doeth great things and

unsearchable, marvelous things without number." We must trust Him to keep us in condition. It is His work to take care of us.

When a sheep is sick it will follow a stranger. Have we been decoyed into bypaths? Are we sick? Let us call to our Shepherd. He will incline unto us and hear us, and take us up out of the horrible pit of miry clay into which we have fallen. We must make up our minds to obey Him from this hour. How can we know His will? Easily enough when we set ourselves to obey. He will make Himself understood. Let us learn, as did the old Quakers to be quiet before the Lord, and listen for the "Inner Voice." He says, "Hearken diligently unto me, and eat ye that which is good; and let your soul delight itself in fatness." We must not keep up such a bleating that we cannot hear the Shepherd's voice. We must get rid of what the Friends call "creaturely activity."

5. *Our Shepherd feeds us well.*—(Ps. 23: 5) Healthy sheep do not lie down till they have eaten enough and are satisfied. "Thou satisfieth my mouth with good things." The food He gives us is abundant in quantity, and excellent in quality. "Of his fulness have all we received."

5. *Our Shepherd loves His flock.*—(John 15: 13.) He tasted death for every one of us. Syrian shepherds are honorable. The sheep are the family's wealth. They are not trusted with those who are indifferent to the family's interest.

The shepherd has a chivalrous feeling toward his flock on account of their helplessness and innocence—just as everybody feels bound to protect a baby. They care for them as if they were their children:

"Hope finds its strength in helplessness,
And gaily waits on Thee."

When they lead their flocks away from the fold to fresh pastures, they have to keep them in the open fields by night as well as by day. Then they sleep among them to protect them.

If a sheep strays away it is a personal, as well as a financial, loss to the shepherd. The man cares more for that poor lost one,

"Out in the desert wild and bare
Far from the shepherd's tender care."

than for the ninety and nine that went not astray. He does not drive it back to the fold. He carries it on his shoulders, as he might carry one of his children. There is more joy over it than over all the rest of the flock.

A traveler in Scotland found in a shepherd's cottage a lad dying of consumption. The disease came from a cold that he had taken while looking for a lost sheep in a winter's storm. He was out all night, and the wind cut him through and through; but he found the poor sheep.

"Did the family rejoice when you brought it back?"

"Ay, sur, mair than o'er the whole o' them as never slippit awa'."

Syrian shepherds have to risk their lives for the safety of their sheep. David must have done so when he, a mere lad, killed a lion and a bear. A few years ago a young shepherd in Palestine was attacked by three Arabs who hacked him in pieces. He died, fighting for his flock. Our Shepherd gave His life for us.

7. *He gives abundant life* (Rom. 5: 10). An infinite life was poured out for us on Calvary. Christ, the Eternal Son, co-equal with the Father, made ample provision for all our need. We may ask with confidence in His name for all we require for our bodies, for guidance and quickening for our minds, for all fulness of the Spirit for our souls.

"Thou art coming to a King:
Large petitions with Thee bring;
For His power and grace are such,
None can ever ask too much."

IN darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.

SALVATION IN HOLY SONG.

"I cannot wash my heart,
But by believing thee,
And waiting for Thy blood to impart
The spotless purity."

For a defiled heart there is no human remedy. We are utterly powerless to wash it ourselves, nor can we obtain help from others. The leprosy lies deep within. Is there then no help to be found? Yes! The blood of Christ can impart spotless purity—It is ours therefore to avail ourselves of its purifying efficacy. Let there be no delay but immediate recourse to the cleansing fountain.

SORROW AND JOY.

BY REV. C. GOSS.

THE prophet Isaiah informs us that "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This passage is understood to teach, that it is possible, in our earthly state, to rise into such spiritual conditions, that sorrow shall be unknown to us, and that joy and sunshine shall be our abiding experience. Is this the mind of the spirit? Sorrow followed the dear Master down to the end; as well as the apostles, the martyrs and all the ancient worthies who ever came. They came up out of great tribulation; and there have been no exemptions on this line, from that day to this.

The meaning of the passage evidently is, that as sunshine and shade alternate in nature, so do they in experience. Sorrow is one of the allotments of our heavenly Father for our good. It is one of the laws pertaining to our spiritual being and becomes operative from a variety of causes. When it has spent its force, and the circumstances which called it into being changed, then the opposite emotion of joy takes its place. Hence the true spiritual philosopher consoles himself while the clouds are floating by,

that they will soon be scattered by the rising sunlight of joy. Joy is the panacea for sorrow, hence sorrow flies away. No matter how often sorrow fills our souls, joy is more than a match for it. "Weeping may endure for a night, but joy cometh in the morning."

The inspiring idea of the passage is, our Father has a panacea for all the pains and aches of the soul. That panacea is joy; the joy of himself, a part of His own nature. "The joy of the Lord is your strength." Sorrow, alternating with joy, abides with us all through our earthly existence; and is one of the agents God employs for our spiritual uplifting; and, in every use of the sense, when the end is answered, he calls to a halt, by the impartation of his own life of joy. Paul was sorrowful, yet always rejoicing; the two conditions alternated. And to one like him, always rejoicing, even when deeply depressed, what could we expect when the end came, but a climax of rejoicing and exceeding great joy. The more we know of the depths of sorrow, and the longer protracted, the higher shall we rise into Christ's nature.

HOLINESS.

BISHOP FOSTER says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from the beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment,—is the progress and completeness of its wondrous theme! It is the truth glowing all over, welling all through revelation—the glorious truth which sparkles, and sings, and shouts, in all its history and biography, and poetry, and prophecy, and precept, and promise, and prayer—the great central truth.

WESLEY says: "Let us strongly, and closely insist upon inward holiness in all its branches."

EARLY METHODIST TESTIMONY.

WERE the experience and profession of holiness a common thing in the early days of Methodism?

They were. We have records of professions of perfect love in all the journals of the old Methodists. They all speak of witnesses of regeneration, and also of sanctification. Indeed the golden pot of Methodist biography is brim full of the manna of sanctified experience.

The pastoral address of the General Conference in 1832 says, "Among primitive Methodists the experience of this high attainment in religion may justly be said to have been common; now a profession of it is rarely to be met with among us."

Here are a few brief extracts from the journals of several of the early preachers and members:—

1. William Bramwell. "The work continued in every meeting, and sixty persons in and about Dewsberry received sanctification, and walked in that liberty."

* * * "Four persons received sanctification, and some were left in distress." * * * Mr. Bramwell's biographer says, "He preached a present and a full salvation through faith in the Redeemer's blood; and thousands will have to praise God in eternity that they ever heard from his lips the sound of such a gospel."

2. William Carvosso. "Three entered into the enjoyment of entire sanctification, and bore a lively testimony to the power of Christ to save to the uttermost." * * * "At the quarterly meeting, held at St. Austell, we had one of the best love feasts I ever attended. The testimonies borne to the reality and blessedness of the doctrine and experience of purity of heart, exceeded every thing of the kind I had before witnessed." * * * "In all my pilgrimage I have never known so many clear testimonies of the power of God to save from all sin, as I have of late."

3. Mrs. Hester Ann Rogers, "After Mr. Fletcher [the saintly John Fletcher] ceased to speak, about thirty witnessed for Jesus that they, through grace, were dead indeed unto sin." * * * "I rose early to collect the members of the select band; and in relating to them the testimony of God's dear servant, Mr. Fletcher, and that of the witnesses of full salvation I heard at Leeds, they felt fresh desires

to be all the Lord's." * * * "While you enjoyed and professed Christian holiness, you lived by simple faith, and Christ lived in you." * * * "In the band thirty witnessed that they were 'dead indeed unto sin, and alive unto God through Jesus Christ.'"

Perfect Love.

PRAYER FOR THE HOLY SPIRIT.

BY MRS. L. F. BAKER.

"For he shall receive of mine, and shall show it unto you."—John 16, 14.

When wilt Thou come in all thy power
O, Comforter Divine?
When shall Thy Church in that glad hour
Arise once more and shine?
Shine with the light of olden days,
When Pagan hearts were won—
And walking in Thy holy ways
All glorious deeds were done.

We long, we weep; by night we pray;
We watch the dawning light
That heralds in earth's latter day,
The day without a night!
Our eyes are lifted unto Thee,
Dove of the noiseless wing,
Wilt Thou not come and set us free?
No longer do we cling
To things that perish—we are worn
With labors unrepaid—
The burden of the day we've borne!
We faint without Thine aid!
Men's hearts are harder than the stone,
Their eyes with earth's mists dim—
O, Paraclete, Thou, Thou alone
Canst lead them unto *Him*.
'Tis *Thou* must take the things of Christ
And show them as they are;
In vain we point with trembling hands
Unto "The Morning Star."

The world, Thy world, is very old!
The man of sin remains,
And on the Church's bridal robes
Once white, are darksome stains.
We plead alone, a little flock!
The wilderness is drear—
The water from the "Living Rock"
O Holy Ghost bring near!
We thirst! we die! hear Thou our plea
From heaven descend again!
Then shall we lose ourselves in Thee,
Nor toil and strive in vain.



"The entrance of thy words giveth light; it giveth understanding to the simple." Ps. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. Ps. L., 1-13. May 1.

THE PRAYER OF THE PENITENT.

VERSE 2. *Wash me thoroughly.* This is, without doubt, the natural cry of the penitent sinner who comes to God for pardon, and God answers his prayer so far as is possible under the circumstances. But there comes a need for further cleansing subsequently because of the increased light which is shed, as the redeemed one goes forward, on the needs of the soul and the breadth of the divine law and the privileges of sonship. Because of the limitations of the light at conversion and the feebleness of the grasp of faith at that time, very rarely, indeed, is it possible for the most complete cleansing to take place then.

3. *I acknowledge.* This is the first step. We must admit before we can submit or commit or transmit. Confession is thoroughly good and wholesome for the soul all the way along. It is an indispensable part of that coming down which must precede every going up.

4. *Against Thee only have I sinned.* In sin we deal with God alone. Our crimes are violations of the law of the land, our sins are violations of the divine law. Our vices are disgusting to our fellows and ruinous to our body, mind, and purse. Our sins may not do any of these things, may be quite compatible with high standing in society or even in the Church, and with any amount of worldly prosperity and honor. But they bring upon us the wrath of God and everlasting destruction.

6. *Truth in the inward parts.* Very few people, indeed, are true at all times and

under all circumstances—scrupulously, exactly, universally true. How much of dodging and flinching and wavering. How much of crookedness and sham and unreality. To be true at all costs, when it means loss and shame, poverty and humiliation, to be real way through, genuine from top to bottom, loyal to the core in spite of every inducement to the contrary, is the mark of a king indeed.

10. *A clean heart create.* It cannot come as a matter of growth and development. Divine action is needful, and yet man has a part in this as in all other spiritual results.

12. *Restore unto me joy, then.* Only joyful Christians, happy, triumphant saints, are winning workers. There will be plenty of sinners converted when the Church is washed whiter than snow, and has her joy and gladness all right.

Lesson VI. Ps. LXXXIV, 1-2. May 8.

DELIGHT IN GOD'S HOUSE.

VERSE 2. *My soul longeth.* What is it that we most eagerly desire? The answer to this question gives people their rank in life. They who are at the bottom desire some selfish gratification, like riches or revenge. They who are at the top desire simply the will of God.

4. *Still praising.* Yes, this is the mark of the fully saved. In times of severe tribulation and temptation, still praising; in times of bereavement and loss, still praising; in the valley of the shadow of death and on the mount of cloudless glory, still praising.

6. *The valley of weeping a place of springs.* A perfect picture of the experience of all those who turn to God in their troubles, and allow His gracious designs to be fully worked out concerning them. It is in the fertile valleys and not on the barren, rugged mountain tops that the harvests are brought forth.

7. *From strength to strength.* How can we thus go? By diligent use of all the means which our good Father has provided. Goodness is as much a study as mathematics or athletics. People can no more get something for nothing in this department than in any other. "Giving all diligence add."

10. *A day in thy courts.* It is well sometimes to spend a whole day uninterruptedly in the courts of the Lord—that is in the sanctuary or in the groves, which were God's first temples. There is much that God can do for us only when we tarry long before Him. It requires time to get to the bottom of some things.

11. *A sun and a shield.* A sun for the dark days and a shield for the dangerous ones, light and protection, guiding and guarding, wisdom and strength. *Grace and glory.* The divine favor produces character and crowns it, is both cause and consequence of our righteous, holy living, which is the true glory of man and of God. *No good thing withheld.* So long as we believe this, anxiety is impossible; it is a perfect panacea for every trouble, wipes away all our tears, and gives us perfect peace.

Lesson VII. Ps. CIII, 1-22. May 15.

A SONG OF PRAISE.

VERSE 1. *All that is within me.* How often only a part of that which is within blesses God's holy name; in other words, the thanksgiving is not so hearty and full as it should be. Some part, the lower part, is in a querulous or a questioning mood. A good prayer is, "Unite my heart to praise thy name." Then the vote in God's favor, and in favor of all his arrangements, will be a unanimous one every time so far as our powers and faculties are concerned.

2. *Forget not.* He "remembereth that we are dust," remembereth all our needs to fulfill them, and so we should "remember his precepts to do them." We should not forget any of His benefits, for the least of them deserves our greatest praise. When we have mastered the secret of divine recollectedness we have conquered the key to the position of a successful Christian life.

3. *Healeth all thy Diseases.* Is it a fair inference from this that disease is always sin and springs only from lack of faith? We think not. We believe God sends disease as well as removes it, and has lessons to teach us by sickness and other afflictions which we could learn in no other way. In His own time He healeth us provided we co-operate with Him, healeth us sometimes with human instrumentality and by means of the remedies He has enabled us to discover, sometimes without such agency, by the finger touch of divine power. In either case it is equally the Lord, nor does the use of the means necessarily indicate any lack of trust.

8. *Slow to Anger.* Thus should it be with us. Anger is by no means prohibited, it is commanded. "Anger is the feeling of keen displeasure for that which we regard as wrong." Alas for him who has none of this feeling! He is manifestly deficient in one of

the primary elements of righteousness. Much more is said in the Bible about His anger than his love. "There is a time to hate." We are to be slow to anger so as to guard carefully against its perversions and misdirections. We are to be certain first that this dangerous element is properly called out and rightly guided before we give it full play. It must be aroused, not by personal injury, but by sin and wrong.

Lesson VIII. Dan. I, 8-21. May 22.

DANIEL AND HIS COMPANIONS.

VERSE 8. *Daniel purposed in his heart.* A firm determination, a resolute will, a steadfast aim are absolutely essential to success in righteous living. More people drift into sin and ruin than go there with any intention. People never drift up stream.

9. *Favor in the sight of the Prince.* It is our business by our attractive ways and polite manners to win the favor of men wherever we can, that we thus gain their help for the carrying out of our plans of righteousness. We are to give no needless offense, make no unnecessary enemy, seek the things that make for peace, and never give battle except when compelled to in defense of principle.

12. *Prove thy servants.* The advocates of temperance and prohibition are never afraid of having their assertions and theories put to the most rigid test. The utter failure of license whether high or low, and other such mistaken measures, to essentially check the evil or really do anything but more fully entrench it behind the cupidity of the average tax payer, and build up a valuable monopoly that attracts immense capital, has been fully proved to the satisfaction of all who are willing to face the evidence and accept logical conclusions.

17. *God gave them knowledge.* Would that God might give to the people of this land knowledge of what they ought to do, to overthrow the fearful curse of strong drink and stay the ravages of rum. It is the sad difference of opinion and policy on this matter in the ranks of Christian people that prevents anything of importance being accomplished. Let there be much prayer that in some way the leaders of our Churches may see eye to eye in this thing. The signs are promising that a consummation so desirable will be reached in the near future. What joy and gladness will pervade the land!

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR MAY.

"Come unto Me all ye that labor and are heavy laden, and I will give you rest." *Matth. 11 : 18*

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

"He upbraideth not." *James 1 : 5.*

"Neither do I condemn thee, go and sin no more." *John 8 : 11.*

"There is no condemnation to them which are in Christ Jesus." *Rom. 8 : 1.*

THE great suffering world needs to see the pitying Christ. To many the reality that once He stood in our homes and said, with inimitable tenderness and grace, "Daughter, be of good cheer," or "Little Lamb, arise" or to the widowed mother on the highway, "Weep not," and gave her back her son, is dim and visionary.

And yet hearts ache and hearts break to-day. We need a clearer vision of the sympathising Jesus. We are wounded, bruised and sore. Where is the Healer, who will bear our griefs and carry our sorrows?

Hearts that have failed and fallen cling with a death-grasp to "Neither do I condemn thee, go and sin no more." The cold world casts the blighting stone, even priestly hearts pass by on the other side—where is Jesus? O, Man of Galilee, come quickly, or we die! Say as thou didst of old, "Thy sins be all forgiven thee," and our scalding tears shall bathe thy pierced feet, and with kisses we will cover them.

The world suffers. In our homes there is sorrow. Mothers have prayed, and yet loved ones "err by the way."

We try so hard to be good, and yet we fail.

They upbraid us, and we shiver and grow cold.

Millions of fainting souls have fled for shelter to the words, "He upbraideth not." With His great loving arm He gathers us close, and says not a word. We get our breath again, and then gently, O, so tenderly, He smooths back the tangled hair from our tangled brows. He gives us the kiss of love, and softly whispers "Go and sin no more."

Then we could die for Him! Sweet shelter, come in, ye tired, fainting ones; softer than a mother's breast, sweeter far are the kisses of His love! No condemnation. Others find fault, we grow so tired; the world gives the cold shoulder, we are desperate.

Come under the out-stretched wing of the Cross. Here, there is no condemnation. With yearning, bleeding love, He bends over us, "Neither do I condemn thee." Our hearts swell with hope. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." No sin so dark but Jesus can wash the stain away. He came not to condemn, but to save, to forgive; "Go and sin no more." Take hold of His hand.

Where are the tender souls, by which Jesus can repeat Himself? Where are the great hearts where the sinning ones can find shelter? Can ye not respond in other ways than by words? The hurt is too deep for words. Gather them to your bosom, and weep—and be still.

Reach out the kindly hand, go, hunt and save the erring ones. Draw not back from them, lest they perish. Jesus laid His hand upon them. Let your pale, yet loving smile reprove, let tears be all that shall fall upon them. Crowd up to the patient ones who pray, and let them "lean hard" on your love and sympathy, and maybe the tired world will see again, Him who wept and prayed and saved.

COMFORT OF RECONCILIATION.—A boy who had offended his father came to him, saying, "Papa, I cannot learn my lesson unless you are reconciled. I am sorry I have offended you, and hope I shall never do so again. I hope you will forgive me." This confession won from the father the kiss of reconciliation. "Now," exclaimed the boy, "I will learn Latin and Greek with anybody."—*Sel.*

LETTER TO CHILDREN.

THE UNFLINCHING LOVE OF OUR LORD.

DEAR LITTLE ONES: Have you ever felt or feared when you did wrong that Jesus does not love you? I know it does *seem* so, but O, how good it is to *know*! He loves us *just the same*, only He feels grieved, and wants us to be like Himself. Jesus was once a little child. He had our human nature, but even when tempted (for he was tempted in humanity) He never yielded. I read of a dear Christian mother, she had taught her little daughter that Jesus loved her. One day this mother overheard the nurse say, "If you are naughty, God won't love you." The little one went to her mama, and lifted her anxious face to hers. Her mama knew the reason and said, "My dear, are you not sorry when you do wrong?" "O, yes," was her reply. "Are you not sorry when you grieve me?" "Yes, O, yes." Then was explained to her how she loved her darling just the same, but felt so sad when she did wrong. Then she told her of the wonderful love of Jesus, even for her. "Are you sure, mama?" "Quite sure, darling." "I am so glad, so glad!" was the dear little one's exclamation, as her troubled face was changed to one of happiness. Can you not believe, too, dear children, *Jesus loves you*, and wants you for His own dear little child? He will keep you and forgive you when you go astray. *Just prove Him.* God bless you.

THE CHILDREN'S STUDY.

IT IS TRUE.—"Whoso loveth wisdom, rejoiceth his father." Prov. 29 : 3.

THERE is no greater joy to good parents than to see their children walking in the ways of wisdom, that is, piety. And they will use every effort to accomplish this result—prayer, loving counsel and tender entreaty. And, if real wisdom be shown on the part of parents, children are likely to be early brought to Christ. We hope all who belong to our "Children's Study" will be real followers of Jesus, and thus rejoice the hearts of their parents. Parents and children walking together in the way of life is indeed delightful.

QUESTIONS FOR MAY. 1. How many verses of Scripture contain the word **HAPPY**?

2. What makes people happy?

LOVED ONES GONE BEFORE.

MRS. JANE ELIZA ATKINSON, was born Sept 29, 1807. Her father was a Presbyterian and her mother a Methodist. "Aunt Eliza" as she was familiarly called, closed her earthly pilgrimage Nov. 8, 1871. Her mother was taken when she was twelve years old, after which she resided with her sister until her marriage to Robt. Atkinson, of Sackville, N. B., June 17, 1827. They were lovingly united until Nov. 22, 1877, when her husband went to join the blood-washed company on high. In 1835 they came to Willoughby, Ohio, which became their permanent home. About thirty years ago "Aunt Eliza" and her husband became subscribers to the Guide, which was continued to the close of their earthly life. Often when her friends were reading some other book or paper she would say, "Get the Guide, and read that to me." It was always very dear to her.

In July last she was taken ill, and for seventeen long weeks was a great sufferer. At one time, when her suffering was intense, she suddenly exclaimed, "Thanks be to God who giveth us the victory through our Lord Jesus Christ. Glory to his name!" At times she thought she heard heavenly music. In the last hour she was comparatively free from pain, and she quietly passed away, to be forever with the Lord. Memorial services were conducted by her pastor, Rev. H. S. Jackson. Seven surviving children, a number of grandchildren, and other friends, lovingly cherish her memory. She has fought a good fight and gone up to wear her crown.

MRS. MARGARET DILSAVER, of Homestead, Iowa, wife of J. R. Dilsaver, passed from earth to heaven Mar. 1, 1892. She was converted at eleven years of age, and united with the Methodist Episcopal Church. She had enjoyed the blessing of perfect love for a number of years. She was a truly saintly woman, and was loved by all who knew her. She rests from earthly labors, and is forever with the Lord. A blessed termination of a holy life.

MISS SARAH JONES, of Atlantic City, N. J. closed her earthly pilgrimage Feb. 29, 1892, aged 86. She was an invalid over twenty years. I am not a professor of religion, but I can testify to the fact that, in an experience of fifty years, I have not seen any one who has lived such a blameless Christian life, with the single exception of my dear mother, who preceded her about two weeks. They are happily re-united in heaven, and will spend eternity with Jesus, and the redeemed.

W. MOORE.

"For to me to live is Christ; and to die is gain."
Phil. 1 : 21.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul !
His grace to thee proclaim !"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

OVER Sister Palmer's accustomed seat in her parlors is the text in large letters, "Immanuel, God with us." And surely that text is appropriately placed. On the present occasion to the writer its truth seemed doubly appropriate.

A beautiful day brought out a goodly attendance and the meeting was victorious in its tone from the outset. After an opening season of song, numerous requests for prayer were read, and others presented verbally. Prayer by Rev. Bro. Boole and Sister Palmer followed. Sister Palmer then read portions of the first chapter of St. Luke, commencing with the 67th verse.

"Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people." God does fill His people even now, as well as of old, with the Holy Ghost. He is no respecter of persons. Yet this seems to have been somewhat of a special inspiration to Zacharias, and he blessed God that he had visited and redeemed His people. The promise had been given long years before, but now it was an accomplished fact.

"And hath raised up a horn of salvation for us, in the house of his servant David;—that we should be saved from our enemies, and from the hand of all that hate us." We have some few enemies, have we not? Paul was right. Satan is the deceiver of souls and often causes weak mortals to misinterpret our actions. But there is One stronger even than Satan, and the promise here is, that we shall be saved from his power. Let us ask God, then, to speak faith and trust to our trembling hearts, that when we are assailed we may not fear. Let me read that again.

"That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he sware to our father Abraham, that he would grant unto us that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Then it is possible is it, to serve God truly? Yes, if God is true and His word is true, we can serve Him every year and every day of every year; not only as we come down to death, but now in the present life. I want to read a few references on this subject.

"Being then made *free* from sin, ye become the servants of righteousness." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life."

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

I might give many more passages to the same end, but it seems almost unnecessary. Let us look for the Holy Spirit here this afternoon to give us light to know how best and quickest we may get wholly on the Lord's side, and prove His word where it says, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." It seems that we cannot be mistaken about God's intent toward us, if we are thoroughly honest in our search for truth.

Let us accept these promises and believe that God means what He declares. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy."

My heart never felt more like trusting God. It is so astonishing that we do not sooner and more implicitly trust him. But, O, let every one here this afternoon do it. Let us expect that He will do all that He has promised to do. If we follow out the exhortation in the twelfth of Romans, we shall

prove God blessedly true. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Let us be deeply grateful. "With the heart man believeth, and with the mouth confession is made unto salvation. "Whoso offereth praise, glorifieth God."

Singing:—"I am coming Lord, coming now to Thee."

THE ALTAR SANCTIFIETH.

A Sister.—I was thinking, while Sister Palmer was reading these precious passages, of the scenes of the past. I remember how Sister Phebe Palmer so often used the expression, "The altar sanctifieth the gift." The moment the gift touches the altar, we are sanctified whether we immediately feel the fire or not. The very moment I laid my all on the altar, I was able fully to believe God, and not till then. I believe some come to this meeting, and get no lasting help from it, because they do not yield their all. But before we may receive the blessing, we must come to the point of a total surrender, and the sooner the better. Before I received the blessing, I said I could not possibly give my voice to pray or speak in public. I was hungry for the blessing, but it seemed as though it would kill me to yield that point. It may not be your voice that stands in the way, but whatever it may be it must yield. I am so glad that I did finally yield, yet I wish I had given up sooner for I realize how much precious time I lost through unbelief. This blessed grace saves me now. I am perfectly satisfied with the quality though not with the quantity.

"Insatiate to this spring I fly,
I drink, and yet am ever dry."

Peace from God comes into the soul at conversion, but when we come to Him for sanctification, the peace of God fills the soul. I have that peace to-day, and am desirous to be used by Him for His glory.

REJOICING IN AFFLICTION.

A Brother.—I have been so long desirous of attending this meeting, and unable, that I trust you will excuse me for speaking thus early. I rejoice to see a few familiar faces

like Brother Boole's, though equally glad to know new accessions are coming into the ranks. I have to thank God from the bottom of my heart to-day, that He has been with me and sustained me. This last year has been the best year of my life though it has been a year of great sorrow and bereavement. It has been my great privilege to help a good many souls into the full light. It was twenty-nine years ago that I, being then converted, went up to Sing Sing Camp Meeting to definitely seek this blessing. I went by advice of my dear mother, who knew what I needed. Arrived at the grounds, I asked for Dr. Palmer's tent, and Brother S. replied, "O, you don't want to go there, they are all sanctified grannies." The dear brother obtained the blessing himself after awhile, but his words at that time threw me off the track. At the theological seminary, later, I found the blessing, glory be to God, and have been walking in the light ever since, and it grows better, richer, sweeter all the time.

I think I understand what that text means which says, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." In the past few years, through suffering, I believe there has more come into my life than ever before. Our boy, in college, fitting out for the Christian ministry, and just rounding into full manhood, was crushed beneath the cars. The blow fell like lightning from a clear sky, but at last I was able to say notwithstanding, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And we are saying, "Thy will be done."

DEATH UNTO SIN.

A Brother.—Before we can live unto God, there must be a death unto sin; and a very striking illustration of this has been brought to mind. Criminals are not now executed as they were in former years. In this state we now suffer them to pay the death penalty by electricity. There was such an execution yesterday at Sing Sing prison. And we read that after the authorities supposed the victim was dead, and turned off the current, there were signs of life reviving, and they had to send the current through the victim four different times before he finally was dead. Now I think that is in some respects very similar to the spiritual death. We *must* die completely unto sin, in order to live unto God.

A great many times we feel the shock of God's power and we think we really are dead to the world, the flesh and the devil, but after a while there are signs of the old life, the resurrection, so to speak, of the old man. But when we finally have sacrificed our all, then God comes to us with another form of power, the power of life. We are commanded "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I thank God for this new life, the other current that comes into the soul and makes us a new creature in Christ Jesus. I remember well the time when the death took place, and I assure you it was a hard thing for me to die to sin and this world; and well I remember when the new life and light broke in. Now He keeps me His and there is an eternal hallelujah in my soul and has been for thirty-four years past. And the best of it all is, that this is the life everlasting. It was for this very reason Christ came into the world, to bring life, and life more abundant.

ENTIRE SALVATION.

Mrs. Dennler.—The word that has been read is particularly precious to me because I am conscious that I was led on in my aspirations after God by the reading of that portion that assures us of a present and entire salvation.

Somehow as it appeared to me I could never see the necessity of all that mighty sacrifice if only for our future freedom from sin in heaven. If sin was a necessity in this life, it seemed to me that a vast deal of suffering in sacrifice was wasted. As I have been sitting here, my mind has gone back to the time of my conversion. It was on the deck of a ship off Cape Hatteras, and soon after my landing I was led to this meeting—for this blessing was just what I needed and was hungry for. The only thing which I did which I ought not to have done, was to think that it was presumptuous for me to expect the blessing for myself. I did not doubt the blessedness of the life, and that others enjoyed it, but it seemed too far above me to be ever reached. But I have learned that the presumption was all in my doubting God's plain declaration in the matter.

LOVE THE GREATEST.

Singing.—(With enthusiasm) "Hallelujah, 'tis done."

Rev. Bro. Boole.—I think I have enough of age and have learned enough in the past years to know some things with absolute certainty. One is, that two and two make four. This is something that is absolute. Why two and two do not make three, I shall not attempt to state, but they don't. Two and two make four and it cannot be otherwise. I have been deeply interested and have wondered at the interest people have shown in a little work recently published. I guess nearly every one has read it. If you have not, you had better, "The Greatest Thing in the World." Well, religion is the greatest thing in the world, and love is the greatest thing in religion. I knew that before I read the book, just as I know that two and two make four. It was merely a new statement of an old truth. You see those beautiful flowers? I apprehend they came off a bush when it first had flowers. An apple tree may be twenty years old, and warped and twisted, yet the fruit of to-day is as sweet as that which the tree yielded twenty years ago. Pitch overboard your experiences of fifteen years ago. Get something new. When you come to the religion of Christ you come to something permanent. That anchor holds. And now, let me make a solemn statement. There is only one thing under God's heaven, that can satisfy the human soul, and that is the personal salvation of Jesus Christ in the human heart. One thing I preach, and that is Jesus Christ and His great salvation. I do not care whether it is popular or unpopular. We have the greatest thing in the world, the spirit and power of Jesus-Christ. Rest, or unrest. The individual soul comes down to that. There comes an hour somewhere in the twenty-four, when the soul is alone with God and realizes that there is no lasting satisfaction in that which is called religion, except what comes from a personal contact with the Lord Jesus Christ. No one in the Church, or out of it, can be satisfied with less. Two and two make four, and this is the greatest thing in the world. The Church has not awakened to the tremendous power of God's promises. When she does a nation shall be born in a day.

There were numerous other testimonies, which lack of space forbids of reproduction. After an invitation to those who desired to enter the more abundant life, to rise, and accepted by some half dozen or more; the meeting was brought to a close by singing, a prayer by Mrs. Palmer, and the Benediction.

OUR SOCIAL MEETING.

A HOLY PRAYER.—“*That the name of our Lord Jesus Christ may be glorified in you.*”

II Thess. 1 : 12.

“Whether to live or die,
I know not which is best,
To live in Christ is bliss to me,
To die is endless rest.”

Saved in Trouble. Mrs. Sarah G. Marble, Rutland, Iowa. I am deprived of all my earthly possessions. At first it was such a shock to me I thought I could not endure it. I went to Jesus and He said, “My grace is sufficient for thee.” I found it so. I said, “Give me my Saviour, take all else, but give me my adorable Redeemer.” And He saves me so sweetly. I am cleansed from all sin in the blood of the Lamb. I pray for those who have wronged me, and now dear brother and sister pray for me that I may be kept in peace during the few days I have to remain here. I am praying for both of you that your days may be lengthened for many years, and that God may bless your business.

Every Prop Removed. Elvira Taylor, Clinton, Mich. Please let me come to this blessed meeting by faith. It is such a treat to get a little way from home. I have enjoyed very much the reading of the Guide, especially the “Tuesday” and “Social Meetings.” When I came to Mrs. Bearden’s testimony, of Arkansas, I sympathized with every word she said. Pray that I may have all that Jesus purchased for me. I agree, too, with Mrs. Prindle, when she says, “Every prop on which my soul had ever leaned was taken away, and I was left helpless and hopeless except in Jesus.” Like her I have asked that I might grow in faith and love, and every grace. I am a witness for Jesus, for which I thank God.

Rejoicing in Christ. Mrs. O. Whitney, Hillsdale, Mich. How I wish I could enjoy your society occasionally, or the Tuesday meeting. My religious privileges are so limited on account of distance and ill-health. I often think it would be such a privilege if I could attend the means of grace. I often think of the one who attended for the first time and found out what kind of a meeting it was—why, he said, it was a “*Glorification Meeting.*” But I thank God we read of One who is not partial about the society or the surroundings,

who has told us on what conditions He would come—yea, the Father, too—and not only manifest Himself unto us, but take up their abode with us. I know not any other to whom I could look to dwell in us, and give Himself and all to us, and be our God. O, what a treasure—unworthy as I am—the Guide is a precious treasure, nothing of an earthly nature could so warm my heart. May God bless it to others.

Fulness of His Love. (Name torn off.) God is wonderfully keeping me. The past few weeks have been times of refreshing. I have the Spirit with me in severe desertion. I praise the Lord there is growth in holiness. I realize that I am in the advance. Glory to God for the fulness of His love.

An aged Pilgrim. Barbara Dilenbeck, Geneseo, Ill. I am now in my ninety-first year. God has been my help in days gone by, and is my hope in days to come. I feel the precious love of Jesus in my heart from day to day. For this I praise His holy name, and I can say, Thy will, O Lord, not mine, be done.

Still Onward. Mrs. Esther Calkins, Sweet Home, Oreg. My way is still onward and upward to that heaven of rest that is prepared for the people of God. I rejoice to-day in my Saviour’s love. He is all in all to me. How I love the dear, blessed Guide. I receive so much benefit in reading the Tuesday meeting and Social Meeting. After reading it I send it to others. Many thanks to you for sending the Guide to my invalid sister in Kansas. She says she prizes it next to her Bible. Pray for me that I may meet you all in heaven.

A Tract Blessed. Louise Kleinschmidt, Cader, Mo. I thank you for sending me the tract, “The Key to the Storehouse.” I exercised faith, and my soul was healed, and also my body of disease, in the name of Jesus.

A Child of God. Robert Scholefield, Beech Ridge, Canada. I am a child of God, very feeble in body, and a cripple. I cannot do much for my dear Master, but what little I can do, He blesses me in doing. I cannot speak in the congregation, but as I have a fair education, I thought I might speak through the Guide. If my Father wants me to work for Him in that way He will supply all my need. It may be that He sees best to confine me that I may be better prepared for greater work in the future.



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"SHALL NOT PASS AWAY."—Jesus says, "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24: 35. The word of the Lord abideth forever. Every thing that is material shall pass away, but the word of our God never. It has been subjected to the severest tests, and men have put forth every effort to rule it out of the world in vain. As the centuries roll by its power is augmented and it challenges the homage of mankind.

"KEPT BY POWER."

We recently heard of a brother, a layman, a man of business, who has over his desk these words,

"KEPT BY THE POWER OF GOD."

He has for a number of years been enjoying full salvation, and has learned the happy art of committing himself and all his interests into the hands of the covenant keeping God. He has learned the significance of the apostle's language:—"I am persuaded that He is able to keep that which I have committed unto him against that day." So, while crowded with business cares, and the mutations of earthly life are upon him, his mind has heaven and peace within.

We saw him not long since at one of our Conferences and he was in the Spirit, the joy of the Lord beamed in his countenance, and he was full of praise and thanksgiving. At the lovefeast on Sabbath morning he led in some inspiring songs, and his testimony was explicit and joyous.

Such examples are captivating. They shed a peculiar light upon sublunary things. The seal of God is in their foreheads, and all around confess the riches of redeeming grace. What makes this case the more interesting is the fact that this dear brother had, a short time ago, met with some heavy losses. Still the light was in his eye, and his soul magnified the Lord.

"Kept by the power of God." That motto, hung over the desk in the counting room, by these holy

hands should be the life motto of every child of God, especially those who have come near to Him in entire purity and love. Holiness establishes confidential relations between God and the soul. There is unrestricted access, as there is between the loving and obedient child and the earthly father.

That child can run at any time to the arms of the parent, and feel the throbbings of his heart of love. He can ask what he will and the father, in the fulness of his love, will withhold no good thing. Thus Christ predicates upon the loving obedience of His disciples the ability to ask what they will, and it shall be done unto them.

"Kept!" There is something magnetic in that word—something to give the soul calmness and serenity, and a continual uplift amid the changes of earthly life. No matter what phases it may assume, this keeping power of the almighty God is in continual exercise. In sunshine and in shade, in calm and in storm, in peace and in conflict, the overshadowing wings cover the defenceless head, and quietness and rest pervade the habitation, by day and by night.

When there is a breaking in of what the world terms calamity—severe affliction, bereavement, loss, the estrangement of friends, or any of the multi-form evils that come upon humanity, the keeping power is ever present. As Mrs. H. W. Smith says, these trials are God's chariots to convey His saints to their home on high, He himself holds the reins and joyously they ride toward glory and immortality.

"Kept!" What more can we ask? Whom shall we fear—of whom shall we be afraid? Sin, earth and hell may combine, draw out all their resources and throw themselves against us, with diabolic malignity and power, but in vain do they assail God's elect. They cannot touch a hair of their heads, for they are all numbered, and in the keeping of the Lord. This truth of *Divine Keeping* is calculated to give calmness and joy—to repress every rising fear, and to lead the pilgrim Zion-ward to go on with songs of gladness to the City of God. The great matter is to put our grip of faith upon the promise of this keeping power.

Are you, dear reader, kept by the power of God, kept from sin and fear? Let the consciousness of it cheer and comfort you at all times.

GOSPEL ARROWS.

READY FOR THE MARRIAGE.—“And they that were ready went in with Him to the marriage.”—Matt. 15: 10. That is the wise virgins, with their lamps trimmed and burning, and having oil in their vessels, when the midnight cry was heard, “Behold the Bridegroom cometh,” went in with Him. Note, Jesus Himself will lead His Bride into the marriage, and to the festivities of the banqueting hall. It is ours to be *ready*, waiting for His coming, so that whether it be by day or night we may go in with Him.

CHEERFUL CHAPTERS. III.

“BUT REJOICE.”—These two words are found in wonderful connections. The whole passage reads, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy.”

The saints of God are not exempt from trial. So far from this they are subject to fiery trials. The Hebrews, who were called literally to go into the burning fiery furnace, were a type of those severe tests which are the allotments of the children of God. There are experiences which cannot well be expressed except in the strong language here employed—*fiery trials*. They bring such mental and spiritual pressure as to justify this expression. In home-life, in the outer world, and sometimes in connection with the Church, these trials occur. And we are not to consider it a strange thing. The elements around us are unfriendly.

“This world is no friend to grace,
To help us on to God.”

When brought to these severe tests we are to *rejoice*. What, rejoice when our whole nature is as it were, in agony! Yes, this is the triumph of grace, demonstrating its conquering energy. And there is nothing that is so convincing of the power of Christianity to spectators. If we wanted to set before an infidel the supreme majesty of our holy Christianity and its incomparable luster, we would take him to the room where one of the dear saints of God is in extreme suffering and is yet rejoicing in God. One of the brightest countenances we ever saw was that of a sister, who had been a cripple for fifteen years, and a great sufferer, Praise the Lord for His marvelous grace.

GOSPEL ARROWS.

“STRAIGHTWAY.”—“And straightway they forsook their nets, and followed Him.”—Mark 1: 18. This was recorded of Simon and Andrew. They were fishermen and, while they were casting a net into the sea, Jesus said, “Come ye after Me, and I will make you fishers of men.” And straightway they forsook their nets, and followed Him! Did they regret it? Nay, verily. They had a varied career, had trials and conflicts, but their final destiny was full of glory.

GOOD NEWS.

WE learn that the committee of arrangements for the General Conference, of which Bishop Newman, we believe, is chairman, is arranging for the holding of “Pentecostal Services” during the Conference. Bishop Joyce, we understand, wrote, urging, that this should be done, and no doubt the whole board of Bishops would sanction such a movement.

This great assemblage of delegates representing the Methodist Episcopal Church, should be a memorable occasion as to spiritual results. While the delegates are there to legislate for the Church, if they should receive a rich pentecostal indowment they would have clearer vision concerning the mighty interests involved in General Conference legislation, and be able to take such intelligent and wise action as will glorify God and promote the highest well-being of the Church. What a grand record would be made in ecclesiastical history if it should be written concerning this convocation, as of that in Jerusalem, “*They were all filled with the Holy Ghost*”—Bishops, representatives ‘one and all,’ “filled with the Holy Ghost.” The Lord grant it may be realized!

But this is not all. Thousands of the men and women of our Israel are doubtless calculating to go to Omaha. From all parts of the country they will go. Suppose these thousands representing the Churches should also be submerged by a great tidal wave and return home under the influence of this pentecostal visitation to the Churches with which they are connected. How the altar fires would be rekindled, and burn with intenser glow! How the pulpits of Methodism would flame with light! How the more than magnetic power would run through the pews! How the homes of the people on mountain and prairie and in the valleys would catch the flame! Pray for a real, fiery pentecost at Omaha.

GOSPEL ARROWS.

A PLAIN DECLARATION.—“And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.” I. Cor. 8: 2. Paul says: “Knowledge puffeth up, but charity (love) edifieth.” We find numerous examples of “knowledge puffing up.” Love, however, if it have full sway in the heart, “edifieth”—it leads to a proper self-estimate, so that we do not think more highly of ourselves than we ought to think.

FORWARD!

After their deliverance from Egypt God said to Moses, “Speak unto the children of Israel, that they go forward.” The Red sea was in front of them, and the Egyptians were swiftly pursuing them. But the command was imperative, “Go forward!” And this is still the command to the modern Church. She is to be sublimely aggressive, marching forth to the conquest of the world.

A sculptor chiseled in marble a statue of St. George, and stood it before a church in Florence. Michael Angelo was asked to view it. He did so and was amazed at the success of the young artist. Every feature was perfect. The brow was massive, Intelligence seemed to beam from the eye. One foot was in the act of moving as if to step forward. Gazing upon the marble, Angelo said, “Now, march!” That was the highest encomium he could pay to St. George in marble. God has given us success in the past. He has placed in our hands every possible facility as to organization and method. He has opened before us our great field, and His own word to us is, “Now march!”

But it is to be observed that what elicited from Michael Angelo that marching order was the manifest perfection of the statue, and the marching attitude, the foot as if it were ready for a forward movement. But there was no life in the statue. So the Church must be perfect, according to New Testament provision, and be filled with the Spirit. Then, and not till then, can she obey the marching order and win her predestined conquests. There was never a time when aggressive Christian action was called for more than now. Doors are open in all parts of the world for Gospel evangelism. “FORWARD!” let that be the watchword. And, surely, the nations will soon come to the feet of Jesus.

GOSPEL ARROWS.

AN INFALLIBLE PROOF.—Jesus says: “By this shall all men know that ye are My disciples, if ye have love one to another.” John 13: 35. Love is the fulfilling of the law, both on the *Divine* and the *human* side. And it is the convincing evidence to the world of true discipleship if Christians love one another. It must be a sincere, full-toned love—love not only in word but in deed.

CONFERENCE GLANCES.

We have been privileged to make flying visits to several Spring Conferences, viz: Philadelphia, Newark, New York, and New York East, besides attending our own at New Brunswick, N. J. We spent Saturday and Sabbath at the Philadelphia Conference which was held in the Green St. Church, which sprang from the old Eighth St. Church, where we were born into the kingdom of heaven under the labors of Rev. Chas. Pitman. We visited the dear old birth-place on Sabbath before the lovefeast. The building is there, but it has been turned into a *livery stable*, not the worst use to which it might have been appropriated. Jesus was born in a stable, and that tended to reconcile us to the change. As we stood and looked at the place our heart was filled with gratitude and praise for what God had wrought in us. The lovefeast at this conference was led by our old friend and brother, Rev. W. L. Gray. We heard Bishop Walden, (presiding) President Reed, of Dickinson College, and Bro. W. Swindells, preach edifying sermons. Our own Conference at New Brunswick was a peaceful, harmonious session, somewhat dissipated by the election of General Conference delegates. Bishop Vincent was crippled by cold, and Dr. Payne acted for him on Sabbath. It was an able sermon. The Conference having recommended it, we were re-appointed to our editorial position. We spent a delightful Sabbath at Morristown with the Newark brothers. An excellent lovefeast was led by Bro. R. Vanhorn. Bishop Bowman preached a sermon which was a model of gospel simplicity. Rev. J. Atkinson gave an able missionary sermon in the afternoon. At night Dr. J. O. Pock delivered a rousing missionary address. After the service closed three brethren gave \$500 each to the cause. We were provided with comfortable quarters in the hospitable home of Bro. Geo. Green, where we were kindly entertained.

GOSPEL ARROWS.

"TO DO THY WILL."—"It is written of Jesus. "Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second." In the time of the world's extremity Jesus threw Himself into the breach, "He became obedient unto death even the death of the cross." And, see the glorious result: "By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*."

GUIDE CATECHISM.

QUESTION 52. May the grace of entire sanctification be lost?

ANSWER. Undoubtedly it may. We never rise so high in spiritual attainments here as to be incapable of falling. If it was possible for Adam in his glorious estate of "righteousness and true holiness," and with all the safeguards that were thrown around him, to sin, so may we. Holiness does not restrict the freedom of the human will, and unless we live constantly in the spirit of prayer, and in the exercise of faith, the adversary may overcome us.

QUESTION 53. How may we know when this grace has been lost?

ANSWER. When the light within us has become darkness. When the Spirit has ceased to give a clear witness to our possession of the grace. And there are other signs of forfeiture which are unmistakable. For example: the absence of the sweetness of perfect love and of the other graces of the Spirit—of spiritual freedom, and the interruption of fellowship with the Father and His Son Jesus Christ, made palpable to us by the revelations of the Holy Spirit. When these things cease to be realized our loss of entire sanctification is painfully palpable.

QUESTION 54. What are some of the chief causes of this entire sanctification?

ANSWER. One of the most common cause is when there is a cessation of definite testimony—when in order to compromise with opposing Church members, an individual employs general terms which are not distinctly expressive of this particular grace. When this course is pursued the light will become dim and the "freedom indeed" previously enjoyed will be sensibly diminished. Restraining closet prayer, less diligence in searching the Scriptures, self-indulgence rather than self-denial, and a diminution of zeal for the salvation of men—these will surely lead to backsliding. Let us watch and pray.

GOSPEL ARROWS.

"GREAT GAIN."—Paul writes to Timothy, "But Godliness with contentment is great gain." I Tim. 6: 6. Godliness in God-likeness, and where this is possessed there is contentment. These two conjoined bring great gain! How much? Christ tells us: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

NOT OF THE WORLD.

It is said that, "While the baser metals are diffused through the body of the rocks, gold and silver usually lie in veins, collected together in distinct metallic masses. They are *in* the rocks, but not *of* them. And as by some power in nature, God has separated them from the base and common earths, even so by the power of His grace will He separate His chosen from a reprobate world."

Jesus was *in* the world, yet not *of* the world. He was "undefiled, separate from sinners. He mingled freely with men steeped in sin, and yet He was uncontaminated. So must it be with His people. The command is, "Come out from among them, and be ye separate—touch not the unclean." And being separated from the world, we must be consecrated entirely to God—body, soul, and spirit—as living sacrifices.

BEAUTIFUL AT FORTY.

Some one has said that "every face ought to be beautiful at forty;" another that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful."

Well, if the individual has been transfigured by Divine grace, and has steadily walked with God he will be beautiful at forty, and in old age will have serenity upon his brow and his whole countenance will glow with light. God is the health of our countenance, and if His beauty be upon us in full age, and at life's declining, we shall reflect His image and be covered with His glory. The people of this world want to see us joyful in the Lord. They have conceived of Christianity as a joyous system, and they look for living illustrations of it. We should not disappoint these expectations. Let them see the light of God in our faces under all circumstances.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"MY FRIENDS." "Ye are my friends," says Jesus, "if ye do whatsoever I command you." This is a high distinction. Who would not be emulous to obtain it? And the way is very plain and simple. Obedience is the way, obedience to whatsoever Christ commands, and His commands are not grievous. Will you be one of His friends? If so, let your heart be full of love and your feet swift to run in the way of His commandments.

THE LONG PSALM CXIX.

"Thou hast commanded us to keep thy precepts diligently."

"O that my ways were directed to keep thy statutes. 4, 5 vs.

God is the great Lawgiver. Men are his subjects and are sacredly bound to obey Him. He has not left us in doubt as to what He requires. The Bible is the transcript of the Divine mind and in it the will of God is clearly revealed. We are to "keep His precepts diligently." To this end we must study them diligently that they may stand out clearly before our minds, that we may understand what the will of the Lord is.

But in order to loving and faithful obedience we stand in need of Divine help, to enlighten, to quicken and empower us in the Divine service. Then shall we be ready to sing,

The prayer of the Psalmist is expressive, "O that my ways were directed to keep thy precepts. As one has said, "*O that my ways were directed accordingly!*" Not only that all events concerning us may be so ordered and disposed by the providence of God as not to be in anything a hindrance to us, but a furtherance rather, in the science of God, but that our hearts may be so guided and influenced by the Spirit of God that we may not in anything transgress God's commandments—not only that our eyes may be directed to behold God's statutes, but our hearts directed to keep them. See how the desire and prayer of a good man exactly agree with the will and command of God: "Thou wouldest have me keep thy precepts, and, Lord, I fain would keep them." Yea, He is disposed to make it even stronger than that, to say, I will keep them.

Our will must be brought to bear upon the case. And when the heart is pure and right the will acts in harmony, and the soul delights to do the will of God.

When the will is thus loyally set toward God, delighting in His commandments, we have promises of His help. And availing ourselves of this help we shall walk undeviatingly in the straight and narrow way, and shall find rest unto our souls. In prosecuting our course we shall have songs by the way, even praise unto God.

INQUIRIES OF CORRESPONDENTS.

A sister in Ohio asks: Is it right to stay away from Quarterly Meeting when the presiding elder preaches decidedly against the doctrine of a second work of grace?

—ANSWER. The Bible instructs us "not to forsake the assembling of ourselves together as the manner of some is." We go up to the house of the Lord to worship Him, and not the presiding elder, and not to be dependent upon him altogether for Divine communications. It is not pleasant to hear a minister in such a position teach error—but he may utter truth in other parts of his sermon which will profit, and when he utters that which is against the truth it may be important for the lover of holiness to be there to pray that God may open his eyes. And then God Himself may make blessed communications to the soul which shall more than balance frail mortal teaching.

A sister says: I had occasion to say, I did not believe a Christian person would play cards. Am I right, or is it too strong?

—ANSWER. A Christian is one who is led by the Holy Spirit. Is it likely that the Holy Spirit would lead him to play cards. We think not, considering all the corrupting associations of card-playing. Then the rule of Christian conduct is: "Whatsoever ye do do all to the glory of God." Is card-playing an exercise that will glorify God? If Jesus were on earth, is it likely that any one of His disciples would be inclined to invite Him to join in a game at cards? We think not.

A sister in Illinois: When one is truly converted and falls from grace, in order to be renewed must he repent of his first sins?

—ANSWER. No. When God forgives a sinner it is not in part but in whole, and for all time. His sins are "cast behind His back," which indicates a consignment to oblivion. The repentance of the backslider has relation to the sins which have led to his backsliding. In this he has laid a new foundation for "repentance from dead works."

We must not think of glorified Jesus Christ in heaven as exalted above human sympathy. He still not only gives us sympathy and love, but He desires it from us. The service and gifts we can present to Him are not much—He does not need them—but He does still want and need and ask our love, such love as John gave Him as He lay on the Master's breast, such love as Mary gave Him when she poured precious ointment on His feet, whose fragrance, even as He passed into Gethsemane, should remind Him that He was not wholly forsaken of human love.—Sel.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

EVERY IDLE WORD.—Here is a solemn sentence from the lips of Jesus: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12: 36. This was a rebuke to the Pharisees for ascribing His miracle working power to "The prince of the devils." They might think this a small matter, but words are an index to the heart, and Jesus teaches that men must give an account of these idle words in the judgment. We need therefore to be careful, to weigh our words, lest we be condemned in that great day.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR.—MAY.

1. Ephes. 6: 11; Rom. 16: 20; Ephes. 6: 18; Psa. 22: 23.
2. I John 2: 24; I John 3: 8; II Cor. 13: 7; Psa. 146: 10.
3. Exodus 14: 13; Exod. 14: 14; II Tim. 4: 22; Jonah. 2: 9.
4. I Peter, 5: 8-9; Ephes. 6: 16; Psa. 20: 1; Psa. 63: 5.
5. Ephes. 4: 30; John 14: 16; Psa. 51: 12; I Peter 4: 14.
6. Ephes. 5: 17; Prov. 3: 17; Ruth 2: 12; Psa. 67: 5.
7. Matt. 12: 50; John 14: 21; Luke 21: 36; Psa. 99: 5.
8. Heb. 10: 22; I John 3: 24; Luke 17: 5; Psa. 134: 2.
9. Heb. 12: 13; I Peter 5: 4; Psa. 66: 19; Ephes. 1: 3.
10. I Chron. 28: 8; I Kings 2: 3; Job 33: 26; Psa. 103: 17.
11. Mal. 3: 10; Joel 2: 26; Psa. 92: 5; Exod. 15: 11.
12. Matt. 10: 16; Psa. 139: 10; Job 40: 4; Isa. 12: 1.
13. Phil 2: 5; John 12: 24; Col. 1: 3; I Peter 5: 11.
14. Luke 12: 32; Luke 12: 32; Judges 5: 31; Psa. 86: 12.
15. Deut. 27: 10; Prov. 3: 4; Psa. 30: 7; Psa. 9: 14.
16. Zech. 8: 9; I Thess. 5: 24; Luke 18: 1; Rev. 4: 11.
17. II Chron. 15: 7; II Chron. 16: 9; Psa. 109: 4; Psa. 79: 13.
18. Hab. 2: 3; Deut. 2: 7; Deut. 4: 22; Isa. 51: 3.
19. Rev. 3: 2; Psa. 31: 24; Psa. 7: 1; Psa. 40: 4.
20. John 15: 9; John 8: 32; Psa. 69: 13; Psa. 116: 5.
21. Isa. 35: 3; Isa. 41: 13; Deut. 26: 7; Rev. 15: 4.
22. Exod. 34: 14; II Tim. 2: 12; II Kings 19: 19; Prov. 3: 33.
23. I Sam. 12: 20; Num. 10: 29; Psa. 138: 7; Psa. 116: 7.
24. I Thess. 4: 1; II Chron. 32: 8; Psa. 5: 8; Psa. 71: 14.
25. John 12: 16; Job. 36: 11; I Chron. 29: 12; Psa. 36: 7.
26. Prov. 3: 3; Job. 17: 9; Psa. 61: 2; Heb. 13: 15.
27. Psa. 96: 2; Heb. 9: 12; Psa. 25: 4; II Cor. 9: 15.
28. I Chron. 16: 12; Psa. 92: 14; Psa. 71: 18; Rev. 19: 5.
29. Lev. 20: 8; Gen. 24: 40; Psa. 3: 4; Psa. 108: 4.
30. I Tim. 6: 17; I John 5: 10; II Chron. 20: 12; Psa. 138: 1.
31. I Thess. 5: 11; Prov. 22: 11; John 21: 17; Psa. 35: 18.

SABBATH TOPICS.

Sabbath, May 1.—Christians should abound in love. Phil. 1: 9; I. Thess. 3: 12.

Sabbath, May 8.—Christians should continue in love. I. Tim. 2: 15; Heb. 13: 1.

Sabbath, May 15.—Christians should provoke each other to love. II. Cor. 8: 7; 9: 22; Heb. 10: 24.

Sabbath, May 22.—Rom. 12: 9; II. Cor. 6: 6; 8: 8; I. John 3: 18.

Sabbath, May 29.—Christians should be disinterested in love. Matt. 5: 43-47; I. Cor. 10: 24; 13: 5; Phil. 2: 4.

CLOSET EXERCISES.

The Closet Precept.—Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh.—Matt. 25: 13.

The Son of Man will come again, because He has so promised—the time is uncertain—hence we must watch.

The Closet Promise.—"Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me."—Meah. 7: 7.

The Lord does hear those who look unto Him, and call upon Him. Millions can attest this.

The Closet Song—Sing or read hymn No. 706 in the Methodist Hymnal.

STUDIES FOR THE MONTH.

The Scripture for study: Matt. 20: 30 c 34.

First Week.—The objects claiming Christ's compassion—two blind men—a type of spiritual blindness—their cry.

Second Week.—The rebuke of the multitude, and its effect—its lesson to us.

Third Week.—How Jesus asked—His inquiry, and the response.

Fourth Week.—How Jesus was moved—what He did—and the result.

CLOSET PRAYER.

GENERAL REQUEST:

That the Church, in all her branches, may be led to combine against the iniquitous liquor traffic.

REQUESTS IN WRITING:

Ohio.—C—For a sister in trial—for the restoration of a sick husband.

Indiana.—F W—For the salvation of three children.

New York.—F H—For a young man to be sanctified.

Vermont.—V—For a mother to have clear evidence of Divine acceptance, and her family saved.

Pennsylvania.—B F—For a sister to be sanctified, and a brother converted.

Indian Territory.—For a mother greatly needing help.

WORK FOR JESUS.

Examine these Scriptures: Ephes. 2: 10; Col. 3: 12-14; Acts 9: 36.

FIELD EXERCISES.

1. Get some children to the Sabbath School.
2. Make some visits to non-church going families.

3. Have you unconverted children? Make special effort to get them to Christ.

4. Work for the salvation of some drunkard.

5. Try to induce some boy to stop smoking cigarettes.

6. Endeavor to reclaim a backslider.

GOSPEL ARROWS.

WORTHY OF GOD.—"That ye would walk worthy of God"—is the outbreathing of the apostle for the Thessalonians. And he adds, "Who hath called you unto His kingdom and glory. Now, to walk worthy of God—we must possess His image, which is an image of true holiness—We must keep His commandments, and "His commandments are not grievous"—and we must be actuated by His Spirit. Then shall we honor the "call unto His kingdom and glory."

THE GUIDE PRAYER UNION.

We desire that our friends connected with "The Union" will observe

TUESDAY, MAY 17TH

as our day for special prayer for the work of holiness, especially the publishing work, and for the families of all who are members of "The Union." The Scripture for the day is, I John, 1st chapter, and the Hymn No. 567. We hope that this May-day service will be highly profitable.

EDITORIAL BRIEFS.

THE SUMMER CANVASS.—The time has come to enter upon the "Summer Canvass" for "The Guide."

First. We desire that all our old subscribers, whose subscriptions expire July 1st, will promptly renew, either remitting themselves, or through an agent.

Second. We hope our agents, and indeed all our subscribers, will interest themselves to procure new subscribers. Subscriptions now date from July 1st, and we will send free, so long as our stock lasts, the May and June numbers. Subscribers thus get fourteen numbers for the year. Let the two beautiful months of May and June be faithfully improved, and our Subscription Lists greatly increased. Pray that God may direct your efforts, and then go to work energetically. Every family that you get to take The Guide is a clear gain.

HEART QUESTIONS:

- Do you love everybody?
- Is your zeal for God and souls flaming?
- Are May-flowers springing up in your heart?
- Is the Sun of righteousness shining clearly upon you?

—ANOTHER CROWNED VICTOR.—Our beloved friend and brother, Rev. Dr. J. R. Jaques, vice-president and professor in Hedding College, Abingdon, Ill., went up to receive his crown, March 23rd. It will be remembered that he preached the semi-centennial sermon of the Tuesday Meeting. His brother-in-law, Rev. Bidwell Lane, has recently joined him in the heavenly city. More of these honored men hereafter.

—GLORIOUS WORK. Mrs. Thos. Sherwood wrote us some time ago of a glorious work of salvation in Brockville, Can., under the faithful labors of Rev. Bro. Saunders—ninety had then united with the Wall Street Church. Praise the Lord!

—PRAY! PRAY! We need prayer, earnest prayer. Bro. Hiltz, of Iowa, writes: The Lord abundantly bless and anoint you in your blessed work, and give you clearer light and deeper insight into the deep things of God. We love THE GUIDE—so clean and pure—and we love the YEAR BOOK.

—GOOD FRUIT. Sometime ago a sister in Massachusetts wrote:

"I received from you the gift of THE GUIDE for one year. O the precious fruits! How I do love to read it, and how much I thank you for it. It cheers me on my way, and it lightens many a dark and stormy path before me."

(What cheering words! Who would not help us to brighten human pathways thus. If you would, do send us something for our GUIDE BENEVOLENT FUND.)—[ED.]

—USE YOUR GUIDES. If any have copies that they do not wish to keep, mail to Rev. Clarence Kinne, Albany, Georgia. He will do good with them. If you cannot pay the postage, let him know—it is four cents per pound.

—TWO BLESSED REAL HOLINESS ENCAMPMENTS. Mountain Lake Park, Md., conducted by D. B. Updegraff, July 2 c 11; Pitman Grove, N. J., Aug. 2. Keep these in mind.

—OPEN DOOR MISSION—389 Bowery, N. Y. A meeting for holiness every Thursday evening. Pray for it, and attend it.

—LIFE OF MRS. DOWNS. By Rev. J. B. Graw, D.D. Interesting memorials of a very useful life. We have just received it—fuller notice hereafter.

—SAVED TO THE UTTERMOST. This is an excellent little treatise by Rev. Wm. McDonald. It has had a large circulation. In cloth it is 25c. In order to give it a wider circulation an edition in paper has been issued by McDonald Gill & Co. We have it on sale. It is 10 cents per copy. Order a dozen and scatter them, they will do good.

—"THE HOLY WAY." The N. W. Holiness Association has issued a very neat little work with the above caption, by Rev. Isaiah Reid, with a portrait of the author. The subject is thus treated: "The Holy Way, What it is, How it is, and How to Keep it." It is 15 cents per copy, 5 for 60 cents. It is a nice thing to circulate, or, for a present.

—TWENTY OBJECTIONS TO CHURCH ENTERTAINMENTS. By Rev. B. Carradine, D.D. of the M. E. Church, South. The objections are pointedly and pungently presented. It should be scattered everywhere. In cloth, 50 cents; in paper cover, 30 cents. Three thousand were sold in thirty days.

—THE NATIONAL CAMP MEETINGS for the season are as follows: Ogden, Utah, May 25; Des Moines, Iowa, June 10; Vermillion, Ohio, June 25. Pray for them—and let all go who can.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

- Warren, Pa.* Nearly three hundred accessions.
- Sloan, Iowa.* J. E. Ray, pastor, sixty conversions.
- Stephen City, Va.* One hundred and twelve accessions.
- Wadsworth, Ohio.* One hundred and fifty conversions.
- Knightsville, Ind.* One hundred and forty conversions.
- Salem, Ind.* Weir Memorial Church, one hundred conversions.
- Brazil, Ind.* Two hundred and twenty-five conversions reported.
- Baldwin, N. Y.* Bro. Ferguson pastor, one hundred conversions.
- Clarence, Ia.* W. B. Davis, pastor. As the fruit of a series of meetings, believers were sanctified and sinners converted.
- Du Bois, Pa.* In eight weeks one hundred and fifty professed to be saved.
- Buchtel, Ohio.* Two hundred conversions, which doubles the membership.
- Verona, Wis., Crocker Church.* Wm. Rowe, pastor, thirty-eight conversions.
- Oil City, Pa., Grace Church.* One hundred and eighty said to have found Christ.
- Los Angeles, Cal.* J. W. Campbell, pastor, has been enjoying a very gracious revival.
- Indianola, Ia.* E. Miller, pastor, sixty-two converted under the labors of Bro. A. McShea.
- Verndale, Minn.* M. W. Davis, pastor. The Church greatly revived, and fifteen accessions.
- Perth Amboy, N. J., Simpson Church.* W. T. Blakeslee, pastor, one hundred and fifty conversions.
- Cambridge, Iowa.* The Highway reports fifty converted under the labors of Bros. Carter and Grantham.
- Fort Howard, Wis.* J. Schneider, pastor. Four weeks special services, seventy-seven additions.
- Ridgway, Ill.* Bro. J. J. Smith, evangelist, reports one hundred converted, and an equal number sanctified.
- New York, Trinity Church, Harlem.* Bro. Thomas Harrison is continuing his labors in this Church at this writing—many seekers.
- Cold Spring, N. Y.* W. F. Brush, pastor, Under the labors of Sister Cassie Smith, evangelist, a gracious work, the altar filled with seekers of pardon and purity; a number saved.

FROM THE FOREIGN FIELD.

- France.* During the last eight years the liquor saloons of Paris have increased from twenty-four thousand to thirty-nine thousand.
- New Guinea.* At a meeting of the native Christians, held at Port Moresby, recently, the collection (which was for missions), consisted of \$37.00 in money, three hundred and twenty spears, sixty shell armlets, ninety-two bows, one hundred and seventy arrows, besides drums, shell necklaces, feathers and other ornaments, all of which have, of course, a marketable value, as curios.
- China.* Mr. Lawton, one of the China Inland Missionaries in the extreme northwest of China, on the borders of the great Mongolian Desert, received from a pagan the offer of a beautiful ancestral hall for a Christian Church.
- John Dudgeon, a Medical Missionary at Peking, says: "The evils of the use of opium in China are everywhere apparent. The evil seems spreading more and more every year. It is slowly finding its way into agricultural districts. It is permeating all classes of society, and is not looked upon with the same abhorrence as formerly."
- India.* Bishop Thoburn attends district conferences at Hathras, Narsinghpur, Meerut, Barabanki, and Chandausi, which reported an aggregate of *fifteen thousand* baptisms for the year. The Bishop says: "The whole atmosphere here seems full of the feeling that a great ingathering is near at hand."
- "Some of the calls are very urgent. Brother Hasan Reza Khan spoke of people who had sent to him, saying, 'Months ago we threw away our idols and sent for you to come and make us Christians, but you do not come. We have no idols now, and yet we cannot be Christians.'"
- Gen. Booth opened the Salvation Army's new headquarters and hall, where liberal subscriptions were made, one gentleman alone contributing eleven thousand suppers to defray the mortgage.
- Bombay has always been considered a hard field for mission work. But the number of Churches, of Christians, of Schools, and Sabbath Schools, has, during the past fifteen years, at least trebled, and in some departments the work has multiplied fifty fold. In giving, in Christian activity, in knowledge of and faithful adherence to the word of God, that Church in Bombay would be an ornament to any city in the country. On the average they give at least *one month's salary* out of the twelve.
- New Hewbrides.* A missionary writes: "We are much encouraged. God is owning His own message to the salvation of many."

GUIDE HYMNAL

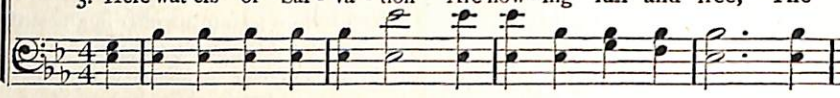

No. 110. LOVE AND REST AT HOME.

PRISCILLA J. OWENS.


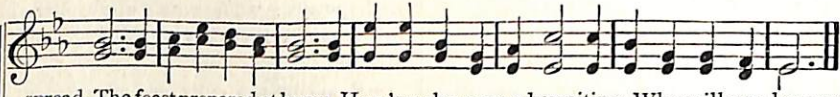
WM. J. KIRKPATRICK



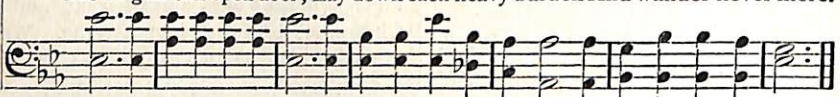
1. O pil-grim on life's des-ert, O wan-d'r'er far a-stray, Why
 2. Why wan-der on in dark-ness, A-mid the storm and cold, While
 3. Here wat-ers of Sal-va-tion Are flow-ing full and free, The

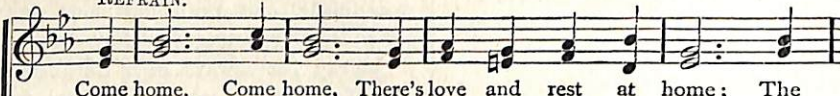
will you toil be-nighted A-long sin's thorny way? The Father's board is
 light from home is shining To guide you to the fold? Come, leave the bit-ter
 Bread of Life is giv-en, Your portion it shall be. O, speed your wearied



spread, The feast prepared at home, Here's welcome ready waiting, Why will you longer
 past, With all its sins, behind; The Saviour waits to give you A welcome true and kind.
 feet To gain this open door; Lay down each heavy burden And wander never more.




REFRAIN.



Come home, Come home, There's love and rest at home; The
 Come home,

Sav-our now is call-ing: O wan-d'ring one come home.



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From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch Street, Philadelphia, Pa.
 For Sale by us, 35 cents each. Per dozen, \$3.00.



JUNE, 1892.

THE VOICE OF PROPHECY.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel, 2 : 28, 29.

THIS is a remarkable prediction. It is preceded by rich promises of temporal good to come upon Israel: "I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillar and the palmerworm, my great army which I sent among you." "And ye shall eat in plenty, and be satisfied and praise the name of the Lord your God." "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." These were indeed gracious gifts, but we have here an unfolding of the richer realizations of the latter day, the gift of the Holy Spirit.

It was not a national but a world-wide gift—a gift for all nationalities, without respect to sex or age. And it was to be bestowed in divine fulness, to be "*poured out*," and to endow its possessor with marvelous prophetic power, "*They shall prophesy*." As Matthew Henry says, "They shall receive new discoveries of

divine things, and that not for their own use only, but for the benefit of the Church. They shall interpret Scripture, and speak of things secret, distant and future, which by the utmost sagacity of reason and their natural powers they could not have any insight into, nor foresight of. By these extraordinary gifts the Christian Church was first founded, and the Scriptures were written, and the ministry settled, by which, with the ordinary operations and influences of the Spirit, it was to be afterwards maintained."

This wonderful prophecy of Joel had its sublime fulfilment at Pentecost. Peter distinctly declared that the gift of the Holy Ghost then bestowed was responsive to the prophecy. All Jerusalem was stirred, and a train of influences was set in motion which has shaken the globe. But there is more to follow. Pentecost was not intended to be confined to Jerusalem, but to be duplicated in the hearts of millions. Praise the name of the Lord,

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

HEAVINESS THROUGH MANIFOLD TEMPTATIONS.

BY REV. JOHN WESLEY.

TEXT:—"Now for a season, if need be, ye are in heaviness through manifold temptations." 1 Peter i, 6.

IN another discourse, I have particularly spoken of that darkness of mind into which those are often observed to fall who once walked in the light of God's countenance. Nearly related to this is the heaviness of soul, which is still more common, even among believers. Indeed, almost all the children of God experience this, in a higher or lower degree. And so great is the resemblance between one and the other, that they are frequently confounded together; and we are apt to say, indifferently, such a one is in darkness, or, such a one is in heaviness;—as if they were equivalent terms, one of which implied no more than the other. But they are far, very far from it. Darkness is one thing; heaviness is another. There is a difference, yea, a wide and essential difference, between the former and the latter. And such a difference it is, as all the children of God are deeply concerned to understand: otherwise, nothing will be more easy, than for them to slide out of heaviness into darkness. In order to prevent this, I will endeavor to show,

I. What manner of persons those

were, to whom the apostle says, "Ye are in heaviness?"

II. What kind of heaviness they were in:

III. What were the causes: and,

IV. What were the ends of it. I shall conclude with some inferences.

I. 1. I am, in the first place, to show what manner of persons those were to whom the apostle says, "Ye are in heaviness." And, first, it is beyond all dispute, that they were believers at the time the apostle thus addressed them. For so he expressly says, verse 5, "Ye who are kept by the power of God through faith unto salvation." Again, verse 7, he mentions "the trial of their faith, much more precious than that of gold which perisheth." And yet again, verse 9, he speaks of their "receiving the end of their faith, the salvation of their souls." At the same time, therefore, that they were "in heaviness," they were possessed of living faith. Their heaviness did not destroy their faith: they still "endured, as seeing him that is invisible."

2. Neither did their heaviness destroy their peace; the peace which passeth all understanding;" which is inseparable from true living faith. This we may easily gather from the second verse, wherein the apostle prays, not that grace and *peace* may be *given* them, but only, that it may "be *multiplied* unto them;" that the blessing, which they already enjoyed, might be more abundantly bestowed upon them.

3. The persons to whom the apostle here speaks, were also full of a living hope. For thus he speaks, verse 3, "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again,"—me and you, all of us who are "sanctified by the Spirit," and enjoy the sprinkling of the blood of "Jesus Christ,"—"unto a living hope, unto an inheritance,"—that is unto a living hope of an inheritance, "incorruptible, undefiled, and that fadeth not away." So that, not-

withstanding their heaviness, they still retained a hope full of immortality.

4. And they still "rejoiced in hope of the glory of God." They were filled with joy in the Holy Ghost. So, verse 8, the apostle having just mentioned the final "revelation of Jesus Christ" (namely, when he cometh to judge the world,) immediately adds, "in whom, though now ye see him not, [not with your bodily eyes,] yet believing, ye rejoice with joy unspeakable and full of glory." Their heaviness, therefore, was not only consistent with living hope, but also with joy unspeakable: at the same time they were thus heavy, they nevertheless rejoiced with joy full of glory.

5. In the midst of their heaviness, they likewise still enjoyed the love of God, which had been shed abroad in their hearts;—"whom," says the apostle, having not seen, ye love." Though ye have not yet seen Him face to face; yet knowing Him by faith, ye have obeyed his word, "My son, give me thy heart." He is your God, and your love, the desire of your eyes, and your exceeding great reward." Ye have sought and found happiness in Him; ye "delight in the Lord," and He hath given you your "hearts desire."

6. Once more: Though they were heavy yet were they holy; they retained the same power over sin. They were still "kept" from this, "by the power of God" they were obedient children, not fashioned according to their former desires; but "as he that had called them was holy," so were they "holy in all manner of conversation." Knowing they were "redeemed by the precious blood of Christ, as a lamb without spot and without blemish," they had, through the faith and hope which they had in God, "purified their souls by the Spirit." So that, upon the whole, their heaviness well consisted with faith, with hope, with love of God and man, with the peace of God, with joy in the Holy Ghost, with inward and outward holiness. It did no way

impair, much less destroy, any part of the work of God in their hearts. It did not at all interfere with that "sanctification of the Spirit," which is the root of all true obedience; neither with the happiness, which must needs result from grace and peace reigning in the heart.

II. 1. Hence we may easily learn what kind of heaviness they were in; the second thing which I shall endeavor to show. The word in the original is, *made sorry, grieved*; from *grief* or *sorrow*. This is the constant, literal meaning of the word: and, this being observed, there is no ambiguity in the expression, nor any difficulty in understanding it; The persons spoken of here, were *grieved*: the heaviness they were in was neither more nor less than *sorrow* or *grief*; a passion which every child of man is well acquainted with.

2. It is probable our translators rendered it *heaviness*, (though a less common word,) to denote two things: First, the degree, and next, the continuance, of it. It does indeed seem, that it is not a slight or inconsiderable degree of grief which is here spoken of, but such as makes a strong impression upon, and sinks deep into the soul. Neither does this appear to be a transient sorrow, such as passes away in an hour; but rather such as, having taken fast hold of the heart, is not presently shaken off, but continues for some time, as a settled temper, rather than a passion, even in them that have a living faith in Christ, and the genuine love of God in their hearts.

3. Even in these this heaviness may sometimes be so deep, as to overshadow the whole soul; to give a color, as it were, to all the affections; such as will appear in the whole behavior. It may likewise have an influence over the body; particularly in these that are either of a naturally weak constitution, or weakened by some accidental disorder, especially of the nervous kind. In many cases we find "the corruptible body presses down the soul;" in this, the soul rather presses

down the body, and weakens it more and more. Nay, I will not say that deep and lasting sorrow of heart may not sometimes weaken a strong constitution, and lay the foundation of such bodily disorders as are not easily removed: and yet all this may consist with a measure of that faith which still worketh by love.

4. This may be termed a "fiery trial:" and though it is not the same with that the apostle speaks of in the fourth chapter, yet many of the expressions there used concerning outward sufferings, may be accommodated to this inward affliction, they cannot, indeed, with any propriety, be applied to them that are in darkness: these do not, cannot rejoice; neither is it true, that "the Spirit of glory and of God resteth upon" them. But He frequently doth on those that are in heaviness; so that, though sorrowful, yet are they always rejoicing.

HOLINESS AND HAPPINESS.

BY REV. R. GILBERT.

In Eden's bowers the primal pair,
Arrayed in moral beauty fair;
Walked forth with joyous songs of praise,
While holiness crowned all the days.

How sad the hour, when entered sin,
Eclipsing holiness within;
God's image lost,—unhappy pair,—
No thrill of praise in Eden then.

Outcasts from Eden, wandering still,
Their offspring seek with earth to fill:
The glittering gay, the proud of birth,
No happiness can find on earth.

The deathless spirit, formed by God,
May roam o'er all the earth abroad:
No permanence of joy is found,
In outward things on earthly ground.

God, angels, blood-redeemed above,
In holy union dwell in love;
Allied are holiness and joy—
In sweet accord without alloy.

Then let the Spirit wake from death
Our deadened souls with vital breath;
Light, life, and liberty impart,
And holiness imbue the heart.

SALVATION IN HOLY SONG.

"O Holy, Holy Ghost!
Pervade this soul of mine:
In me renew Thy Pentecost,
Reveal Thy power divine!"

Pentecost is a word of peculiar significance. It relates to a deep and far-reaching Christian experience. The Jerusalem revelation to the disciples is declarative of its meaning. They were "filled with the Holy Ghost." And this filling implies first an emptying—their hearts were purified from all sin, through faith, and then the Holy Ghost came in to be their abiding guest, in all His divine fulness. Every Christian should have such a Pentecost. Have you had yours?

FELLOWSHIP WITH GOD.

III.

BY REV. ASA MAHAN, D.D.

EFFECTS OF THIS FELLOWSHIP.



IN this divine intercommunion and fellowship, the mind is not free from temptation. In Christ, however, it realizes "the victory which overcometh the world." Nor is the believer free from external affliction. But in the fire and in the flood "patience has her perfect work." This end being consummated, there comes to the mind, at one time, a revelation of Christ, in the exercise of this one virtue, patient endurance and meek submission to the will of the Father. One desire now possesses the whole being—to endure as Christ endured, and with Him, if need be, to be "made perfect through suffering." Again there opens upon the mind a vision of the eternal future: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Now the mind "glories in tribulation," while "the love of God is shed abroad in the heart by the Holy Ghost, who is given unto us."

Nor, we add again, is the mind in this state wholly, and at all periods, free from

real heart-sorrow. At times, if need be, it "may be in heaviness, through manifold temptations," or "fiery trials." God, for wise reasons, may now and then sound the depths of the soul with some great sorrow. In such a state, the mind, first of all, adjusts itself, fully and perfectly, to the divine will, losing self in the heart of God, and in sweet and unreserved acquiescence consenting to do, and to endure, and to suffer *all* that God wills. "Not as I will, but as thou wilt." "The cup which my Father giveth me, shall I not drink it?" When "patience here has had her perfect work," the Spirit at one time opens upon the mental and spiritual vision distinct and melting apprehensions of Christ, as a world sufferer, a sufferer in Gethsemane; when climbing Calvary's mournful mountain, and upon the cross "bearing the sins of many, and making intercession for the transgressors." Here the mind forgets and loses its own sorrow, in its sympathy and love for Christ, in His infinite sufferings and sorrows. To sorrow, to "fill out the measure of Christ's sufferings," seems a privilege. At another time, in the depth of some great sorrow, there comes to the mind, a deep assurance and sense of God's presence and love, and of the absolute security of all its interests, under the divine protection; and all this with a distinct and soul-melting consciousness of the deep and present sympathy of every person of the Godhead, with every form and degree of sorrow with which the heart is burdened. "Everlasting consolations and good hope through grace," now fill and occupy the entire capacities of the soul, and "sorrow and sighing flee away."

At times, the way in which the mind is being led seems dark and gloomy. Here, the Spirit brings sweetly home to the heart such a thought as this:

"Christ leads me through no darker rooms
Than He went through before."

Such a thought dawns in with such sweet and mellow light upon the soul,

that earth's most shady places appear now as peaceful and hallowed precincts of heaven itself. How often have you dwelt in thought upon such words as these

"Jesus can make a *dying* bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there."

Yes, reader, and Jesus can make a living bed, a bed of thorns, too, feel equally soft and downy. Have you never, when weary with labor and care, when weighed down with the crushing burdens of vast duties, responsibilities, and perplexities, or when overshadowed with some great sorrow—have you never, under such circumstances, had such a form of experience as this? Jesus seemed to approach you, and to drop such words as these down into your heart: Child, you are weary, very weary, and sorrowful. Lean your head upon my bosom, and rest there. As you do lean your head upon the bosom of His love, His rest enters into your heart. This, you say, is the beginning of that "rest that remains for the people of God." If the earnest is so peaceful, what must heaven be—heaven, in which "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes."

With a mind in fellowship with God, there are periods of triumph, when the fountains of the great deep of the soul are broken up, and when it "rejoices with joy unspeakable and full of glory." At other times, the whole mental being rests in perfect quietude and assurance, "the peace of God, which passeth all understanding, keeping the heart and mind by Christ Jesus." Then, in a state of "heaviness through manifold temptations," the soul appears "like patience on a monument smiling at grief." Again, under the baptism of "power from on high," it goes forth, "strong in God, and in the power of His might," strong to do and to endure.

SALVATION IN HOLY SONG.

"If rough and thorny be the way.
My strength proportion to my day;
Till toil, and grief, and pain shall cease,
Where all is calm, and joy, and peace."

The promise is: "As they days, so shall thy strength be,"—a promise that has been verified in the experience of thousands, and shall be in that of thousands more until the end of time. We need its verification, for the way of the wilderness is rough and thorny—toil, and grief, and pain are the pilgrim's lot. We may therefore appropriately pray for strength proportioned to our day—and we shall be heard.

ENTIRE SANCTIFICATION A
DIVINE VERITY.

BY REV. JAMES CAUGHEY.



I DESIRE to ask attention to the following inquiry: By what means may a wavering mind establish itself in the belief of entire sanctification?

To this I reply:

1. By a proper knowledge of the Word of God, and by a profound reverence for it.

Consult the word of God. It will be "a light to your feet, and a lamp to your path." We read in the book of Psalms, "They that know thy name will put their trust in thee." So they who know the Scriptures of truth, will put their trust in their decisions, for "the Scriptures cannot be broken."—John 10: 35. Jesus prayed thus. "Sanctify them through thy truth: thy word is truth." But I insist upon a profound reverence for the word of God; and for this reason, many have a more profound reverence for their creed, their own opinions, or those of others,—for their prejudices, or favored preacher, or commentator, or catechism,—than for the word of God, though they are unwilling to confess it to their own consciences.

2. By believing the truth.

Refer again to those words of Jesus. "Sanctify them through thy truth; thy word is truth."—John 17: 17. St. Paul explains, 2 Thess. 2: 13.—"Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

But you are ready to ask, "What are we to understand by 'the belief of the truth'?" I reply: It is, first, to credit the truth in theory; and, second, to credit the truth in a promise. By the first I mean to credit the doctrinal truth as laid down in the Holy Scriptures, and just inferences therefrom: such as, "Be ye holy; for I, the Lord your God, am holy." Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. 36: 25—27. And again, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. 6: 5. "Thou shalt love thy neighbor as thyself."—Lev. 19: 18. Re-enjoined by our Lord, in Mark 12: 30, 31. Proceed to the New Testament, where the doctrine is in its noonday glory. Harken to Jesus: "Be ye therefore perfect, even as your Father in heaven is perfect."—Mark 5: 48. "Blessed are the pure in heart: for they shall see God."—Matt. 5: 8. Hear St. John "The blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7. And again: "And every man that hath this hope in him purifieth himself even as he is pure."—1 John 3: 3; adding, "Whosoever abideth in him sinneth not: whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Hear St. Paul: "Shall

we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?"—Rom. 6: 1, 2. Adding "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Listen to Peter: "For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—1 Peter 4: 1, 2. Here is a whole "body of divinity," on the subject. And I wish you to keep it in remembrance, as I may refer to it again. Now, it is to credit this great truth, according to this theory. I could have added much more; but, then, one good "title deed" to property is as good as fifty. By crediting the truth in a promise, I mean placing unwavering and implicit confidence in such a promise as that in John 1: 9.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To which add that promise of our Lord. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John 14: 13, 14. Credit these promises; place unfaltering reliance upon the veracity of Jesus.

3. By taking care not to misapply scripture.

That is, applying it to a purpose never intended by the Holy Ghost. Mis-assigning Scripture; that is, taking a text to prove what it never was designed to prove, dragging a Scripture away from the doctrine to which it belongs, and applying it to that for which it never was intended. Instance: "My Father is greater than I," which evidently refers to His human nature; this the Unitarians drag out of its place to prove that Christ did not allow that He was equal with the

Father as regards Divinity,—therefore not God. The passage, you see, is mis-assigned. The true text for that ought to be this: "I and my Father are One."—John 10: 30. And it belongs to a text of the same class, proving the same thing, that Jesus claimed to be God,—such as, "And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17: 22. "For one is your Master, even Christ; and all ye are brethren."—Matt. 23; 8. There you have the perfect equality of the Christian brotherhood. "That they may be one," equality recognized again,—"Even as we are one." Here you have an assumption; equality with the brethren He does not look at, but claims at once equality with God. Could He have done so without being guilty of blasphemy, had He not considered himself equal with God, and God, in John 10: 30? Is it not to this St. Paul refers, where he says, "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And, being found in fashion as a man, he humbled himself," &c.—Phil. 2: 6, 7, 8. This is a digression; but I have thrown out the hint for the benefit of that "Inquiring Unitarian." Pardon me, but it shows how such mis-apply Scripture. Nor is this misconduct confined to such. Those who deny the possibility of being cleansed from all sin before death are guilty of the same. The seventh chapter of Romans, for instance, is dragged away from the experience of an awakened and penitential sinner, which Paul personifies, and which it strikingly illustrates; and is held as a torch over the experience of all believers, to prove that none before death can attain unto a higher state. They do not understand that the passages I quoted in the beginning are the true torches to illustrate the doctrine of a higher experience. There are other passages misassigned, but space will not permit—let the above suffice.

4. By a serious consideration of the propriety of this doctrine.

That is, its fitness and suitability as to time and place, as well as harmony with the Scriptures. How fit we should be holy and pure here, that we might be happy and useful here! How becoming to those who serve so holy a God, and probationers for a holy heaven!

5. By not holding the truth in mere speculation.

That is, holding it in theory only, without reducing it to experience and practice,—the sin or fault of many of our Methodist people. Consider well, and may the Holy Spirit guide you into all truth. Amen.

LET NOT YOUR HEART BE TROUBLED.

BY ABBIE MILLS.

Let not your heart be troubled, child,
The Father's love you know,
Believe amid earth's tempests wild
And on with praises, go.

Believe in God; believe His Son,
Believe the Holy Ghost,
Victorious is the Triune God
O'er hell's opposing host.

The thresholds pure, of mansions fair,
Await the coming feet
Of those who blood-washed raiment wear;
Who are in Christ complete.

O, palaces beyond the thought
Of builders here below;
The walls with gems and gold inwrought—
With heavenly glory glow.

'Tis thus the Saviour's love prepares,
For sinners saved by grace,
His home, His throne, His all He shares
With those who seek His face.

Our King; our dear ascended Lord,
Will come with angel bands,
And those who now believe His word,
He'll gather from all lands.

All who with Him have covenant made,
And hear His "Peace be still,"
These neither troubled, nor afraid,
The victor's train shall fill.

SALVATION IN HOLY SONG.

"I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight."

To do right there must be an authoritative and infallible standard to govern us. No human standard will answer.—We cannot be a law unto ourselves, nor can we be governed by others. It must therefore be a divine standard. The poet expresses it fully: "According to Thy will and word." But we cannot be our own judges of our conformity to that standard. God Himself must witness it to our inward consciousness.

TESTIMONY OF AN EPISCOPALIAN.

BY MRS. ANNA M. HAMMER.



WAS born in the town of Pottsville, Pa., in the year 1840. My father was a Quaker and my mother an Episcopalian, an earnest Christian woman, and one who early taught my young lips to pray and to value the word of God. At the age of nine years I became greatly convicted of sin. I cried in agony at the thought of death, but finally the impression wore away. I have no recollection of any other special experience till I reached the age of fourteen, when a young man (soon to become a relative), an earnest Christian and member of the Episcopal Church, urged me to give my heart to God, and join the Church. My dear mother mingled her prayers with his, and at that point I date my conversion. We removed immediately to the town of Wilkesbarre, Pa., and I there came under the pastorate of the Rev. George D. Miles, of blessed memory, rector of the Episcopal Church, and a truly evangelical man. The means of grace under which I was brought at that time did much to form my Christian character and implanted in my heart a love for the pure and true and holy,

which not even the claims of a fashionable, gay life, were able to entirely dissipate; for I did enter into a life of amusement, which was a great grief to my dear pastor and spiritual friend. This gay life was not one of unmixed pleasure, for I keenly felt all the way through that my spiritual life was suffering because of it. After my marriage I gave up dancing, to please my husband, who strongly disapproved of that amusement. In 1864 my husband moved to Newark, N. J., and after a few years we came under the ministry of Rev. Dr. William R. Nicholson (now Bishop Nicholson), and under his earnest, spiritual teachings I found my soul greatly quickened. The entire loss of fortune and the death of my first-born son, and also of an elder brother, all within a few short years, served to draw me nearer to the Lord, and my Christian life grew sweeter and deeper. There came a time in 1874, when having become a member of the Reformed Episcopal Church, I attended a female prayer-meeting held every week in the vestry-room. Upon one occasion, a very rainy day, I found but one dear woman at the meeting, and she told me how mightily the Lord had blessed her soul, so that she cried out to Him to stay His hand. I was completely captivated by this account. I never before had heard such an experience. The next day I was lying upon my bed resting and thinking over the wonderful story of the day before, when the thought came, "God is no respecter of persons; what He has done for her He can and will do for me." I knelt and prayed, and asked for just what I wanted, and O, how God did pour His Holy Spirit into my soul and give such a love for souls and hunger for work! I have always spoken of that baptism as "my anointing for service." I then consecrated myself fully to the Lord, and especially to the temperance work. In this state I lived an outwardly consecrated, purified life, having the grace given me to prevent the outward

manifestation of anger and kindred sins, so that even some of my most intimate friends, who enjoyed the baptism of the Holy Spirit as a distinct second experience, thought I enjoyed the same blessing. I sometimes agreed with them, but oftener distrusted having had any such experience. Finally a great hunger of soul came upon me. I knew there were in the corners of my heart things known only to myself and God, and I realized that nothing short of the "anointing which abideth" would satisfy my soul and fit me fully as a worker for God. In July, 1880, the first assembly of the Woman's Holiness Camp-meeting was held at Camp Tabor, New Jersey. I went there with the fixed intention to get all the Lord had in reserve for me. I was under deep conviction of soul, and for three days I was in an agony of tears, as one friend said, "dying hard." I held out on points which now seem very ridiculous, but then they assumed proportions which appeared serious enough. But all this time the hunger and the aching increased till I could no longer resist the pleadings of the Spirit, and then came my second consecration. I said, "Lord, all I have or all I ever will have; all I am or all I ever may be; all I know or all I ever may know, I put now upon the altar." I knew the "altar sanctified the gift," and I bound my offering to the "horns of the altar" and waited for the fire. For hours, forgetting all my prejudices, I was prostrate in the straw. The meeting broke up, but there I remained, a few friends around awaiting the result. I am glad no one talked to me; my soul was in quiet communion with God. Finally a dear minister of God came upon the ground, and, seeing the unusual gathering, asked what it meant. Some one replied, "An honest soul seeking the blessing," and another added, "She is an Episcopalian." With great heartiness he responded, "Well, He is the God and Father of us all." Then the fatherhood

of God peculiarly struck me, and I raised my head to confirm the thought, when with the action the anointing came. I was shaken as with a violent ague; over and over and over again the shock came, finally leaving me so prostrated that I was helped over to the cottage, where I lay on the lounge for hours bathed in glory. From that hour my Christian life has been victory. I have grown year by year in the depth of experience which becomes richer and deeper and sweeter as the years roll on. I have made mistakes, but they are under the blood; I have had temptations, but early I learned that they were not sin unless yielded to. But O, the delights of a life wholly given up to God!

I have no doubt as to my conversion, that I was "born again;" that, being "dead in trespasses and sin," I was made "alive unto God." At the time of my anointing by the Holy Spirit I was living a consecrated life of faith and active service. My sanctification was a second actual experience, and from that time my life has been changed, is deeper, stronger, steadier, sweeter, richer. The life I have lived for the last seven years has been wonderfully free from condemnation. I have more than once done ignorantly that for which I sorrowed afterward, but handed it immediately over to the Lord and felt the blood applied. Praise the Lord!

Forty Witnesses.

BE REAL WITNESSES.—Can you fix upon a time when you have spoken to a neighbor upon religion? Pause a moment. Can you fix upon a time when you have shown to one of your unconverted neighbors that you had a thought about his soul? There are young men in every community who need a friendly hand laid upon them to bring them into the Church of God—hundreds of young men going down to skepticism and ruin who need the friendly hand and voice of a layman to bring them back. Do it when alone with them. they may resist it in a public place or congregation; but the heart responds to a kind appeal given alone.—*Bishop Foster.*

THE STAR OF HOPE.

I.

BY REV. J. B. ATKINS.



It is intended in this journal to give some words of counsel and encouragement to those who have lately begun to follow Jesus. It was by simple faith that you found the sweet rest of pardon, and now you have entered on a glorious pathway that leadeth heavenward. It is very possible you are not fully aware of the importance of the step you have taken—angels have some idea of it, for we read: "There is joy in the presence of the angels of God over one sinner that repenteth." How appropriate the lines:

"Who can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an heir of glory born."

Just at once I would say to you in the words of Scripture: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." The very same faith that brought the blessing will enable you to retain it. After referring to justification by faith in the fifth chapter of Romans, first verse, St. Paul goes on to say: "By whom also we have had our access by faith into this grace wherein we stand." As in a journey we go step by step, so in the divine life it is "by faith unto faith," from one act of faith unto another, as it is written "the just shall live by faith," so that as breathing is needed for the physical existence, so is faith for the spiritual, and thus we see our entire dependence on Jesus.

MURMURING.—"Repentance is the act of Christian men, repining is the act of carnal men."—*W. Secker.*

Many persons are like the murmuring farmer, who wanted sunshine for his wheat and barley, and rain for his grass and turnips, all at the same time!

SALVATION IN HOLY SONG.

"And will the mighty God,
Whom heaven cannot contain,
Make me His temple and abode,
And in me live and reign!"

A serious question! Will that mighty and glorious God condescend to dwell in a human heart? He Himself answers the question: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to remove the spirit of the humble, and to remove the heart of the contrite ones." Let us then open our hearts to become temples of the Holy One.

THE LESSONS OF THE
FLOWERS.

BY REV. EDGAR M. LEVY, D. D.



UNE is the month of flowers. The fields and the gardens are full of them. Flowers everywhere, rich in color, rare in essence, multitudinous in form and stored with fragrance. No one can now walk abroad without feelings of a pure and holy kind being excited within him. From these simple evidences of wisdom and goodness, our thoughts naturally revert to Him, whose bounty clothes the earth with beauty.

The love of flowers is universal. From the earliest dawn of creation they have been cultivated and cherished by man. The Scriptures are full of references to them. They were copied in the "Lily work" of the Temple. They were used by prophets and kings, by poets and musicians to set forth the loveliness of God's dear Son, and as incentives to faith, love and duty. The song of Solomon is full of passages alluding to flowers: "Lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come." And again, "Let us crown ourselves with rosebuds, before they are withered."

Our blessed Saviour himself did not disdain to use them as emblems of our dependence on the goodness of God. "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these.

The ancient Greeks were ardent admirers of these children of nature. Their love for them seemed boundless. They scattered them in the porticoes of their temples; they bound them around the bullock's neck that was devoted to the altar of sacrifice; they strewed them in the conqueror's path, and on all occasions of their rejoicing they were profuse in their use of them. In the East, as elsewhere, they are still the language of sentiment, the pledge of love, and the tribute of bereaved affection.

Bring flowers to the shrine where we kneel in prayer,
They are nature's offering—their place is there;
They speak in hope to the fainting heart,
With a promise they come and part.
They sleep in dust through the wintry hours,
They break forth in glory—bring flowers, bright flowers.

This instructive love of flowers and their universal use must have had their origin in the Garden which was man's first habitation. Eden was, we may well believe, a scene of indescribable beauty. The Lord God planted it. He was the Landscape Gardener who first laid out the lovely walks, and shady groves and sparkling fountains. His hands planted the lofty trees, the odoriferous shrubs and the delightful flowers. He caused the four streams to flow in refreshing coolness and filled the air with the music of birds. And when all was done, and he had surveyed the work of His hands with Divine satisfaction, He "took the man," whom he had made, "and put him into the Garden of Eden to dress and to keep it." So the universal love of flowers is not an accident. It was born with us in the very beginning of the

race. God loves beautiful things, and so He created them that man, too, might love them.

This sense of the beautiful is so divine a thing that we shall carry it with us into the "new heavens and the new earth," which God has promised to His redeemed children. This earth, which sin has so sadly marred, and which sorrow has invaded, will undergo a marvelous change; but it will not be annihilated. It will be purified by fire, but not blotted out of existence. Fire destroys nothing. It only changes the condition of things. Out of the ruins of the old shall spring the glorious structure of the new.

And, then, who can describe the earth as it rises out of its baptism of fire? Scripture only gives us a glimpse into this paradise. All that we can learn of it is that it will infinitely surpass in its richness the old paradise from which Adam and Eve were driven in their guilt and shame. Eye hath not seen the rich flood of lustre that will pour from the "throne of God and the Lamb," nor the deep blue that will compose that sky over which not a cloud shall ever be permitted to pass. Notes from immortal voices, richer, sweeter, louder and more joyous than was ever heard before, shall answer to each other from bower to bower of the New Eden. There the Tree of Life shall tower in the midst loaded with all manner of fruit, and the millions of those it has healed shall sit under its shadow with great delight.

These thoughts come to us at this brilliant season of the year. Many lessons do the flowers suggest to the thoughtful and pious mind.

What a lesson, for instance, of simple trust in God. Everyone must recollect the beautiful incident related by Mungo Park, when, amid the torrid wastes of Africa, heartless despondency seized upon him, the sight of a little wild flower, blooming amid the cheerless sterility around, roused him once more to action,

by the cheering reflection that He who brought forth and sustained the tender plant amid such a waste, would not forget him, but would successfully carry him through all the trials that yet awaited him.

A second lesson from the flowers is that they receive all their beauty and fragrance from their Maker. They exist because it is His pleasure that they should. His hand balances them on their tiny stems. His brush tints their delicate petals, and from His laboratory their concealed cups are filled with all manner of odors. This is a lesson all should learn. All we possess is a mere gratuity, for which we are indebted to our bountiful Creator; so that we cannot, without the greatest injustice, cast an eye of complacency on ourselves, since we have nothing of our own but weakness and sin. Let the flowers, then, teach us humility. It is said that Cræsus once dressed himself in his most costly attire, and exhibiting himself to Solon, asked him if he had ever seen anything so magnificent. And the philosopher answered, "Sire, there is not a pheasant in your woods, nor a flower in your garden, nor a peacock in your courtyard which does not surpass you!" And this was the same profound statement of a greater than Solon: "I say unto you, that even Solomon in all his glory was not arrayed like one of these."

A third lesson of the flowers is that instinct which they display of hiding the deformities of the earth and the ravages of time. Is there a mouldering wall? Behold the very climbing and spreading its bright leaves and making everything picturesque. Is there a decaying stump or an unsightly heap of stones? There you will find the honey-suckle, like a shred of network, covering the deformity and shedding abroad its fragrance. Such a beautiful provision of nature suggests that lovely spirit of charity which delights to hide the faults of others and shed its balsam over wounded hearts.

A fourth lesson is that of love. Among the Greeks the rose was called the flower of love, and they imagined that if Jupiter were to set a king over the flowers it would be the rose. Pliny also reckons the lily the next plant in excellence to the rose, and the gay Anacreon compares Venus to this flower. Solomon describes the bridegroom to the rose and the lily: "Thou art the Rose of Sharon and the Lily of the Valley." Indeed, all the flowers are the natural emblems of love. Nothing can utterly destroy true love. Year after year they come, in spite of neglect and biting frost they appear. No winter is cold enough to kill them; no heat of summer is severe enough to burn them up. Amid briars and thorns they flourish. Broken and torn by the wind, and trodden down by the foot of man and beast they nevertheless survive and soon appear as beautiful as ever—

"Just like love is yonder rose,
Heavenly sweetness round it throws,
And in the midst of briars it blows,
Just like love!"

"Many waters cannot quench love; neither can the floods drown it." "Neither life nor death, nor things present nor things to come, can separate us from the love of God which is in Christ Jesus our Lord." Love is a bond that nothing can break. Satan cannot sever it. Love is a flower that will bloom forever.

The fifth lesson is one of contentment. No matter where they grow, in the rich man's parterre or the poor man's garden, they are equally satisfied. The plainest do not envy the gay, nor the lowly ones growing in the shade, unknown and unobserved, those growing in the sunshine, seen and admired by all. And so we are taught to be content with our place and condition in the world. "God," says the true Christian, "placed me where I am, and here I will do my best to please Him. I will try to be just as sweet in one place as another.

Another and all-important lesson is one of PURITY. We cannot fail to asso-

ciate purity with flowers. Weeds remind us of sin, flowers of holiness. The fragrant rose, the chaste lily, the lowly violet, the meek snow-drop, all preach to us of holy things. It has been beautifully said, that a holy God smiled on the earth, and the earth smiled back again in flowers. And thus we are taught that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These beautiful flowers of holiness must grow and abound in the garden of our heart here. We must "worship the Lord in the beauty of holiness." One of the joys of the Psalmist was that he should behold the beauty of the Lord. Beauty and holiness go together, as sin and ugliness go together. Natures that are under the dominion of sin are ugly, and they will appear so at last. Natures that are made pure and noble by the power of the Holy Spirit—these are beautiful, and will appear so in time and eternity; for that which is beautiful inside must sooner or later make the outside beautiful also. "Blessed are the pure in heart for they shall see God," and "we shall be like him."

KINGDOM OF GRACE AND GLORY.—These two kingdoms of grace and glory differ not specifically, but gradually: they differ not in nature, but only in degree. The kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory: the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower: the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian: the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens, there were two temples,—a temple of virtue and a temple of honor; and there was no going into the temple of honor but through the temple of virtue. So the kingdoms of grace and glory are so joined together, that we cannot go into the kingdom of glory but through the kingdom of grace. These two, which God hath joined together, may not be put asunder.—*T. Watson.*

THE WORK ON THE PACIFIC.

BY CHAS. N. CRITTENTON.

(This letter was received from our dear Brother Crittenton some time ago, but on account of an accumulation of matter received previously, its insertion has been deferred until now. It will be read with interest.—Ed.)

IT is some time since I wrote you and sent in a few names for the GUIDE TO HOLINESS.

I think I last addressed you at, or from Pacific Grove (the Grove of this coast), where I was then holding revival meetings in the M. E. Church, Rev. S. G. Gale, pastor, a man of God, and one who has been preaching holiness for many years; yea, I might say since he left his country house in Ulster County, N. Y., and his head has been whitening and his life seemingly becoming more and more like Jesus, our blessed risen and ascended Lord and Saviour.

This series of meetings was blessed, and about thirty professed to find Christ, while many came to "the fountain opened in the house of David" for entire cleansing. During these meetings I took a very heavy cold, lost my voice, and had to cancel my engagement with Brother McCreary, at Santa Cruz, which was to follow immediately after closing at Pacific Grove, and came direct to San Francisco, where I was under the doctor's care for a few weeks. I commenced meetings in Central M. E. Church, Rev. W. W. Case, D.D., on Sunday night, November 15th. Ten at the altar first night for pardon. I continued the meeting every evening, except Saturday, for three weeks, interest increasing daily, and the influence of God's Spirit widening until seemingly not only was all of San Francisco awakened, but leaping over the bay, Oakland joined in the grand chorus of Glory to God in the highest. During the three weeks at Central over three hundred started heavenward. At one of the meetings sixty-seven (67) were at the altar at once, amid sighs, groans, tears, prayers, shouts, singing, etc. Dear Brother Case said that during his thirty-two years in the ministry he had never witnessed such a scene. All glory to Jesus. Amen.

From there I went to Sacramento to arrange for the first anniversary of the Florence Mission of Sacramento, which took place in the Sixth Street M. E. Church, Rev. T. C.

George, D.D., on Sunday evening, December 13, 1891. About 450 converts during the year; meetings every night, besides hundreds of street meetings. One of the most touching scenes of the anniversary was hearing about 100 little waifs who had been gathered into the Florence Mission Sunday School out of the streets sing, "California for Jesus." Hardly a dry eye in the whole Church, which was packed with people, probably 1,300. About \$1,000 was subscribed toward carrying on this grand work of God during the year, 1892, and the first meeting of the new year (December 13), eleven were in the inquiry room, asking for mercy, with nightly conversions ever since. Ask all readers of the GUIDE TO HOLINESS to pray daily for Florence Mission work and our wandering boys and girls.

On December 31st, I commenced a series of meetings in First M. E. Church, Oakland, Rev. E. R. Dille, D.D. God bless him, he is one of our Father's, "boys," and a wonderful worker.

Opening with watchnight service, and while the old year was dying, two precious souls died to the world, the flesh and the devil, and were made alive unto God through Jesus Christ our Lord. Continued these services until January 20th, when my overworked body and brain gave way, and, by my physician's orders, I was obliged to cancel all engagements, and take absolute rest for at least two or three months. Hence, this communication is from Portland, Oregon, where I came on the Pacific Ocean and Columbia River; expect to return to San Francisco, and in about three weeks go to Honolulu. In the meantime I am praying, hoping, trusting and expecting the "Great Physician" to give me health and strength to again return to the blessed field of labor, and "in His name," and strength and power, preach His "unsearchable riches" to lost men and women for many years. I desire to be an instrument in His hand, to bring thousands, yea, millions to Him, that at the great general roll-call they may be there to respond to their names, saying, "Here am I," and "Unto Him that loved us, and washed us from our sins in his own blood be glory, dominion and power," forever. Amen. Ask prayers at the Tuesday meeting for me. Since I left New York, April 6, 1889, traveling around the world with Jesus, how I have missed those Tuesday meetings, where I so

often went to hear requests for prayer read seemingly from every part of the world. Then all the while some one led by the blessed Holy Ghost took the different petitions, together with all the silent heart prayers, to the Father through Him who is the way, the truth and the life, while all hearts and lips responded, Amen. Then, dear Sister Palmer, arising with the Book (Joshua 1:8) in hand, with heaven's light in her face, said in her gentle, kind, tender tone of voice as she opened the blessed Bible filled with God's promises to sick and poor, small and great, yea, to a lost race, the power and grace of Him who died to save mankind. "Let us hear what the dear Lord has for us to-day." And well do I remember one Tuesday afternoon when, after the above quotation she read from Romans xii., 1-2, when during her remarks I said from my heart, "Yes, Lord, I do present my body, soul and spirit to Thee; 'tis all I can do."

"Sanctify me wholly."

The promise, "Faithful is He that calleth you, who also will do it," was fulfilled, and a sweet peace came into my soul, and tears of joy and gratitude into my eyes, and now this day, February 6th, 1892, 9.20 P.M., by His grace I am in 1 John, i., 7, "walking in the light," and the blood of Jesus Christ His Son *cleanseth* (not did, or may, or will, but *cleanseth* in the present tense) from ALL sin." Hallelujah! what a Saviour.

During my retirement to a private retreat (San Rafael, Cal.), I found a dear sister (one of Our Father's children, 75 years of age, a native of New Haven, Conn., by the name of Chapman, who many years ago was a friend of our late sister, Phœbe Palmer, who had some of the letters she received from her in 1844, when letters were sealed and not put in envelopes. She kindly gave one of them to me, and I was wonderfully blessed in reading the same, and concluded that our present dear sister Palmer would be glad to see and read her own Sister Phœbe's letter, now nearly a half century old, also my dear Bro. Hughes' heart, no doubt, will be strangely warmed, while he traces the lines of that familiar handwriting, and while the tears fill his eyes so that he cannot read them, by faith he will trace between the lines God's wonderful promises, which will carry him from earth through the pearly gates up to the throne, hear the "Well Done," then enter among the "great multitude," which John saw, who had

"come through great tribulations, washed their robes white in the blood of the Lamb," (Rev., 7:14), and, bye and bye, Brother Hughes, God helping me, I will be up there with you, the two Sisters Palmer, and all the dear saints who are

"Gathering Home."

to swell that great multitude "Harping with their Harps." (Rev. 14. 2.)

VOICES OF THE CROSS.

REV. MARTIN WELLS KNAPP.

While lost in meditation sweet
On Jesus' dying love,
I seemed to hear some voices clear
Descending from above.
They spoke of pain and agony
Which on the Cross was born for me.
They told me of His wondrous death,
Who left His Home above,
And suffered in the sinner's stead
To demonstrate His love.
The Cross proclaims atonement made,
Since all our sins were on Him laid.
For ages long, through bard and seer,
A promise had been given,
That Christ should come, His people save,
And lead them up to heaven.
The Cross declares His faithfulness,
Who promised thus the world to bless.
Man's inhumanity to man
Had crushed man to the earth,
Till in his fellow beings' sight
He was of little worth.
The Cross reveals the value he
In God's own sight is seen to be.
The whole heart sick, the whole head faint,
A willing slave to sin,
Man seeks and loves with great delight,
That which has ruined him.
The hatred which our Father feels
Toward sin, the Cross with might reveals.
It also tells of power Divine,
Which cleanses from all sin,
And fills with all the Spirit's might,
And Christ enthrones within.
The Cross reveals the cleansing blood
And perfect healing through its flood.
O hallowed Cross! O precious blood!
O Lamb of Calvary!
The lives we henceforth here shall live,
Shall be alone to thee.
Thy Cross declares in every tone,
That we are Thine, and not our own.

OUR BIBLE STUDY

"The entrances of thy words giveth light; it giveth understanding to the simple." *Psa. 119: 130.*

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. Dan. II., 36-49. May 29.

NEBUCHADNEZZAR'S DREAM.

VERSE 36. *We will tell.* Daniel says *we*, as indicating what he so plainly and repeatedly at other times declares, that God, not he, should have the credit, or that he spake simply as the mouthpiece of God. When we feel that we are simply uttering God's truth, voicing the message He has entrusted to us, we are filled both with courage and humility.

37. *God hath given the kingdom.*—It is important both for rulers and ruled to remember that, as Paul says, "The powers that be are ordained of God." It will help to keep the rulers from arrogance and oppression, it will help to keep the ruled from unprofitable restlessness and causeless rebellion. Anarchy is in no sense the will of God. The worst government is better than no government. It is plainly the duty of all true Christians to help make the government better.

44. *God shall set up a kingdom which shall stand forever.* A strong contrast is here brought out between the kingdoms of men, which, however strong, contain the elements of weakness, and are sure to perish sooner or later, and the kingdom of God, which is set up in the hearts of men, and rules not by the might of armies, but by the power of love and the force of truth; and, moreover, shall never pass away. How glorious to feel that we, however poor and humble, belong to this kingdom. Nay, we are veritable children of the king.

45. *A stone cut out without hands.* This stone that, according to the dream, "became a great mountain and filled the whole earth," symbolizes the Messianic kingdom, its

wonderful advance and its destined sway. Though the progress at times seems slow, it is encouraging to reflect that it has never turned back, and that the numbers won during this present century far surpass the total number of Christians in the earth as the result of eighteen centuries of growth. The pace is being marvelously accelerated in these days. It is especially fitting to emphasize this now that we have just reached the year that marks the completion of the first century of the modern missionary movement.

Lesson X. Dan. III., 13-29. June 5.

THE FIERY FURNACE.

VERSE 16. *We are not careful to answer Thee in this matter.* What an advantage we have over the tempter when we can meet all his subtle suggestions with the prompt uncompromising declaration that the thing is settled, not a subject for debate at all. The question of our allegiance to God is one that must not be opened under any circumstances. A firm decision is half the battle. So far from adding to our troubles, it really saves a great deal of trouble to be white-hearted and thorough-going.

17. *Our God whom we serve will deliver us.* Their steadfast service of God gave them a claim upon Him which they felt certain he would not repudiate. They were not sure, as the next verse shows, but what the king would be suffered to wreak his wrath upon them, but their faith was firm in a higher deliverance than that from physical harm. They knew, as we know, that no real evil can befall those who are in God's hand, and if He permits their enemies seemingly to triumph, it is but a speedier deliverance from this evil world.

18. *But if not, we will not serve thy gods.* Here is the ring of the true metal. Who does not admire such as say to all the powers of earth and hell, do your worst, our mind is fully made up never to be false to the Saviour or to grieve Him by turning a hair's breadth from the straight line of truth. These are the true heroes, heroes of faith, who show the highest type of courage.

25. *The form of the Fourth.* This was Jesus. He is with his people at all times, though now unseen. But in special emergencies He specially manifests himself, as multitudes have proved to their great comfort. He comes to us now in the furnace of affliction, or is seen drawing near to us over the stormy waters of

sorrow, saying, "Be of good cheer, it is I, be not afraid."

Lesson XI. Dan. VI., 16-28. June 12.

THE DEN OF LIONS.

VERSE 16. *Thy God whom thou servest continually.* What a testimony to the character of Daniel and to the consistent, exemplary walk he had maintained these many years in that heathen court. Everybody, including the king his master, knew very well where Daniel stood. His enemies knew it perfectly and built their whole plot upon it. Daniel's piety was of the sort that could be depended on with as much exactness as the movements of the sun. You could forecast his latitude and longitude with entire accuracy. As one has said, "It is good to have men in a community that run so close with the sun that when it is foggy you can tell what time it is by looking in their face."

18. *The King passed the night fasting.* The contrast here between the palace and the den is exceedingly sharp and instructive. In the first, we see weakness, wretchedness, loneliness and fear. In the second, we see strength, cheerfulness, company and faith. No set of circumstances can make a man happy. He carries the causes of sorrow or joy in his own breast.

23. *Because he believed in his God.* This is assigned as the all-sufficient reason why no manner of hurt was sustained by Daniel, and it thoroughly explains the case. Significant also is the affirmation of the prophet in the previous verse, "Before him innocency was found in me." He had done no wrong, and that fact strengthened his faith. He felt that God could not with any sort of regard to his own character, his own name, abandon one who had simply stood firm for his truth and done the duty laid upon him. And he was perfectly right. When we thus fully do our part and then fling ourselves trustingly on the Lord expecting that His promises will be kept to the letter, we are entirely safe; all heaven's artillery will open if need be in our defence; it is not in the power of men or devils to harm us. Why should we not have more Daniels, men whom nothing can move from their integrity, and whose trust in God is perfect.

Lesson XII. Ps. LXXII., 1-19. June 26.

MESSIAH'S REIGN.

VERSES 1, 2, 3. *Righteousness.* This word, which occurs in each of the first three verses,

is a grand one, and should be much on our lips. It means rightness, uprightness, straightness, and is opposed to all that is crooked or leaning. "Blessed are they that hunger and thirst after righteousness," or perfect conformity to all the will of God.

7. *Abundance of Peace.* This is one of the best characteristics of Messiah's reign. Where Christianity prevails there is peace among men, and the nations learn war no more. So in individuals the war of passions ceases, and settled quiet, delightful tranquility, celestial serenity abides. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

11. *All nations shall serve Him.* It is true that we see not yet "all things put under His feet," but events are certainly moving that way, and this word, together with others like it, may well confirm our belief that such is to be the result. Hasten it, O Lord.

12. *He shall deliver the needy when He crieth.* Especially if at the same time he worketh also. It is true that God helps not only those who help themselves, but those who cannot help themselves, but it is not true that He helps those who can help themselves and will not. For laziness and vice He has only punishment. Our efforts to help the poor should be very discriminating, else we encourage him in evil habits, and really up-build the kingdom of the devil with money that has been consecrated to the cause of Christ. We are not at liberty to give simply because our feelings are touched with some pitiful or plausible story of need.

15. *They shall bless Him all the day long.* (R. V.) Is this a correct description of our life, blessing or praising God all the day long? Since His mercies do not cease all the day long our gratitude should keep equal pace. To be much in praise is certainly as important as to be much in prayer.

19. *Let the whole earth be filled with His Glory. Amen and amen.* It has been well remarked that the best amen that can be given to this Messianic psalm of glorious promise is a financial one, and as here the amen is doubled, so should it be with a great many men's subscriptions to the cause of the world's evangelization. Considering the many doors that are now open, at home and abroad, for the Gospel, Christian offerings are entirely too small. The Church needs to enlarge her plans and let her beneficence be greatly increased so that Christ may be glorified.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR JUNE.

"As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." Josh. 1: 5.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

"And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight."

ONLY Caleb and Joshua stood firm and true. They said: "Surely the land floweth with milk and honey," and they showed the figs and the pomegranates and the grapes of Eshcol. "Let us go up at once and possess it; for we are well able to overcome it."

But the ten brought up an evil report, saying: "We saw the giants! and we were as grasshoppers."

And the people lifted up their voice and cried: "Would God we had died in the land of Egypt." They wilted before the sons of Anak. They had rather be slaves than to face giants, even though the fiery pillar led on. They were as grasshoppers in their own sight; made so by under-feeding on the strong meat; made so by restraining prayer and missing the "open vision;" made so by want of exercise in holy things; they had been idle forty days, while God stood ready to lead on. "I cannot talk to him about his soul, it is not my forte," said a Christian college student, made so by forgetting the God who rescued them from the service of the devil, blotted out their sins and lead them through the sea or dry ground; made so by indulging in forbidden pleasures and thereby losing their confidence. No wonder they were as grasshoppers.

"And so we were in their sight." Even the wicked world has no respect for a half-

hearted, unstable Christian. "If I believed as you profess to," said an unconverted man to a vacillating Christian, "I would take up my standard and go to the front." The cause is worthy of the noblest endeavor and most valorous warfare. It is a reproach to the overcoming grace of God that so many live at a poor dying rate: but notwithstanding, a greater than Moses leads the hosts of Israel, who commands us: "Be strong, quit you like men," the weak and faint-hearted are still to be found among the children of God.

There is no reason why we should be as grasshoppers in our own sight or in the sight of the world, on the contrary, we should be giants, as "princes we should have power with God and with men and prevail."

We have the promises of God. "I will bring you up unto a land which floweth with milk and honey." "Stand four-square on the promises," says Bishop Newman. Take hold of God's Word and turn it into provisions and equipment and accomplished victory. Are you lean and hungry? then feed on the Word. Underfeeding makes grasshoppers of us. "Eat, yea, eat abundantly," says our Leader. No one need go on short rations.

Are you fearful and have you thrown down your sword before the sons of Anak? "stand four-square on God's promise for holy courage, and arm you for the fight. Do you say: "We be not able." Then remember the Red Sea and the cloudy Pillar. This is the victory, even our faith. Past deliverances are a pledge of future mercies.

O that God would multiply the Calebs and the Joshuas, who fear not Anak nor his sons. They brought a good report, they showed the beautiful fruits, they were full of courage and certain of victory. Strong in the strength which God supplies, they destroyed their enemies and entered the Promised Land. O, for a baptism of holy courage, that will make us brave and valiant for God.

"Satan, the world, and sin tread down,
And take the glorious prize."

PRESERVING GRACE.—As a fire is kept up by blowing, and putting on wood, so the grace of God must be daily stirred by the use of the Word, sacraments and prayer, by meditating, striving, seeking and knocking.—*Canaday.*

THE CHILDREN'S STUDY.

PROMPT ACTION.—“And he, casting away his garment, rose, and came to Jesus.” Mark 10: 3.

“Thy condescending grace
To me did freely move;
It calls me still to seek thy face,
And stoops to ask my love.”

AS Jesus went out of Jericho at a certain time, blind Bartimeus sat by the highway begging. Hearing that Jesus was passing by, he cried, “Jesus, thou Son of David, have mercy on me.” Efforts were made to still him, but he cried the more, “Thou Son of David have mercy on me.” And Jesus called him. “And he, casting away his garment rose, and came to Jesus.” This was prompt action. He did not want a second invitation. And Jesus restored his sight and he followed Him in the way. We must be equally ready to answer His call if we would be blessed.

ANSWERS TO QUESTIONS.—The word “OBEY.” Jessie May Auble, Watkins, N. Y., 27; Allan McConnell, Aultsville, Can., 20; and he says deep love is helpful to obedience; Esther Rogers, 47; and she says “the principle prompting obedience is readiness to do the will of God in love.”

The word “SING.”—Sadie Creamer, Milledgeville, Ohio, 54; and she says we love to sing because we are happy. Allan McConnell, Aultsville, Can., 95; says he is enjoying the looking up of passages. J. S. Cook, North Gower, Can., 108; says, “he loves God and means to work for him.”—Esther Rogers, White Rock, South Dakota, 90.

NEW QUESTIONS FOR JUNE. 1. How many times is the word “BLESSED” found in the Bible?

2. Who is most blessed of all?

LETTER TO CHILDREN.

“THE PASSAGE THROUGH THE RED SEA.”

DEAR LITTLE ONES: How often we see that nothing is impossible with God; we *know* this. The children of Israel had been brought where the wilderness was behind them, and the sea before them, and yet the word was “Go forward.” God was leading them to victory, although they did not know it. The Lord told Moses to lift up his rod, and stretch out his hand over the sea “and the children of Israel *shall go on dry ground through the sea*. Dear children, what a *seeming* impossibility; but the word was, “The Egyptians shall *know* that I am the Lord.” The angel of the Lord which went before the Israelites went behind; and the pillar of fire went down before their face and stayed behind them,” so that it stood *between* the two armies, and while it was clouds and

darkness to the Egyptians, it was light to the Israelites, “and the one came not near the other all that night.” Was not the Lord surely leading them? Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all night, so that the waters were divided, and the children of Israel went through the sea on the dry ground, and the waters “were a wall upon their right hand, and their left.” Their enemies followed, *but* the Lord *looked* upon them, and *that look* wrought the destruction of Pharaoh’s army. When the Israelites saw that their enemies were all destroyed they sang the song of praise to God who had wrought this mighty deliverance. Dear Little Ones, never doubt that, no matter how great your troubles may seem, they are not too hard for the Lord, He is just as able to deliver us out of our smaller troubles, and will too; so let us trust, always carry to Him everything that burdens; He will surely help and deliver us because we trust in Him. “Who is like unto Thee, O Lord, glorious in holiness, fearful in praises, doing wonders?”

LOVED ONES GONE BEFORE.

MISS BETTIE GOODALL, of Rancevort, W. Va., closed her earthly life, April 16, 1890, in the twenty-fifth year of her age. She had been a consistent member of the M. E. Church for several years, and was loved and esteemed by all who knew her. Her parents and five sisters keenly feel their loss. But they know she is a dweller in the beautiful “City of God,” in one of the many mansions where sickness and death never come. They are anticipating a blessed re-union with her by and by.

MRS. SOPHIA SPEICE, of Pottstown, Pa. entered her heavenly home Jan. 18th, 1892, aged sixty-eight years. She had been a faithful member of the Methodist Episcopal Church over fifty years, being associated with the Temple Church, North Coventry, Chester County, and she was beloved by all who knew her. She loved to read THE GUIDE and desired me to send it for her, as I had the directions. But when I reached her bedside I saw it was too late. She was then getting a glimpse of the eternal city. She would wave her hands in praise to God. And she was beckoning to a daughter who had passed away twenty-seven years before, to come close to her. “Anna, Anna, here she is! Blessed Jesus—Well done, well done!”
Mary L. Smith.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul !
His grace to thee proclaim !"

THE TUESDAY MEETING.

A SURPASSINGLY beautiful spring day and the unusual presence of *Bishop William Taylor* brought out a goodly attendance. The meeting was opened by *Singing*—"Soldiers of Christ, arise;" which was followed by the presentation of written and oral requests for prayer. Brother Hughes inquired how many were present who desired prayers especially for themselves and for a clean heart and the witness of the Spirit to the accomplishment of the work. Several responded.

Mrs. Palmer.—I received a letter this morning, from a dear one who expected to be here this afternoon, but I do not see her present, who says "O, pray for me!" She knows the light, but the tempter has made her somewhat dissatisfied with her experience. I ask your earnest prayers for her. I know the Lord is able and willing to satisfy her and all of us. Satan is declared to be the deceiver of souls and is doing his utmost to trip as many as he can, but let us be on our guard and look to our God for help and strength. That thought led me to ask you to sing the hymn that we did, "Soldiers of Christ arise, and put your armor on." There is a fountain of cleansing, that the Holy Ghost may come Himself to every heart here. Dr. Roche offered prayer.

Mrs. Palmer.—My thoughts have been directed (having first asked the blessed Holy Spirit's light, and when we ask I think we have a right to believe we are answered) to the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." I emphasise that "hath given." If God "hath given us all things that pertain unto life and godliness, where is the responsibility if we do not have godliness? Let us, then, under all circumstances and at all times say, "I will take the cup of salvation." How often I pray that the blessed Holy Spirit may so enlighten our minds that we shall have a perfect knowledge of His will concerning us. And this is His will: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through last."

Well, what are these exceeding great and precious promises?

We find the answer in the Word itself. "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself, a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." And through these promises we come to be "partakers of the divine nature," partakers of the pure and holy." Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Is that not a grand recipe for final perseverance? I heard a dear minister say last Sunday, that we must go down, down out of self, that we may rise into God. It does seem so desirable to get down, and yet with that, giving all diligence and being strong in the Lord and in the power of His might. And though the tempter may take advantage and say, "You can do nothing," and yet it says, here, "If ye do these things, ye shall never fall." We can never get nearer to God and do the most for Him, till we find that we can do nothing without Him; and in that strength we can do all things. Then we shall make our calling and election sure. I love then that grand old hymn,

"Soldiers of Christ arise,
And put your armor on, etc.

The blessed Holy Spirit is here this afternoon, I am sure. Let us see that He is ours, for He has promised. My heart never rejoiced more in the possession of the blessing than at the present time. When we take a

Government note of large amount to the bank, we do not stand and tremble lest it be not honored; but with God we sometimes tremble lest He will not fulfil His promise and redeem His word. But let no one here to-day have that spirit, and let us all appropriate to our own needs, that which He has time and time again promised to the believing child of God.

Singing :—"How firm a foundation."

THE RISEN JESUS.

Rev. Geo. Hughes.—I want to acknowledge the goodness of the Lord, manifested to me during this beautiful Easter time. There are those who think it is not just right to emphasize and celebrate the anniversaries of Easter and Christmas and New Years, but I am not of the number. When Easter comes around I am often reminded of what Rev. John Scarlett, the converted infidel used to declare with great emphasis, "I know," said he, "I know that Jesus is alive!" That was a wonderful statement for a former infidel. "I know that Jesus of Nazareth lives to-day, this very hour." Last Sabbath I attended an Easter morning prayer meeting in a Presbyterian church at half past five. And we had a blessed season. If we Methodists do not keep awake, the Presbyterians will steal our thunder, and if they do, I shall say "Amen." Then I heard our pastor preach a glorious Easter sermon. To-morrow I go to attend a holiness meeting which has been held annually for years, amongst the friends in Philadelphia. O, yes, I am having good times these days, and enjoying salvation. But I am saddened at news from Bishop Thoburn from India. He says that twenty-five thousand Hindus are to-day waiting to be baptized and become Christians, and no one to take care of them and lead them on. Think of it! Twenty-five thousand Hindus hungering for the bread of life and no one to feed them. We ought to be sending missionaries to India by the ship load. I tell you brethren there is no time to fritter away about this thing which we call salvation. It is an important business. I would to God that the General Conference, soon to convene at Omaha, would decree a week of self-denial as the Salvation Army do, that we might hasten to the redemption of the world. To-day, I am wholly on the Lord's side and praying more and more for the pentecostal power. Let us all look for it.

WHAT A CHANGE!

Mrs. Dunnell.—I think, though a Presbyterian, I could not possibly sit still after that testimony. About a month ago I gave you here, a little idea of how I found this blessing. After the meeting I went back into my own Church and O, how sad, I was, because no one there understood me! But the Lord gave me power to stand and persevere in a declaration of the truth as I had experienced it. And to-day I want to sound a note of praise. I have often asked your prayers, and gradually the wedge of truth has entered that community, and one after another have realized that there is something in this higher life. The pastor opposed me and the doctrine, but the pastor has changed and the first time I gave my testimony in the prayer meeting, the new minister came to me and, taking my hand in his, thanked me. O what a help that was after two long years of opposition! And this Spring the pastor asked me to arrange for a series of Bible readings and that blessed good woman, Sister Bairds, came to us, and wonderfully helped us. So holiness is coming more and more to the front in my Church; and don't you think I have a good right to praise God?

Mrs. Bottome.—I love the Easter and the Christmas anniversaries when our thoughts are called out towards God, and this Easter one of the biggest lessons of my life came home to me. After the lapse of many years, since my father went from us to the better land, it seemed to me I could hear him sing that grand old Easter anthem, "And did He rise? and did He rise?"

I heard magnificent Easter music, but I heard nothing which impressed me as the memory of my Father's singing that grand old Methodist anthem. And the thought that came to me was this—If we have such a memory of our parents gone before, what about ourselves? Shall our children, in after years, remember our words and songs, as I remember my father's? I hope, as Brother Hughes suggests, that we may have a week of self-denial for the sake of those in India who stand at the gates. This is a world of awful suffering. Not alone in India are souls crying out for the bread of life. I get hundreds of letters from all over this broad land, breathing out unutterable anguish of soul and body. And I have written in reply, till the pain extended from the back of my head to the tips of my fingers. But we are here to

do as Christ would have done, and I want to do my little.

FIRST VISIT.

A Presbyterian Clergyman.—I am a Presbyterian minister, and glad to be here for the first time in my life. A good many of my members attend this meeting, and I suppose some of them may be in attendance to-day. And from them I have heard of your good meetings and so thought I would come and see you. I believe in holiness, and I believe our Church does. And I believe in women who have a call to it, standing in my place in the pulpit or testifying in the pew. A woman in this city took my place one evening recently, and I think they said she preached better than I did. And she is coming back to preach for us again. I think as a Church we are having a different idea about women in the Church, and I want you to pray for me as a Presbyterian.

A FAVORED ONE.

Sister Bicknell.—Christ is risen again. I know in my soul it is the very Christ, the Redeemer of all that will believe on Him. I believe He is my all, and I keep believing and my soul is kept fresh and healthy. Hallelujah! I am a favored one. The lines have fallen to me in pleasant places. I have had and still have, a goodly heritage. I have been favored of late in being able to attend these meetings, I expect this may be my last for a time, but I am on the journey to the New Jerusalem, and I shall never stop running till I set my foot in glory. I am determined to see how the King looks.

FILLED WITH PRAISE.

Singing.—"Yes, I will."

Sister Scarles.—It is Christ that I want to extol. I have not been here since the second of last September, but when I think of the keeping power of God, my soul is filled with praise. Under everything and in everything, if we are fully given up to Him, we are kept sweet. And that is a great deal. The thought in the lesson to me is that Christ gave Himself that He might present us not having spot or wrinkle, but holy and without blemish. O, I am so glad I know the story! "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Dear Bishop Taylor, I am praying for you—have been for years. I hardly expected to see you again on this side, but blessed be the Lord for the privilege once again.

THE WORK IN AFRICA.

Bishop William Taylor.—Through the mercy of the Lord I am in your midst again, and report progress. In this business we are all shareholders. It is a co-operative concern. It is, therefore, proper that I should make some report as to what God is doing among the needy people of Africa. The last two years have been years of great trial. Not specially in personal bereavements or afflictions, but a variety of trials. And yet, in no similar period has the work developed more rapidly than during these two years. You have no idea of the difficulties to be overcome, but the grace of God is supreme. God has helped us out. He is wonderfully helping, and I do not have to pray for Him to come and do it. I find that He is constantly in advance of us.

It was so with poor Peter who was going to do such wonders for Christ, and said he would go to prison or die for Him. But Jesus said, "I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." The Lord Jesus anticipated his fall, and prophesied also that he should recover. That was an anchor to Peter when he was down. So God anticipates troubles of whatever sort. We have found great troubles, but have also found that Jesus has been there before us, and has adjusted things. He is indeed a very present help in time of trouble. So we have gone steadily on, founding missions, and we believe the most successful way of founding missions is the organization of *Missionary Nurseries*, the adopting of native children five years of age or less. The little African children are not heathens. Three and a half years of age and a perfect little lady. What is the trouble with the masses in the Church, as well as in heathen lands? "Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." It is possible to glorify God at the period of a child's birth, and that is the period to work for God if you want to win. But we have a notion that children must first grow up in the ways of the world, sow a few wild oats and all that, and then they will make better

Christians. We rather work that the children shall submit to God, to the God that made them, before they have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." So we get hold of these little Africans, while in the plastic state, and put them in God's school. And they are very teachable. It is quite as easy to lead them to Jesus as to lead our own children to Him. Since I was last here the *Nurseries* have wonderfully multiplied and enlarged. I think when I was last here, we had at Malange about a dozen children, and at Klukkee, perhaps another dozen. Now we have on the western coast of Cape Palmas alone, ninety-six. About a month ago, fifty of these little children came forward and commemorated the dying of their Lord and Saviour with quite as much feeling as any older persons could. And then the testimonies of these children often do more than a missionary possibly could in bringing the parents to the Lord. I remember an instance—a converted boy went back to his people and told them his experience.

They tried by threats to make him discard his religion, and failing in that, they took him to a creek and tried to drown it out of him. They put his head under water, and then, when they let him up, he took a good breath and held on to Jesus the more. Seeing that water would not work, they tied a rope about him and hauled him up into the dome of one of the huts, built a big fire beneath him and cayenne pepper upon the blaze. But they could not smoke or sneeze religion out of him, so the boy went back to the Missionary School. The tribe would not have a missionary and drove him away. I was waiting for a vessel to take me up the coast, which might come any day, so I could not go back into the interior to them, but sent a messenger asking the king and his chiefs to come and see me. The next day they came in a body. I said to them, "I am very sorry you had trouble with our missionary, but I have a new missionary for you, a lady from big America across the seas," and I introduced to them Grace White. In their language they have no pronouns to distinguish sex. "Him" may mean either male or female. The king and his chiefs were pleased with Grace White, and as they passed out, we heard them say, "We like him; we stick to him; we have him for our missionary." And so she went to them, and God has greatly

helped her. I have learned that one of the principal men of the tribe has been converted.

We have opened forty new stations, all manned and going ahead. God is leading, and we are succeeding on the line of holiness. Those that are not holy will not stick to the work. Our missionaries need to live in the New Testament Zone. "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. "Those that are not up to that Zone, sooner or later give the work up. But my people live in that Zone. For my own experience, I have nothing new to say. I am wholly the Lord's. The will of God is the right thing. The behests of God's will are infinite love. I want nothing else than the will of God, as to doing or not doing. Yet I am continually reminded that in the world we shall have tribulation. But whether I feel joyous or sorrowful (and I am sorrowful often) I trust all to God. In all this work there is much care, but that can go hand-in-hand with trust. I remember that Christ was sorrowful. But this work is going to win. By your help, and prayers, and money, lend a hand. Our Mission at Angola, founded seven years ago, is now self-sustaining, and not only that, it is self-propagating. In China, where there are millions on millions of pauper heathen, it is a grand thing to send the Gospel prepaid. But the Africans are not paupers. In native productions, the African is the richest man in the world. For all time and all Africa self-support is the method that will succeed. The first thing to be done is the creating of industries and the development of resources. And the development of resources creates self-support. The money we require is not for charity, but we want to teach and prepare them for Christian civilization; and the money thus used will establish a self-supporting business. We invest money for the Lord where it will come back in blessings to mankind. As the Lord is with you, and you have the ability, lend it to His work.

Singing—"Sowing in the morning."

The meeting closed by singing the Doxology and the pronouncing of the Benediction by the Bishop.

THE nominal Christian life that costs nothing is not worthy of the name.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

A POINTED QUESTION.—“And why call ye me, Lord Lord, and do not the things which I say?” Luke 6: 46.

Christ was addressing His disciples. This chapter is full of sublime teaching. As we read it, we may well say, “Never man spake like this man.” Here He puts a question which strikes a deadly blow at religious formalism. There are many who are in this condemnation, loudly crying, “Lord, Lord,” and yet not doing the things which He has commanded. The inconsistency must be apparent to every one. “Consistency is a jewel.”

FIELDS ALREADY WHITE.

JESUS said to His disciples at one time, “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to the harvest.” It might have been true concerning the natural harvest that four months were yet to elapse ere the reaping time should come. Not so, however, as respected the *spiritual* harvest, the fields were then white and inviting the sickle. An eminent writer says, “Here in this place, where they *now* were, there was harvest work for *Him* to do. They would have Him to *eat*, v. 31. “Eat!” saith He, I have other work to do, that is more needful; *look* what crowds of Samaritans are coming out of the town over the fields, that are ready to receive the gospel; probably there were many then in view.”

If the Master were now among us it is not unlikely He would call us to lift up our eyes and look at the *fields already white* calling for the harvesters. And, if in our misconception of the situation, and our slothfulness, we should plead for delay, He would bid us go forth to gather the ripe grain into His garners.

Everywhere the grain is waving in the breeze, and voices are heard, saying, the harvest is ripe, put ye in the sickle. *Sickle!* no, that is an in-

vention of the past, go into the fields with the great Gospel reapers, and cut right and left and bind into sheaves.

At home, the fields are white. Look at New York, the great metropolitan city, where the varied populations of the nations are gathering. Say not they are Germans, or Jews, or Italians, and cannot be reached. If the Gospel reaper cannot mow them down in this Christian land, where salvation agencies are so potential, and so prolific of spiritual results, why hope to do it on their own soil, where the odds are tremendously against us? Away with unbelief! Go forth in the might of Israel's God and reap down the fields.

Look abroad! The fields are white in all lands. India, China and Japan, Corea, Africa, the islands of the sea—all open to us. The gates are not simply *ajar* but swinging wide open. There is a universal call for harvesters. Bishop Thoburn has come home from India to tell us of 25,000 Hindoos waiting to be baptized, and no missionaries to perform the sacred rite. This is marvelous! Years ago we thought it a miracle to have one Hindu converted. Now they are coming “like doves to their windows.” Up, in the name of Christ, ye men and women of Israel and reap down the fields. Send out missionaries by the shipload. Pour your gifts into the treasury by the million. But, we do not forget that a *saved* Church alone will roll herself upon an unsaved world. Be saved then, every one, and every one be a reaper.

We need to get a wider expanse of vision under the illumination of the Holy Ghost. We must study the prophecies and how they are being fulfilled. And we should take in the full compass of Christ's commission: “Go ye into the world and preach my Gospel to every creature,” — not forgetting the promise, “Lo I am with you *always*, even unto the end of the world.”

This is an age of wonderful activity in all departments of human life. Men everywhere are putting forth their inventive genius, developing great plans, and drawing heavily upon their resources to fulfil their cherished purposes. And the Church must keep abreast with the times—planning wisely, and drawing all her forces into action, which will honor her illustrious Head.

GOSPEL ARROWS.

A GREAT COMMAND.—“And when ye stand praying, forgive.” Mark 11: 25.

If we would come before God acceptably we must come in a consistent attitude. If there are those who have injured us we must exercise forgiveness towards them. If we do not we need not expect God to forgive us. Why should we? If we have no relents in regard to our fellow men, what ground have we to look for our Father in heaven to show mercy unto us?

CHEERFUL CHAPTERS. III.

“AND not only so, but we glory in tribulations also.” Rom. 5: 3. The terms employed here are very strong: “we glory in tribulations also,” not simply endure tribulations, patiently, or uncomplainingly, but we *glory* in them.

Matthew Henry says here: We glory not only notwithstanding our tribulations, but even *in* our tribulations, as they are working for us the weight of glory. II. Cor. 4: 17. Observe, that a growing, increasing happiness that of the saints is: “*Not only so.*” One would think such peace, such grace, such glory, and such joy in hope of it, were more than such poor undeserving creatures as we are could pretend to; and yet it is *not only so*; there are more instances of our happiness.

“*We glory in tribulations also,*” especially tribulations for, which seemed the greatest objection against the saints’ happiness, whereas really their happiness did not only consist with, but take rise from, those tribulations.”

The reason given by the Apostle for this glorying is, “tribulation worketh patience,” and that is a result of immeasurable value.

The annals of our Christianity are very lustrous at this point, showing how the people of God have triumphed in the fires. The fires have kindled upon them *hotly*, and yet they have been full of praise, while the flames have been wildly leaping upon them.

And the heroic in Christianity is not departed. We have bright examples now in many spheres of life, those who “walk unburnt in fire,” reflecting the light and glory of our Christianity. Let us not think it strange if this fiery trial comes, and let us deport ourselves as the children of the King.

The world needs to see Christianity in life—shining, beautiful and consistent. Theory will not do alone; it must be sustained by facts.

GOSPEL ARROWS.

“But he that glorieth, let him glory in the Lord.” II. Cor. 10: 17.

We are apt to glory in “something—in ourselves,” or our fellow men—but here is the true object of glorying—“the Lord.” In Him we may well glory—in His exalted character—in His works, and in His administration, especially the administration of His grace. This was the object of Paul’s glorying. “God forbid that I should glory save in the cross of our Lord Jesus Christ.”

“WORK! WORK!! WORK!!!”

THIS is the cry in every part of the land, “WORK! WORK!! WORK!!!” The pulpit call to the people, deep, loud, and continuous, is for *work*. And, in connection with this they are urged to get a baptism for *service*. This is contrary to the teaching of the New Testament. There is only *one* baptism and that is the one which was realized at Pentecost. Now, the fundamental idea of that baptism was *purity*—“purifying their hearts by faith,” and the infilling of the Holy Ghost. The disciples were instructed to tarry in Jerusalem until they received it—the baptism of *power*—not a baptism for service. Service was the sequence of the baptism. “But ye shall receive *power*, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me,” &c. The *witnessing* was the *result* of the baptism of power.

Let us understand God’s order and not try to reverse it. These almost frantic appeals from the pulpit for *work*, are in many cases absurd. As well go into a hospital and call upon the diseased and the maimed to go to work. Every patient in the wards would cry out in response to such a call: “Heal us and then we will go to work.”

So, members of the Church who are backslidden, or enfeebled by worldliness, are in no condition to work in Christ’s vineyard, and appeals to them for *work* are vain. They need to be restored from their backslidings, and receive the baptism of the Holy Ghost, then they will not need to be urged to work.

We need to get back to the Pentecostal line—power first, involving purity—then the natural sequence will be service—grand, heroic, far-reaching and victorious service. It is not work and be baptized—but, be baptized and then work. It is impossible to prevent one from working who has received the divine anointing.

GOSPEL ARROWS.

"A PREPARED PLACE."—"I go to prepare a place for you." John 14: 2. This is among the sweet promises of Jesus in the 14th chapter of John. He is our great forerunner. He has entered into the heavenly place, and forever sitteth at the right hand of the throne of God. He has gone up on high in our behalf, to intercede for us and to prepare a place for us. "Heaven is a prepared place for a prepared people," and we must have a meetness for the inheritance of the saints in light, which is true holiness.

ANOTHER VICTOR CROWNED.

REV. J. R. JAKUES, D.D., Vice-President and Professor of Hedding College, Ill., entered into heavenly rest March 23, 1892.

He was born in England, December 8, 1828. He received a local preacher's license in Syracuse, N. Y., in 1850, and the same year entered Genesee College, now known as Syracuse University. For three years he was engaged as a Christian educator. He then entered the pastorate and was stationed successively in the First Church, Elmira, and the First Church Rochester, N. Y. A bronchial trouble led him to return to the educational work. For three years he was Professor of Ancient Languages in the Collegiate Institute Rochester, N. Y. For ten years he filled the same position in the Illinois Wesleyan University. In 1875 he was elected President of Albert University, Belleville, Canadal in which relation he continued ten years, and after a year's rest was called to the presidency of Hedding College, Abingdon, Ill. Failing health required his retirement some years afterward, but he was made Vice-President and Professor.

In all these positions, our beloved brother showed himself to be a man of distinguished ability. He had great strength in the pulpit, and in all the walks of life he adorned the doctrine of God our Saviour in all things. For years he walked in the light and comfort of perfect love, and the luster of this grace was seen in his countenance and in the spirit of praise which was continually in his heart and mouth. He stood firmly by the old Wesleyan doctrine.

Dr. Jaques preached the semi-centennial sermon of the Tuesday Meeting in St. Paul's Church, New York, which was of a most impressive character.

At the last he had no doubts, but a fulness of trust in Christ Jesus. His crown is star-gemmed. We hope to meet him there.

GOSPEL ARROWS.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 14: 27.

This is the precious legacy of the Lord Jesus to the disciples. "PEACE," "My peace," He says, that is *Himself*. Christ dwelling in us is our *peace*. Not as the world giveth. No, that is fitful, unsatisfactory; in fact, it is baseless, it is a false peace. In Jesus, or with Jesus in us, we may have peace amid all earth's alarms, and tumults. Let everyone make sure of this legacy.

A GREAT QUESTION.

A GREAT question is before the American people, viz: Whether "The International Exposition" to be held in Chicago, shall be opened or closed on the Sabbath? We stand before the nations of the earth, confessedly, as a *Christian* nation. Now, the question is: Shall we maintain that character, when a great occasion like this is presented, or, shall we falsify the claim to this character in the eyes of the world? Of course all the vile elements of the country are in favor of open gates—the money-lovers, the saloonists, "lewd fellows of the baser sort," and the keepers of brothels. Shall their voice be potential and authoritative, or shall the sentiment of millions of Christian people have voice and sway?

We have a word of counsel to utter at this point. We counsel all Christian ministers and people to make themselves heard at this time. We must not sleep while the enemy of all righteousness is wide awake, and laying his plans to involve the country in lasting disgrace. The pulpit, everywhere, should lift up its voice, in thunder tones, against the proposed iniquity. Some have nobly spoken, but it should be universal. The religious press, of all denominations, should speak loudly. Ecclesiastical bodies should utter their condemnation, and as some have already done, advise their constituencies to absent themselves, if the sanctity of the Sabbath is violated. This question involves serious matters. If the holy day be trampled upon we believe God will visit us in judgments. So let us be pronounced in our opposition to Sabbath desecration.

Our General Conference adopted a strong paper on this subject declaring that Congress in appropriating any sum for the support of the Exposition should condition it upon the closing of the gates on the Sabbath. Let the Church speak definitely.

GOSPEL ARROWS.

ONE THING NEEDFUL—"But one thing is needful"—Luke 10:45. So declared Jesus in conversation with Martha who came to him with a complaint that her sister Mary did not aid her in domestic duties—He said, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful—the all comprehending need of humanity—and Mary hath chosen that good part, which shall not be taken away from her." "If we make choice of this *'one thing,'* it will bring in the train all other good things needful for us—"first, the kingdom of God and His righteousness—then all other things shall be added."

THE GUIDE CATECHISM.

QUESTION 55. Are not many deceived in making a profession of entire sanctification?

ANSWER. This is undoubtedly the case. There are those who are in a backslidden state who, under certain circumstances are moved to seek for this blessing, and being quickened or restored from their backslidden state may mistake that for entire sanctification. There is this, however, to be considered that, having once had their eye fixed upon the mark of true holiness, the Holy Spirit will work with, and prompt them to take a deeper plunge.

QUESTION 56. Is it not true, however, that much harm is done by a profession without a genuine experience?

ANSWER. Yes, we believe great harm has thus been done. If a testimony be given by an individual that the blood of Jesus Christ cleanseth him from all sin who yet gives painful proof that the seed of anger, or jealousy, or censoriousness still remains within him, or any of the brood of unholy tempers still has sway, or at least is not wholly eradicated, the testimony of such a witness is thereby invalidated, and the influence bad.

QUESTION 57. Is it not possible for a backslider to be so enlightened by the Holy Spirit as to obtain at one and the same time the forgiveness of the sins of his backsliding and the entire cleansing of his moral nature?

ANSWER. Yes, it is possible. Mr. Wesley admitted that it was possible for an individual to be entirely sanctified in the hour of his conversion, but he said he had not found such a case. So it may be possible for a backslider to do this, though we think the case is a rare one. David seems to have been an example of this. We think, however, in general, backsliders who first seek to be restored to a state of justification, definitely will stand on stronger foundations and be able to testify more effectively of the second work.

GOSPEL ARROWS.

TRUE FAITH.—"And he said, Lord, I believe. And he worshiped him." John 9:38. When Jesus heard that they had cast the blind man out of the synagogue whom he had so wonderfully restored, He went in pursuit of Him, and when he had found him, He said unto him, "Dost thou believe on the Son of God?" And he answered, "Who is he, Lord, that I might believe on Him?" And Jesus said, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. "What beautiful, faith, giving credit to the first testimony of Christ, and showing the genuineness of his faith by worshiping Him.

THE HALF YEAR.

WE are brought to the close of another half year. This number completes it. We have had pleasant fellowship with the thousands of our readers. It has been a real joy to us to make up the pages of THE GUIDE from month to month.

We enter upon a new period, the second half of the year. We will do our best to make the issues of the coming months purer, sweeter and stronger than ever. So much for our part. Now, we have a question to submit to our subscribers. We need, and ought to have, a largely increased subscription list. We need it in order to make us easy in our circumstances, and enable us to prosecute our work successfully. Some have suggested that we might increase our revenue by adding some pages of select advertisements. This we feel unwilling to do, as THE GUIDE has always been kept free in this respect, and its clean appearance has rendered it particularly acceptable to our subscribers, and we are unwilling to abandon our old position. Then it has been suggested that we might diminish our expenses by cutting off quite a number on our list who receive the magazine without paying. Our Benevolent Fund helps some in this work, but is entirely inadequate to meet the demand, hence we are supplying the magazine to many at our own expense, and we are more than willing to do it, so far as we have ability, but there is a limit to that.

Now, if the above suggestions are repulsive to us, what is to be done? How are the heavy demands upon us to be met? Plainly, by our subscribers working to procure new subscribers.

Will our friends take these things to heart, and help bear our burdens. If they will, then let them go to work and see how many new subscribers they can send us before July 1st.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

A POINTED QUESTION. "Do ye look on things after the outward appearance?" II Cor. 10:7.

That is a very common practice. But it is a very insufficient ground of judgment. God looketh at the heart. We cannot do that. This being the case it is well for us to be careful about pronouncing judgment in any case.

THE LONG PSALM.

"Then shall I not be ashamed when I have respect unto all thy commandments."

"I will praise thee with uprightness of heart when I shall have learned thy righteous judgments. V. 6, 7.

The good man has respect to all God's commandments, because they are all of equal authority and directed to the same end, the glorifying of God in our happiness. They are all holy, just and good. Not only will they be kept from that which will bring discredit upon themselves, but they will enjoy the favor of both God and men. Even those who disregard the divine law have a respect for those who walk therein. "And," as has been said, "they shall have clearness and courage in their own souls; they shall not be ashamed to retire into themselves, nor to reflect upon themselves, for their hearts shall not condemn them."

The 7th verse reveals David as a learner in God's school, the great subject being the righteous judgments, or law of the Almighty. He was a diligent student, aiming at proficiency. "He knew much, but was still pressing forward to know more."

Matthew Henry says: "He coveted to be learned in the laws of God, not that he might make himself a name and interest among men, but, first, that he might give God the glory of his learning, 'I will praise thee when I have learned thy judgments,' intimating that he could not learn unless God taught him, and that divine instructions are special blessings, which we have reason to be thankful for. It is an easy thing to praise God in word; but those only are learned in this mystery who have learned to praise Him with *uprightness of heart*, that is, are inward with Him, praising Him, and sincerely aim at His glory, in the course of their conversation as well as in the exercises of devotion. God accepts only the praises of the upright."

Are we following the example of the Psalmist; do we have respect unto *all* God's commandments—not a part, but the whole? If so we shall not be ashamed, before God or man. Are we diligent learners in the divine school seeking to learn His righteous judgments? If so, each step of progress and new discovery will fill us with praise.

VICTORY OVER DEATH.

(Mrs. Eliza M. McCullough, of St. Catharine's, Canada, writes.)

The good Lord has seen it best to remove one more (four are already there) of my dear children to the better land in the death of my daughter Laura, a daughter of the late Rev. Wm. McCullough, of the Methodist Church of Canada. She was united in marriage to Mr. W. J. Stevenson about three years ago. Their union was a happy one, and every prospect for the future was bright and promising. But death has severed the slender cord, and she is not, for the Lord has taken her. O, yes, she has gone where there is no more pain or parting.

She was a child of many prayers, and my Heavenly Father has indeed answered them all, and my song is, Praise the Lord, O, my soul, for giving her the *victory* through our Lord Jesus Christ. Laura was truly converted while young in years, during revival services held by her father, joined the Methodist Church, and was a useful member. She loved to labor as teacher of the Sabbath School and to win souls. And she did not labor in vain, and has entered upon her reward and joined the blood-washed throng to be forever with the Lord. Before her last illness she consecrated herself afresh to the Lord whether for life or death.

Her sufferings were very severe, but there never was a murmur; her trust was in the Lord. After two weeks suffering the call came: "It is enough, my child, come home!" It was received with a smile as she said, "Why, this is death; why, its nice to die, having Jesus with me—there is no sting in death to me." As I took her the lifeless babe, she said, "It is all right, mamma, the Lord knows what is best for us all. She gave directions about her funeral, and then asked her sister and others to sing "Jesus, Lover of my Soul," and "Safe in the Arms of Jesus." Then she said: "Now, good-by, I'm going home to die no more, good-by, darling husband; good-by, mamma, you will soon come, too; good-by, sister Emma, and tell all the rest I have an abundant entrance into the kingdom." O, who would not wish to die the death of the righteous? It is the life we live here which makes death lovely. My darling Laura could say I feel that His blood has cleansed all my sins away, and urging her sorrowing husband not to rest without this assurance, saying, there's nothing like holiness and sanctification.

Would to God that in life holiness was more the theme of God's children, for it is the living of holiness that gives victory over death. O, praise the Lord, I feel that holiness is power. The pure life of this beloved one was full of light, and we shall cherish her memory, and hope to dwell with her in that blessed land on high for evermore.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

THE ANGEL'S SONG.—"Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.
This was the song of the angels at the Saviour's advent, a multitude of the heavenly host participating. God's glory is involved in man's salvation, and inasmuch as He has revealed a mighty Saviour, we should give Him glory. And peace, and good will on the earth are involved. If this salvation should be everywhere known, the earth would be as Eden.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR.—JUNE.

1. Matt. 9: 22; John 13: 7; Neh. 9: 32; Psa. 117: 1.
2. II Tim. 2: 15; Deut. 33: 12; Psa. 13: 3; Luke 24: 53.
3. I Kings 18: 21; Nah. 1: 7; Psa. 139: 23; Rev. 19: 1.
4. Prov. 4: 26; Prov. 4: 18; Psa. 129: 5; Deut. 10: 21.
5. Heb. 1: 6; Psa. 31: 7; Psa. 34: 17; Psa. 66: 1.
6. Rom. 6: 13; Gal. 3: 29; Psa. 59: 1; Psa. 22: 25.
7. I John 3: 18; I John 3: 19; Psa. 109: 1; Psa. 147: 5.
8. Zeph. 3: 16; Dan. 12: 3; Psa. 67: 1; Isa. 6: 3.
9. Jude 3; II Chron. 20: 20; Psa. 60: 11; Psa. 97: 1.
10. I Cor. 2: 5; Isa. 57: 2; I Kings. 8: 57; Deut. 16: 11.
11. I Tim. 5: 22; II Sam. 22: 27; Jer. 12: 1; I Kings 8: 56.
12. Jas. 4: 15; Prov. 2: 8; Psa. 12: 7; Ephes. 5: 19.
13. Luke 8: 39; Mal. 3: 16; Psa. 40: 9; Rev. 11: 17.
14. Col. 3: 15; Job 23: 14; Luke 2: 29; Psa. 81: 1.
15. Isa. 7: 9; Heb. 11: 6; Mark 9: 24; Psa. 31: 7.
16. John 20: 27; Prov. 1: 33; Psa. 109: 26; Psa. 147: 5.
17. Deut. 28: 58; Psa. 91: 4; Psa. 119: 67; Micah 7: 7.
18. Hab. 2: 20; Psa. 111: 5; Phil. 1: 4; Psa. 104: 31.
19. Heb. 10: 24; Psa. 94: 14; Deut. 33: 11; Isa. 52: 9.
20. Deut. 32: 3; Psa. 37: 28; 123: 3; II Sam. 7: 26.
21. John 13: 19; Exod. 12: 13; Psa. 51: 2; Rev. 1: 5, 6.
22. I Thess. 5: 18; Phil. 4: 7; Psa. 55: 17; Psa. 57: 5.
23. Phil. 4: 5; Prov. 15: 16; Psa. 31: 3; Zech. 2: 10.
24. Col. 4: 2; Rom. 10: 13; Jer. 18: 20; Psa. 134: 1.
25. I Thess. 4: 18; I Thess. 4: 14; Psa. 71: 16; Psa. 144: 14.
26. Rom. 15: 16; Rom. 8: 16; Psa. 51: 11; Hab. 3: 18.
27. Psa. 105: 3; Psa. 87: 7; I Chron. 17: 19; Psa. 30: 1.
28. Titus 1: 9; John 8: 36; Psa. 119: 18; Psa. 145: 10.
29. Isa. 34: 16; Matt. 24: 35; Psa. 71: 19; Luke 2: 14.
30. I Thess. 2: 12; Luke 18: 27; Matt. 6: 13; Psa. 32: 11.

SABBATH TOPICS.

Sabbath, June 5.—GOD'S PROVIDENCE is exercised in preserving His creatures. Neh. 9: 6; Psa. 36: 6; Matt. 10: 29.

Sabbath, June 13.—In providing for His creatures. Psa. 104: 27, 28; 136: 25; 147: 9; Matt. 6: 26.

Sabbath, June 20.—In the special preservation of His saints. Psa. 37: 28; 91: 11; Matt. 10: 30.

Sabbath, June 27.—In prospering His people. Gen. 24: 48, 56; 39: 21.

NOTE.—Do not pass over these topics lightly, but give to them careful study, asking the blessed Holy Spirit to enlighten, and to apply the truth. All Christians should be "mighty in the Scriptures."

CLOSET EXERCISES.

The Closet Precept.—Ye that love the Lord, hate evil. Psa. 97: 10.

If we love the Lord we must give proof of it. Here is one proof—to hate evil—in all forms.

The Closet Promise.—He preserveth the souls of His saints. Psa. 97: 10.

Preserving the souls of His saints involves every needed good, the greater includes the lesser.

STUDIES FOR THE MONTH.

The Scripture for study: Matt. 21: 1 c 11.

First Week.—The command of Jesus to the disciples, and the reason for it—1: c 5 v.

Second Week.—The obedience of the disciples and what it teaches—6: 7 v.

Third Week.—The course of the great multitude gathered—its lessons—8: 90.

Fourth Week.—The stir created in Jerusalem—the testimony of the multitude concerning Christ—10: 11 v.

CLOSET PRAYER.

The Closet Song.—Sieg or read hymn No. 939 in the Methodist Hymnal.

GENERAL REQUEST:

That those having charge of the International Exposition may close the gates on the Sabbath.

REQUESTS IN WRITING:

Virginia.—P—For a son whose mind is unbalanced.

Maryland.—C—For a mother and son to be converted.—B—For the salvation of an invalid son.

Kansas.—C—S—For a husband to be sanctified.

New York.—S—For a friend out of Christ to be speedily saved.

Illinois.—S—For a family to be saved.

WORK FOR JESUS.

FIELD EXERCISES.

Examine these Scriptures; II Tim. 3: 17; I Tim. 6: 18 Titus, 3: 8-14.

1. Prepare for Camp Meeting. Get some holiness literature to distribute.

2. Speak to some one, each day, while there on personal religion.

3. Let the "Stay-at-Homes" visit the sick and provide flowers for them.

4. Reason the case with some liquor-seller, and pray specially for him.

5. Distribute tracts at the steamboat wharf among Sabbath-breaking excursionists.

6. Talk to Professing Christians who take Sabbath papers, on its impropriety.

GOSPEL ARROWS.

TRUE BLESSEDNESS. "Blessed is the man to whom the Lord will not impute sin." Rom. 4:8. This is a quotation from the Psalms. It is descriptive of a justified one, a forgiven sinner, who has a clean record on high. He is blessed in his peace, his access to God as his Father, and his security as respects the future.

THE GUIDE PRAYER UNION.

The day set apart for united prayer this month is—

TUESDAY, JUNE 14TH.

Let all the members of the "Guide Prayer Union," and indeed all our subscribers as far as possible, be found in their closets, praying for the work of holiness and for all the families represented in this Union.

The Scripture for the day is, Psalm 139; and the Hymn, No. 589, in the Methodist Hymnal. Let all look for Divine communications.

EDITORIAL BRIEFS.

HEART QUESTIONS:

- Do you love your enemies?
- Do you grip the promises in prayer?
- Are you personally winning souls?
- Do you see new beauties in the Scriptures?

—ARE YOU AT WORK? That is, are you at work for THE GUIDE, canvassing for new subscribers? Do your best this month. Read the article on page 187, and consult the cover pages for special offers.

THE CAMP MEETINGS. With this month the season opens. See our "Camp Meeting Bulletin." Are you going? If so, provide yourself with some sample copies of THE GUIDE, and work for new subscribers. And be sure to take with you a *bundle of tracts*. We have plenty that will suit you. *Order some at once.*

PENTECOST AT OMAHA. At this writing the "Pentecostal Services," led by Rev. Dr. S. A. Keen, at the General Conference at Omaha, were proceeding with great interest from day to day, and giving promise of a real, full-orbed Pentecost before the close of the session. Souls were being converted and sanctified. One venerable delegate of the Conference had just had restored the joy of perfect love. To God be glory.

—NO SABBATH DESECRATION. There is no Sabbath desecration at Mountain Lake Park Union Camp Meeting. It is a glorious mountain resort—so those say who have visited it. We have somewhat of a drawing there this season—may get there. There are no Sabbath gate-fees, no unholy traffic on God's day. *It is a place of real salvation.* It commences July 12th, D. B. UPDEGRAFF (Friend), and Rev. John Thompson in charge. All who can should go.

CAMP MEETING CALENDAR.

June 10—Des Moines, Iowa.

June 22—Vermillion, Ohio (National.)

July 2-11—Mountain Lake Park, Md., D. B. Updegraff, leader.

—FULL OF LIFE. "The Friends' Expositor," published quarterly by Brother D. B. Updegraff, at Mount Pleasant, Ohio, is full of life. Send for a copy. 50 cents a year.

—A UNION GATHERING. For some years past there has been a union gathering of the friends of Jesus, continuing one week in the home of Mrs. Farnum (Friend) on Arch Street, Philadelphia. We were permitted to spend three days there in April, and they were days of instruction, consolation and helpfulness. Bros. Updegraff, Dougan Clark, Joseph H. Smith, and others took part.

—THE TUESDAY MEETING, each week is full of interest. Friends who come from a distance, attend—and almost every time souls find the rest of faith.

—WELL PLEASED. A brother recently ordered one of our \$5.00 Bibles, advertised on the cover of the magazine and he thinks it is a prize for the money. So others would think if they procured one.

—DO YOU SING? If so you ought to have a copy of "Glad Hallelujahs." You would surely want a supply for your Social Meeting. Order a sample copy for 25 cents. See cover.

—Rev. John Parker has returned from England, fresh and vigorous, ready to engage for Camp Meetings or other work.

—PITMAN GROVE, N. J. Our friends there are making calculations for a grand soul-saving camp meeting this summer. Fuller notice hereafter.

—A TROPHY. Bishop Taylor has brought with him from Africa a little native girl from one of the Nurseries there. She is only *three and a half years old*, and he says she is a real Christian.

—Dr. Jaques has gone home. We are bereft of one of our best contributors. His tract, "Six Letters to Pastors on Holiness" should be circulated. 5 cents each; 50 cents per dozen.

—WORTH READING. Rev. W. McDonald's book, just issued, on *Faith Healing* is worth reading. He discusses the subject calmly and ably.

—INCREASING. "The Preacher's Magazine," edited by Revs. Mark Guy Pearse and Arthur B. Gregory, and published by Wilbur B. Ketcham, 2 Cooper Union, N. Y., is increasing in circulation—it is deservedly popular—\$1.50 per year.

—THE MONEY QUESTION. Are you spending all the money you are able to do in circulating the literature of holiness? Could you not pay for one, two, five or more copies of the GUIDE for those who need it but will not take it themselves?

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Hamber, Ohio.* Over 100 converted or reclaimed.

—*Mechanicsburg, Ohio.* Glorious revival; 100 conversions.

—*Wooster, Ohio.* Two hundred have accepted Christ.

—*Gosport, Iowa.* Bros. Stevenson and Elder closed a seven days' meeting with 55 conversions.

—*Covington, Ky.* Main Street Church has had a blessed revival; 150 professed conversion.

—*Franklin, Ky.* Under the labors of Bro. Morrison, 100 conversions.

—*Columbus, Ind.* A sweeping revival. Over 200 conversions.

—*Van Wert Circuit, Ohio.* J. R. Hall, jr., pastor; 189 conversions.

—Rev. Thos. Harrison is holding revival services with considerable interest in the 53rd St. M. E. Church in this city.

—*Norwalk, Ct.* R. G. Shepherd, the Blind Evangelist, has been holding meetings. Quite a Gospel awakening and a number saved.

—*Shelby, Mich.* Bro. M. W. Knapp, evangelist, has had a successful meeting here. Over 50 professed pardon or cleansing.

—*Elmore, Ohio.* A great revival under the labors of J. W. Donnan, evangelist. Sinners flocking to Christ.

—*Logan, Iowa.* J. S. Tillinghast, pastor, had eleven weeks of revival services; 84 seekers of salvation.

—*Philadelphia.* Twenty of the children of the Methodist Orphanage have been received into the Fletcher M. E. Church, C. E. Adamson, pastor.

—*Glendale, S. C.* Special services held by Thomas H. Leitch, evangelist, have resulted in 120 conversions and many rejoicing in full salvation.

—*Florence Mission, N. Y.* This important mission is progressing well. The saving work goes on steadily, and many are rescued from the thralldom of sin.

—*Phaensville, Pa.* H. Wheeler, pastor. Under the labors of H. C. McBride, evangelist, almost the entire membership was led to seek full salvation, backsliders were reclaimed and sinners converted.

—*Sherman, Ill.* Bro. C. W. Ruth, of Indianapolis, evangelist, has held special services—a revival of old-time religion. Nearly the entire membership sought and obtained full salvation, among them a local preacher, who was visiting and praising God from house to house.

FROM THE FOREIGN FIELD.

—*England.* The income of the Metropolitan Churches for 1890-1 is approximately fixed at £6,060,763.

—*Austria.* Beer brewed in 1890, 1,956,000,000 hectoliters. Great Britain now has the terrible pre-eminence, in 1891, 1,005,710,044 gallons.

“Never, since the Reformation,” writes a French lady, “has there been such a religious awakening throughout France.”

—*India.* From Kalimpong, up in the Himalayas, comes the account of the baptism of 134 converts at the dedication of a new church when 800 crowded the building.

—*Korea.* This is a new mission field. Yet within the comparatively short time of seven years the Churches in the United States, England, and Australia, have sent no less than 62 missionaries here.

—*France.* The Salvation Army has 216 stations in 23 of the Departments of France, and 10 of the Swiss cantons. There are 430 French and Swiss officers aided by 300 local officers. Three papers have a circulation of 24,000.

—*Madagascar.* A missionary of the British & Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1246 persons, representing 11 Churches, and coming, some in canoes, and many on foot, a distance of from 10 to 20 miles.

—*Methodist Episcopal Missions.*—In Africa, over 3000; South America, nearly 2000; China, 6000; India, over 15,000; Japan, nearly 4000; in Germany over 10,000; in Switzerland, 6000; Sweden, 16,000; Norway, 5000; Denmark, 2000; in Mexico, about 2,500.

—*Africa.* BISHOP TAYLOR'S MISSIONS. *The African News* says: Our missionaries on the Kru Coast are well. Those lately sent out are superior workers. Miss Lena Carlson is with Agnes McAllister. Miss Sarah Wilcox is with Miss McNeil, and all are delighted with their new associates.

At the Cape Palmas Quarterly Meeting, the children of our mission at Talaka, Zawky, Enbloky, Boneka, and Terrabo were present, and fifty of them partook of the Sacrament of the Lord's Supper. These were all children of heathen parents, and less than half the number who are being trained in our missions within the bounds of Cape Palmas district.

At Lexington, Liberia, Mrs. Nancy Dunbar has 46 scholars in her mission-school, and eight or ten adopted heathen children in her mission family. The work among these little African children is being greatly blessed.

GUIDE HYMNAL

No. 37. TEN THOUSAND THANKS TO JESUS.

MATILDA C. DAY.

WM. J. KIRKPATRICK.

1. Ten thousand thanks to Jesus, Whose life our ransom paid, Whose blood a full a -
 2. Ten thousand hearts to Je - sus How glad - ly would we give, Ten thousand lives to
 3. Ten thousand thanks to Je - sus For blessings every hour, Ten thousand times ten

tone-ment For all the world has made. Let ev - 'ry heart a - dore him, Let
 Je - sus, Had we so long to live, Ten thousand tongues shall praise him, Ten
 thou-sand, For love's redeem-ing power, And when we hear his wel-come Be -

ev - 'ry creature sing, Ten thousand thanks to Jesus, Our Saviour and our King.
 thousand songs ascend, To him our blest Redeemer, To him our dearest friend.
 yond the rolling sea, His love through endless ages Our sweetest song shall be.

REFRAIN.

Ten thou - sand thanks, ten thou - sand thanks, We'll praise him o'er and

o'er, And for the life with him to live, Ten thousand, thousand more.

Copyright, 1887, by WM. J. KIRKPATRICK. 37

From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch Street, Philadelphia, Pa.
 For Sale by us, 35 cents each. Per dozen, \$3.00.



REV. BISHOP DANIEL A. GOODSSELL,

Born November 5, 1840; Entered the Ministry in the New York East Conference, 1859;
Elected and Ordained Bishop, 1888.

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AND

REVIVAL MISCELLANY.

"HE WILL LEAD YOU INTO ALL TRUTH."

EDITORS:

MRS. DR. WALTER C. PALMER,

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FROM JULY, 1892, TO DECEMBER, 1892.

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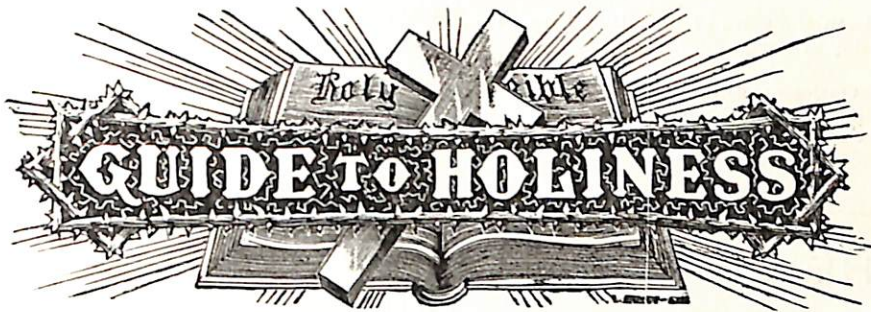
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JULY, 1892.

THE VOICE OF PROPHECY.

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came."

Amos 6· 1.

THIS is the voice of the prophet Amos. It is an alarming voice to those who were at ease in Zion. There is, as eminent authority declares, "Denunciation of both the sister Nations (especially the nobles) for wanton security—Zion as well as Samaria—threat of the exile, ruin of their palaces and slaughter of the people."

"Named the chief of the nations"—i. e., you nobles, so eminent in influence, that your names are celebrated among the chief nations. Men designated by name among the first-fruits of the nations—men of note in Israel, the people chosen by God as first of the nations.

"To whom Israel came"—i. e., the princes to whom the Israelites used to repair for the decision of controversies, recognizing their authority."

Thus Israel was stricken, from her head, "the nobles," with moral paralysis, with ease in Zion." Is this not a picture of our modern Israel, to a large extent, "ease in Zion?" Are not many of "the

nobles" stricken—ease, as to their personal experience, caring not to make spiritual advances—ease, respecting the salvation of their children—ease, concerning the welfare and the upbuilding of the Church of Christ.

Upon all such God, through the prophet, pronounces a "Woe"—a fearful, destructive, and wide-reaching woe. Read the terrible things in this prophecy. "God is not mocked." He will have His people measuring up to their predestined excellence and power, or, He will hold them responsible.

In many places the Church is reduced to a mere skeleton. Class Meetings are abandoned, the Sabbath Services are thinly attended, and the Weekly Prayer Meeting has scarcely any life in it. An alarm needs to be sounded. The lovers of ease should be aroused from their slumbers. God is dishonored by this spiritual drowsiness, and the progress of the Church greatly retarded. Let all the people awake, and give themselves to prayer that Christ may be exalted.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

HEAVINESS THROUGH MANIFOLD TEMPTATIONS.

BY REV. JOHN WESLEY.

(TEXT: "Now for a season, if need be, ye are in heaviness through manifold temptations. 1 Peter, 1:6.



AFTER having considered I. What manner of persons those were to whom the Apostle says, "Ye are in heaviness," and II., What kind of heaviness they were in, now notice III., *What were the causes of their heaviness?*

1. But to proceed to the third point, What are the causes of such sorrow or heaviness in a true believer? The apostle tells us clearly: "Ye are in heaviness," says he, "through manifold temptations;" *manifold*, not only many in number, but of many kinds. They may be varied and diversified a thousand ways, by the change or addition of numberless circumstances. And this very diversity and variety make it more difficult to guard against them. Among these, we may rank all bodily disorders; particularly acute diseases, and violent pain of every kind, whether affecting the whole body, or the smallest part of it. It is true, some who have enjoyed uninterrupted health, and have felt none of these, may make light of them, and wonder that sickness, or pain of body, should bring heaviness upon the mind.

And perhaps one in a thousand is of so peculiar a constitution, as not to feel pain like other men. So hath it pleased God to show His almighty power, by producing some of these prodigies of nature, who have seemed not to regard pain at all, though of the severest kind; if that contempt of pain was not owing partly to the force of education, partly to a preternatural cause,—to the power either of good or evil spirits, who raised those men above the state of mere nature. But, abstracting from these particular cases, it is, in general, a just observation, that

"Pain is perfect misery, and extreme—
Quite overturns all patience."

And even where this is prevented by the grace of God, where men do "possess their souls in patience," it may, nevertheless, occasion much inward heaviness; the soul sympathizing with the body.

2. All diseases of long continuance, though less painful, are apt to produce the same effect. When God appoints over us consumption, or the chilling and burning ague, if it be not speedily removed, it will not only "consume the eyes," but "cause sorrow of heart." This is eminently the case with regard to all those which are termed nervous disorders. And faith does not overturn the course of nature: natural causes still produce natural effects. Faith no more hinders the sinking of the spirits (as it is called) in an hysteric illness, than the raising of the pulse in a fever.

3. Again: When "calamity cometh as a whirlwind, and poverty as an armed man;" is this a little temptation? Is it strange if it occasion sorrow and heaviness? Although this also may appear but a small thing to those that stand at a distance, or who look, and "pass by on the other side;" yet it is otherwise to them who feel it. "Having food and raiment," [indeed the latter word, implies *lodging*, as well as *apparel*,] we may, if the love of God is in our hearts, "be therewith content." But what shall they do, who have none of these?

Who, as it were, embrace the rocks for a shelter?" Who have only the earth to lie upon, and only the sky to cover them? Who have not a dry, or warm, much less a clean abode for themselves and their little ones; no, nor clothing to keep themselves or those they love next themselves, from pinching cold, either by day or night. Is not want of food something worse than this? God pronounced it as a curse upon man, that he should earn it "by the sweat of his brow." But how many are there in this Christian country that toil, and labor, and sweat, and have it not at last, but struggle with weariness and hunger together? Is it not worse, for one after a hard day's labor, to come back to a poor, cold, dirty, uncomfortable lodging, and to find there not even the food which is needful to repair his wasted strength? You that live at ease in the earth, that want nothing but eyes to see, ears to hear, and hearts to understand how well God hath dealt with you,—is it not worse to seek bread day by day, and find none? Perhaps to find the comfort also of five or six children, crying for what he has not to give! Were it not that he is restrained by an unseen hand, would he not soon "curse God and die?" O, want of bread! Want of bread? Who can tell what this means, unless he hath felt it himself? I am astonished it occasions no more than heaviness even in them that believe!

4. Perhaps, next to this, we may place the death of those who were near and dear unto us; of a tender parent, and one not much declined into the vale of years; of a beloved child, just rising into life; and clasping about our heart; of a friend that was as our own soul,—next the grace of God, the last, best gift of heaven. And a thousand circumstances may enhance the distress. Perhaps the child, the friend, died in our embrace! Perhaps was snatched away when we looked not for it! Flourishing, cut down like a flower! In all these cases, we not only

may, but ought to be affected: it is the design of God that we should. He would not have us stocks and stones. He would have our affections regulated, not extinguished. Therefore,—“Nature unreprieved may drop a tear.” There may be sorrow without sin.

5. A still deeper sorrow we may feel for those who are dead while they live; on account of the unkindness, ingratitude, apostasy, of those who were united to us in the closest ties. Who can express what a lover of souls may feel for a friend, a brother, dead to God? For a husband, a wife, a parent, a child, rushing into sin, as a horse into the battle; and, in spite of all arguments and persuasions, hasting to work out his own damnation? And this anguish of spirit may be heightened to an inconceivable degree, by the consideration, that he who is now posting to destruction once ran well in the way of life. Whatever he was in time past, serves now to no other purpose than to make our reflections on what he is more piercing and afflictive.

6. In all these circumstances, we may be assured, our great adversary will not be wanting to improve his opportunity. He, who is always “walking about, seeking whom he may devour,” will then, especially, use all his power, all his skill, if haply he may gain any advantage over the soul that is already cast down. He will not be sparing of his fiery darts, such as are most likely to find an entrance, and to fix most deeply in the heart, by their suitableness to the temptation that assaults it. He will labor to inject unbelieving, or blasphemous, or repining thoughts. He will suggest that God does not regard, does not govern it aright, not by the rules of justice and mercy. He will endeavor to stir up the heart against God, to renew our natural enmity against Him. And if we attempt to fight him with his own weapons, if we begin to reason with him, more and more heaviness will undoubtedly ensue, if not utter darkness. Give no place to him.

7. It has been frequently supposed, that there is another cause, if not of darkness, at least, of heaviness; namely, God's withdrawing himself from the soul, because it is His sovereign will. Certainly He will do this, if we grieve His Holy Spirit, either by outward or inward sin; either by doing evil, or neglecting to do good; by giving way either to pride or anger, to spiritual sloth, to foolish desire, or inordinate affection. But that He ever withdraws himself because He will, merely because it is His good pleasure, I absolutely deny. There is no text in all the Bible, which gives any color for such a supposition. Nay, it is a supposition contrary, not only to many particular texts, but to the whole tenor of Scripture. It is repugnant to the very nature of God: it is utterly beneath His majesty and wisdom (as an eminent writer strongly expresses it), "to play at bo-peep with his creatures." It is inconsistent both with His justice and mercy, and with the sound experience of all His children.

8. One more cause of heaviness is mentioned by many of those who are termed mystic authors. And the notion has crept in, I know not how, even among plain people, who have no acquaintance with them. I cannot better explain this than in the words of a late writer, who relates this as her own experience: "I continued so happy in my Beloved, that, although I should have been forced to live a vagabond in a desert, I should have found no difficulty in it. This state had not lasted long, when, in effect, I found myself led into a desert. I found myself in a forlorn condition, altogether poor, wretched, and miserable. The proper source of this grief is, the knowledge of ourselves; by which we find, that there is an extreme unlikeness between God and us. We see ourselves most opposite to Him; and that our inmost soul is entirely corrupted, depraved, and full of all kind of evil and malignity, of the world and the flesh, and all sorts

of abominations." From hence it has been inferred that the knowledge of ourselves, without which we should perish everlastingly, must, even after we have attained justifying faith, occasion the deepest heaviness.

9. But upon this I would observe,—1. In the preceding paragraph, this writer says, "Hearing I had not a true faith in Christ, I offered myself up to God, and immediately felt His love." It may be so; and yet it does not appear that this was justification. It is more probable, it was no more than what are usually termed, the "drawings of the Father." And if so, the heaviness and darkness which followed, was no other than conviction of sin, which, in the nature of things, must precede that faith whereby we are justified. 2. Suppose she was justified almost the same moment she was convinced of wanting faith, there was then no time for that gradually increasing self-knowledge which uses to precede justification: in this case, therefore, it came after, and was probably the more severe, the less it was expected. 3. It is allowed there will be a far deeper, a far clearer and fuller knowledge of our inbred sin, of our total corruption by nature, after justification, than ever there was before it. But this need not occasion darkness of soul: I will not say that it must bring us into heaviness. Were it so, the apostle would not have used that expression, *if need be*; for there would be an absolute, indispensable need of it, for all that would know themselves; that is, in effect, for all that would know the perfect love of God, and be thereby "made meet to be partakers of the inheritance of the saints in light." But this is by no means the case. On the contrary, God may increase the knowledge of ourselves to any degree, and increase, in the same proportion, the knowledge of Himself and the experience of His love. And in this case there would be no "desert, no misery, no forlorn condition;" but love, and peace, and joy,

gradually springing up into everlasting life.

IV. 1. For what ends then (which was the fourth thing to be considered), does God permit heaviness to befall so many of His children? The apostle gives us a plain and direct answer to this question: "That the trial of their faith, which is much more precious than gold that perisheth, though it be tried by fire, may be found unto praise, and honor, at the revelation of Jesus Christ," verse 7. There may be an allusion to this, in that well-known passage of the fourth chapter: (although it primarily relates to quite another thing, as has been already observed:) "Think it not strange concerning the fiery trial which is to try you: but rejoice that ye are partakers of the sufferings of Christ; that, when His glory shall be revealed, ye may likewise rejoice rejoice with exceeding great joy," verse 12, &c.

2. Hence we learn, that the first and great end of God's permitting the temptations which bring heaviness on His children, is the trial of their faith, which is tried by these, even as gold by the fire. Now we know, gold tried in the fire is purified thereby; is separated from its dross. And so is faith in the fire of temptation; the more it is tried, the more it is purified;—yea, and not only purified, but also strengthened, confirmed, increased abundantly, by so many more proofs of the wisdom and power, the love and faithfulness of God. This, then, to increase our faith, is one gracious end of God's permitting those manifold temptations.

3. They serve to try, to purify, to confirm, and increase that living hope also, whereunto "the God and Father of our Lord Jesus Christ hath begotten us again of His abundant mercy." Indeed our hope cannot but increase, in the same proportion with our faith. On this foundation it stands: believing in His name, living by faith in the Son of God, we hope for, we have a confident expect-

tation of, the glory which shall be revealed; and, consequently, whatever strengthens our faith, increases our hope also. At the same time it increases our joy in the Lord, which cannot but attend a hope full of immortality. In this view the apostle exhorts believers in the other chapter; "Rejoice, that ye are partakers of the sufferings of Christ." On this very account, "happy are you; for the Spirit of glory and of God resteth upon you:" and hereby ye are enabled, even in the midst of sufferings, to "rejoice with joy unspeakable, and full of glory."

4. They rejoice the more, because the trials, which increase their faith and hope, increase their love also; both their gratitude to God for all His mercies, and their good will to all mankind. Accordingly, the more deeply sensible they are of the loving kindness of God their Saviour, the more is their heart inflamed with love to Him who "first loved us." The clearer and stronger evidence they have of the glory that shall be revealed, the more do they love Him who hath purchased it for them, and "given them the earnest thereof in their hearts." And this, the increase of their love, is another end of the temptations permitted to come upon them.

EVERY ONE SUFFERS.—Said Augustine: "God had one Son without sin; He has none without sorrow." From infancy's first cry till the old man's life goes out in a gasp of pain, suffering is a condition of existence. It comes in many forms. Now it is a sickness, and the body is racked with pain or burns in fever. Sickness is oftentimes a heavy burden. Yet even this burden has a blessing in it for the Christian. Sickness rightly borne makes us better. It unbinds the world's fetters. It purifies the heart. It turns the eyes heavenward. It strips off much of the illusion of life, and uncovers its realities. Sickness in a home of faith, love, and prayer softens all the household hearts, makes sympathy deeper, draws all closer together. In these respects chastening, although for the present it is not joyous but grievous, yet afterward it yieldeth abundant fruit to the glory of God.

SALVATION IN HOLY SONG.

"Save us in the prosperous hour,
From the flattering tempter's power,
From his unsuspected wiles,
From the world's pernicious smiles."

This is a good prayer. It calls for protection from "the flattering tempter's power." Satan is a *flatterer*—he can transform himself into an angel of light and breathe into the ear such soft and bewitching words as to take the soul captive unless securely sheltered by God himself. Then the world's pernicious smiles are very seductive. We need to be under the divine panoply then shall we be secure.

GUIDE TO HOLINESS.

BY REV. JESSE S. GILBERT.



HERE is something eminently suggestive in the very name of this pioneer and excellent magazine, *GUIDE TO HOLINESS*. Every place and region frequented by tourists, abounds in guides who, for a varied consideration, show travelers and strangers all the wonders that are to be seen. But guides to holiness, how few they are.

The Holy Spirit is such a guide. Each person in the Trinity has His peculiar office work, that of the Spirit is to sanctify, hence the qualifying adjective, holy. Paul declared himself to be "the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." By the Holy Spirit, believers are "sealed unto the day of redemption." Charles Wesley has beautifully expressed this truth in one of his most inspiring hymns.

"Come, Holy Ghost, all-quickenng fire,
My consecrated heart inspire,
Sprinkled with the atoning blood;
Still to my soul thyself reveal,
Thy mighty working may I feel,
And know that I am one with God."

Jesus declared of the Holy Spirit: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth,

for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you."

God's Word is a guide to Holiness. In His intercessory prayer for His disciples, Jesus said: "Sanctify them through thy truth; thy word is truth." The whole design of God's revelation of himself, and of the gospel economy, is to restore man to holiness. In these days when reading matter is so cheap and so abundant, there is great danger that God's word will be neglected.

The psalmist declared it to be sweeter than "honey and the honeycomb," the delight of the righteous, a lamp unto the feet and a light unto the path. John Wesley was said to be a man of one book, and the Oxford Methodists were called "Bible Moths." We need more of God's word in the Sunday-school, in our homes, in the pulpit and in the pew. Every true minister of Jesus is a guide to holiness. All the means of grace should tend to the same end, especially those of a church raised up in the order of providence for the express purpose of "spreading Scriptural holiness over these lands." Christian friends can act as guides to others who are hungering and thirsting after righteousness. What a delightful privilege to lead thirsty souls to the fountain of purity.

This magazine has been in fact, as in name, to thousands in all Churches and in all lands a Guide to Holiness. It goes to some whose lot is cast in cold and formal Churches, where worldliness abounds and holiness is at a discount. To such indeed it must be as "good news from a far country," or as "cold waters to a thirsty soul." It reaches many in isolated places, far from Christian sympathy and means of grace.

Twelve times a year this messenger of holiness sets forth upon its world-wide pilgrimage. The voice of the preacher

reaches a comparatively small number, but the printed page is not thus limited. Who can estimate the value of a sanctified literature? Of papers and magazines of a general religious character there is no lack, but few are the periodicals devoted specifically to the higher Christian life. It were well in these days, when worldliness is sweeping in upon the Church like a flood, if the circulation of the GUIDE could be increased a hundred fold.

I do not wish to be put down as a croaker, but it does seem as though reaction or death must soon ensue. The Church cannot stand the strain much longer. In many places you can easier find the lines of latitude and longitude upon the surface of the earth, than the line that separates the Church from the world. Go forth, then messenger of purity, and "Guide to Holiness," and awaken the Church of Christ to her privilege and her responsibility.

WHAT THE FATHERS SAY :—Dr. Jesse T. Peck says, "Holiness must be preached. God has appointed a ministry for that very purpose, 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints,' etc."

"The duty of ministers is plain ; to set the whole work of grace upon the heart, constantly and plainly, before the people ; . . . to hold out, with clearness of light, to the Israel of God, every where, the glorious privilege of *perfect love*, and *urge* it ; not as all the gospel, but the grand result sought in the gospel ; not merely as a privilege and a probability, but as a *duty*, as an attainment, which we are in danger of missing, and which is indispensable to our ultimate preservation in the favor of God, and our introduction into heaven."

Dr. Stephen Olin writes, "I trust the day is near when our Church will bear a clearer *testimony* on this subject. *It was the peculiarity of early Methodism*. . . . I do not for a moment allow myself to doubt that the great plan of redemption provides for a perfect work here below. I can take no view of the gospel which tolerates lower views. *I can not PREACH the gospel in any other light.*" Study these words of testimony.

SALVATION IN HOLY SONG.

"Whate'er pursuits my time employ,
One thought shall fill my soul with joy ;
That silent, secret thought shall be
That all my hopes are fixed on Thee."

Joyous thought—how pleasant that is! *One* thought—silent, sweet, full of joy. That is, that all our hopes are fixed on God. So fixed, we come to the attractive center, the inexhaustible source of all good. The inconstant heart has in this way been brought to fixedness, and consequently to real joy, filling the heart, and held in delightful continuity..

GOOD AND BAD TEMPERS.

BY REV. JOHN THOMPSON.



HERE is perhaps no phase of religious experience that is more frequently forced upon our consideration than that of disposition or temper, and but few subjects that require more cautious treatment. Some indulge in evil tempers which bring them into condemnation, and then wonder why they are in spiritual darkness, and have no access to the throne of grace. Others, of a remarkably tender conscience, for the want of a better understanding of the subject are constantly condemning themselves when God does not condemn.

The different dispositions and tempers may be divided into five classes, which I think will not allow any of us to be tempted to think we are slighted. With comparative ease, to our own satisfaction, we may easily decide as to which of these classes our friends and acquaintances belong, but the all-important matter is for each one of us to ascertain where *we* belong. May the Lord prevent us from making any mistake at this point! These five classes are :

No. 1. Those who are easily made angry and are easily pacified.

No. 2. Those who are easily made angry and hard to pacify.

No. 3. Those who are hard to make angry and hard to pacify.

No. 4. Those who are hard to make angry and easily pacified.

No. 5. Those who at all times and under all circumstances have a holy indignation at wrong doing, sin and oppression, and yet always have a gush of *good-will and pity* for the offender.

NUMBER ONE.—Poor fellow! He is an unhappy mortal. Sensitive and always in hot water. Thin-skinned and always getting his feelings hurt. He makes but few friends, but, on account of his hasty temper, never keeps them long after they are made. He is exceedingly tender about having his own feelings hurt, but just as indifferent in regard to hurting the feelings of others.

We may well say, "Poor fellow!" but do not let us hastily throw him overboard, for he has one good trait of temper that is worthy of high esteem. He is easily pacified. He has a forgiving disposition. True he gets angry, but he is soon over it. Extol this forgiving disposition. Say all the good you can about it. But over against this good trait we must not forget that he may not soon get over the mischief that he did during the half-hour that he was under the control of evil temper. The evil results of that half-hour may follow him through life.

NUMBER TWO.—Here we go from bad to worse. Number One had a commendable trait in his disposition, but Number Two is all bad. Added to his hasty temper is an unforgiving disposition. When once angry, it is hard to pacify him. If you are unfortunate enough "to get out of his books" you may expect to stay out. He will carry a stone in his pocket twenty-five years, hoping for a good opportunity to hit you. Excuse brevity at this point, for I am somewhat in haste to get away from any one who has an unforgiving disposition. Pray for him. He is in great danger of losing his soul; for the man who will not forgive others has no promise that he shall be forgiven. The

Lord have mercy on him! He is taking awful risks of his eternal interests.

NUMBER THREE.—Here we still have the forgiving disposition of Number Two, with the difference that it is hard to make him angry. And if he is hard to make angry, by watchfulness and care you may get along through life without offending him, and thus you may not be the victim of his unforgiving disposition. But we must beware of the wrath of a patient man, and not tax his good-nature too far; for, if he is once aroused, you will find that his vengeance scarcely knows any bounds. However, he has one trait of a good Christian. It is hard to make him angry. He is not continually offended at trifles. He is kept from evil temper under the most trying circumstances. The good Lord help us at this point to have grace to follow his worthy example.

NUMBER FOUR.—We do well to linger awhile and take a good look at Number Four. He has a good disposition. He is not sensitive—he is not easily made angry—he is not hard to pacify—he is not of an unforgiving disposition. As far as relates to temper, I think Number Four might be received into the Church on probation; and, if recommended by his class-leader as otherwise qualified, I do not see why he should not be received into full membership; and if once in the Church, I think there is no likelihood that he would be expelled for indulgence in evil tempers.

"Hard to make angry" in this case may mean that by the grace of God he is saved from evil tempers, and that in his disposition he is an example of piety. Take another look at him. It is hard to make him angry; and if in an hour of severe provocation he should fall, he will soon find his way back to the cleansing fountain. He knows his way to the blood that washes "whiter than snow."

NUMBER FIVE.—This is the Christly disposition or temper, and it is well to get into our minds some definite idea of

this Christly disposition. We should know definitely what is, and what is not, embraced in it. The much needed light is suggested by Matthew 5: 44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." How minutely the Saviour describes the enemies that we are to love! He tells us what they are and what they do.

They have hearts of enmity; they curse, they hate, they persecute, they are spiteful. What a brood of vipers is here described! The Saviour did not enjoin us to love their enmity, cursing, hatred, persecution, and spite. These are the things that the Devil loves, and holiness hates. We are not commanded to love their deeds, and yet we are commanded to love the sinner. To save ourselves from perplexity, we should have in our minds some clearly defined idea of the nature of the love that we are to bestow on such offenders.

First of all, then, we should say, emphatically, that Christ does not love His enemies with a love of admiration. How could the pure and holy Jesus love with a love of admiration a man whose heart is so desperately wicked as to take pleasure in cursing His followers and in persecuting the pure and the holy? No; there is nothing for Jesus to admire in such men, and He does not love them with a love of admiration. And in this respect He does not require us to do what He does not do himself.

The love that the Saviour has for His enemies is a love of *good-will and pity*; and this is the love that He would have us bestow upon our enemies. Hence, in the text already quoted, He gives us the promptings of the love that we are to have for our enemies. He says "bless them," and "pray for them and do them good,"—all this the love of pity and good will prompts, but this is not a love of admiration. The propensity of hate in our hearts is not destroyed by heart

purity. It is simply sanctified and turned into a right channel. God wants us to hate sin and unholiness, and this is what we call *holy indignation*. Just as we approach God in holiness, the more intensely we will hate whatever God hates. We may love our enemies, and be always on the lookout for opportunities to do them good; but we are not required to love their enmity and hatred, or to become apologists for their crimes. O for a perpetual gush of good-will for all mankind!

THE CLEANSING BLOOD.

"O, let it sink into our soul
 Deep as the inbred sin :
 Make every wounded spirit whole,
 And every leper clean !

"From every evil motion freed
 [The Son hath made us free],
 On all the powers of hell we tread,
 In glorious liberty.

"We walk in glorious liberty,
 To sin entirely dead :
 The Truth, the Son, hath made us free
 And we are free indeed.

"Throughout our soul Thy glories shine ;
 Our soul is all renewed,
 And decked in righteousness divine,
 And clothed and filled with God.

"This is the rest, the life, the peace,
 Which all thy people prove ;
 Love is the bond of perfectness,
 And all their soul is love.

"Safe in the way of life, above
 Death, earth and hell, we rise ;
 We find, when perfected in love,
 Our long-sought paradise !"

—Selected.

It is the will of God that you should be holy now. This lays upon you the weight of imperative obligation. His will is the law of your life. You must obey or be condemned. No excuse will avail. No delay can be justified. Duty or disobedience is the plain issue. Listen to no sophistry, whether from man or devil, that would tempt you to doubt or delay; the will of God is your sanctification. Let His will be done.

SALVATION IN HOLY SONG.

"Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear
To Him, whose truth and faithfulness
Engage the waiting soul to bless."

There is a sweet hour of prayer to the Christian. When he retires from the world, enters into his closet, shuts to the door and prays to his Father that seeth in secret. The intercourse is precious, he has full access. The desires, inspired by the Holy Ghost, wing their way to his Father's throne, his truth and faithfulness are put to the proof, and he rejoices in the abundance of divine communications.

SANCTIFICATION.

BY ROBERT SCHOLEFIELD.



AND the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1 Thes. 4: 23.)

Why is it that so many Christians, though knowing that God wills that they should be sanctified, and feeling the desirability and need of a deeper work of grace in their hearts, yet do not strive earnestly to obtain this inestimable blessing which they know can be obtained just in the same way in which pardon or the first blessing was obtained? Educational privileges seem to have so blinded the eyes of many of the professed followers of the "meek and lowly Jesus," that they cannot accept the plain truths of the Bible, concerning holiness, but interpret them so that their plain meaning is robbed of its power. Such passages as these:—"But as He that hath called you is holy; so be ye holy in all manner of conversation." (1 Pet. 1: 15.) "For this is the will of God even your sanctification. (1 Thes. 4: 3.) "Ye shall be holy, for I the Lord your God am holy." (Lev. 19: 2), have their plain meaning distorted by them, and perhaps doubting the attainability of this second blessing

on this account. "And they were both (Zacharias and Elizabeth) righteous before God." Luke 1: 6.) "And the Lord said unto Satan: Has thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job 1: 8.) "For Herod feared John, knowing that he was a just man and an holy." (Mark 6: 20.) "Ye are my witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." (1 Thes. 4: 10), plainly showing that perfection has been attained by various Bible characters.

There are many professing Christians who have not a satisfactory evidence of their justification or pardon for sin through the atoning blood of Christ. Whenever, therefore, they attempt to obtain the blessing of sanctification, the want of evidence as to their possession of the first blessing, or justification, hinders them from pressing on to Christian perfection. God generally justifies first, afterwards sanctifies wholly. Let such Christians cry mightily to God to remove the doubts of their full pardon, and then with the same faith cease not to plead with God until they are entirely sanctified, and when they have satisfactory evidence of being "cleansed from all filthiness of the flesh and spirit" they will still go on and grow in grace and in the knowledge of our Lord and Saviour, until time with them shall cease to be.

There are others who have no doubt of their justification, and have a desire to "be filled with all the fulness of God," but yet have no correct conception of the doctrine of sanctification. They may have some indefinite idea of greater spiritual enjoyment than they now have but they do not apprehend that it means deliverance from all indwelling sin (see Ezek. 36: 25, 26).

There are other inestimable blessings directly traceable to this deliverance, but the chief blessing promised us by God is

"Ye shall be clean from all your filthiness, and from all your idols will I cleanse you," and until the exact nature of sanctification is clearly understood, in all probability there will not be that definiteness in prayer which there should be, consequently growth in grace will be slower than it would be if the doctrine were clearly defined in the mind.

Another class of Christians do not press forward to possess all the land which the Lord God sets before them, because they cannot see the necessity of doing so at *present*. They know that it is the will of God that they should be sanctified. They do not want to die without a full salvation. They are fully convinced of the truth that "without holiness no man shall see the Lord," but yet they procrastinate—they cannot make up their minds to get fully cleansed *now*. O, my dear brother or sister, you are on dangerous ground! Delays are dangerous, doubly so in your case. Remember the command, make your calling and election *sure*. Perhaps you find your duties, Christian duties, such as conducting family worship, speaking for Jesus in the fellowship meetings, etc., burdensome, but when you have been filled with "all the fulness of God," you will find His "yoke easy and His burden light." "*Now* is the accepted time, *now* is the day of salvation." Make *sure* work for eternity while you can, for "in such an hour as ye think not the Son of man cometh." Do not "on this side Jordan stop," but press forward—the land of milk and honey is almost reached. "Ye know not," says Christ, "what a day or an hour may bring forth." "How shall we escape if we *neglect* so great salvation?" (Heb. 2: 3.) And when you believe that in you "is the love of God perfected," do not relax your efforts, if you do you will certainly lose what you have obtained. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2: 1.) If your heart is

emptied of all filthiness and filled with the fulness of God, it should be enlarged, then filled again—enlarged again—refilled, and so the process should go on till death comes to claim you. Then the more you "grow in grace and the more knowledge of our Lord and Saviour," the greater will be your joy—your peace will flow on as a river. As grace increases, new duties will arise, for the performance of which you will have new strength. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8: 2.

TRUSTING.

BY SAMANTHA WILLIAMS.

I will trust my tender Saviour
Though the way be rough and wild,
For He walketh close beside me,
And He loveth well His child.
Yea, He knows each upward pathway,
That is difficult and steep;
So I lean upon His promise,
That He there my feet will keep.

Should He give me ought to carry,
I will bear it for His sake,
Feeling sure when very weary
He will then my burden take;
For He tells I may ever
Cast my burden upon Him,
So I will not think of trouble
In the future gray and dim.

I will trust, if work be given,
That appears too hard for me,
For I know that He hath promised,
"As thy day thy strength shall be."
I will take that sweet assurance,
Nor allow a doubt to rest,
With its gloomy dark foreboding,
Traitor-like, within my breast.

MANY tell us that "no man can be saved from all sin in this life." Will these persons permit us to ask, "How much sin may we be saved from in this life?"—*Adam Clarke.*

SALVATION IN HOLY SONG.

"If to the right or left I stray,
His voice behind me may I hear,
Return, and walk in Christ, thy way;
Fly back to Christ, for sin is near.

We are all liable to go astray, and shall be so long as we remain on the earth. Holiness, however inconceivably lessens this tendency. When the heart is thoroughly purified, all the thoughts and desires and affections are Godward. The natural defilement being removed there is nothing for the sparks of temptation to fall upon. And the indwelling of the Holy Spirit fortifies the heart against Satanic approaches. But if we do go astray, the Lord, by His Spirit, will lovingly seek to restore us.

HOW TO ENJOY SECRET PRAYER.

BY FLORENCE E. BROWN.



FIRST. Have a place and a time for secret prayer. Have a place where you can go apart and be alone with God. It is right to have family prayer; and it is very helpful to pray with a brother or sister or friend. You should take counsel with God continually, whatever you are doing or wherever you are. But still you need to get *alone* with God where with perfect freedom you can talk out your heart thoughts. "When thou prayest, enter into thy closet, and when thou hast shut to the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Withdraw to the secret place at regular hours when possible, that it may not be forgotten or crowded out. Pray aloud. The force of a thought is greatly increased by giving it utterance. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Satan will no doubt try to hinder you with fear that some one may hear your voice, or know that you are praying. No matter if they do: God is able to give

you victory over temptation. See Daniel 6: 10.

Second. "Search the Scriptures" till you find a promise you want to plead, an experience or grace you long for, or a warning or reproof that you need to heed. Read and meditate until your thoughts are centered upon God, and your spirit with, "The Spirit, Himself, maketh intercession."

Third.—Be right with God. Let no hidden sin prevent free communion between your soul and God. Keep under the cleansing blood. In everything, say yes to God, and no to Satan. "If our heart condemn us not, then have we confidence toward God."

Fourth. Avoid a long list of threadbare requests. Submit your heart with all its eager longings unto God that He may purify your desires, and so work in you that your will shall be His will. Then ask for the things that you most crave, for yourself, and your friends; and "When ye pray, believe that ye receive them, and ye shall have them."

Fifth.—Seek to realize God as your loving, all-wise Father who delights to hear your voice, and to give you what is best. Think of His resources. Men and angels are at his command. Your needs are to be supplied "according to His riches in glory." "The silver and the gold are His," and "The cattle on a thousand hills." "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."

Sixth. Let your thoughts be seasoned with praise and thanksgiving. "In everything, by prayer and supplication with *thanksgiving*, let your requests be made known unto God." Nothing so tenders the heart and leads to true devotion as an appreciation of what *God is* and what *He is doing for us*.

Seventh. "Hearken diligently unto the Lord. Incline your ear, *hear*, and your soul shall live." They who omit this quiet listening, lose many sweet ex-

periences, and often fail to understand what God would have them do. Tarry *daily*, until you know Jesus is "in the company," and has manifested himself unto you, according to John 14: 21, until you have the "witness of the Spirit," and are "endued with power" to meet the emergencies of life in His strength. A few minutes of quiet communion with God will steady the nerves, clear the brain, and fill the heart with love and joy as nothing else can. The Christian who takes time in the midst of a busy day to go apart with God, will accomplish far more than one who thinks he has no time for prayer.

"Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oft-times counts a service most complete,
He sometimes wants our ear,—Our rapt attention,
That He some sweetest secret may impart."


No amount of "creaturely activity," unaccompanied by God's Spirit can bring true or lasting success. "Ye have not, because ye ask not." "The effectual fervent prayer of a righteous man availeth much."

THE BEAUTY OF HOLINESS.—What is so beautiful? It is the heart cleansed of defiling desires; the heart filled with Divine sweetness, lifted into the atmosphere of God, breathing His breath, wearing His expression, speaking His language, dwelling in His arms. Such a soul "abhors the thing unclean" with an instinctive and powerful detestation that knows no restraint no limitation. Its whole being shrinks appalled from the very sight or thought of sin. No child fears or flies a wild beast so swiftly, no woman hides from deadly pursuers so closely. What a drop of vitriol is to the rose-tint, what a grain of prussic acid is to the sensitive tissues of the stomach, what a murderous blow is to him before whose awakening eyes the knife in the robber's hand is seen descending—this and more, is sin to a holy soul. For these only produce material ruin, that burns to the lowest hell. These destroy all they can; so does that. These kill the body, that the soul; these ruin the temporal and transient being, that the eternal. It is the highest wisdom to have sin utterly destroyed in the inner being and holiness diffused through every faculty.—*Ex.*

THE STAR OF HOPE.

II.

BY REV. J. B. ATKINS.

OU who have entered the path that leadeth heavenward, do not be surprised if you have to meet with opposition. The storm makes the oak strike its roots the deeper; so let trial, persecution, difficulty lead you to a firmer hold of Christ, the rock of ages. If you were choosing a mariner to guide you across the deep, would it not be one who had encountered the storms; so you may, by those very trials that now seem so hard, be the better fitted to help and guide others. I heard it said that a pilot once was asked if he knew the dangers of the channel: "No," he replied, "I do not; but," he added, "I do know where the deep water is;" so it will be safest for the young convert to keep in the centre of the narrow way. Take as your motto: "Looking unto Jesus." But, it may be the battle is within—old habits and desires seeking to regain their ascendancy. Remember, it is not a sin to be tempted; and if you feel the remains of the carnal mind, just here shines the Star of Hope, so well expressed in the verse:—

"What is our calling's glorious hope,
But inward holiness?
For this to Jesus I look up—
I calmly wait for this."

The promises of God encourage you to seek such a fulness of love as will exclude sin, by what Chalmers called, "The expulsive power of a new affection." There need be no delay. The children of Israel were forty years in the wilderness; had it not been for unbelief, they might have gone up in less than forty days.

Follow not then the example of the unbelieving Israelites who, through unbelief, were excluded from the land of promise, but, through faith, claim your inheritance in Canaan. Do it at once.

SALVATION IN HOLY SONG.

"Open my faith's interior eye;
Display Thy glory from above;
And all I am shall sink and die,
Lost in astonishment and love."

We need to have our "faith interior eye" opened in order that we may have a clear vision of the divine glory—His glory in the face Jesus Christ—In such a presence the carnal self must "sink and die, lost in astonishment and love." It is by beholding the glory of the Lord as in a glass that we are changed into the same image.

TRUTH IN VARIED PHASES.

(TESTIMONY OF MRS. BELLA COOKE.)



MANY persons called yesterday, who had been to the House of Prayer to keep "holy day" Among them was a large class from Broome street Tabernacle and, as I tried to talk with them of the great love my Lord vouchsafed to me here on my bed, shut out from all outward means of grace, the Saviour met us and we were greatly blessed. I often think as I lie here in my corner and hear the sound of the church bells calling many to worship, of the words of Watts:

"I have been there and still would go
T'was like a little heaven below."

And when I think of the feast His people enjoy in being thus assembled, offering praise to our King, the words of my Saviour come very sweetly to me: "I am the door, by me if any man enter in he shall be saved and shall go in and out and find pasture;" and again: "If any man open unto me I will sup with him and he with me," and my heart replies: "Come in, come in Thou Heavenly Guest, nor ever hence remove." He comes, and our feast is *love*—we hold sweet converse, and I am strengthened and prepared for the work of the coming day. Strangers often say: "How can you be cheerful and bright amid pain and weariness?" They may see the marks of suf-

fering, but do not see the everlasting arms *underneath* and *around me*, nor do they hear the gentle voice: "I will never leave thee nor forsake thee," but we hear and take courage and go on seeing new beauties in our Jesus—realizing more and more that "the blood of Jesus," my Jesus, "cleanseth from all sin."

On a certain morning when the daylight came to my little windows and I looked out, everything I could see was covered with snow, beautiful in its whiteness. At once came the words of Isaiah: "Come, now, and let us reason together," saith the Lord, "though your sins be as scarlet, they shall be white as snow," also the words of the Psalmist: "Wash me and I shall be *whiter* than snow." Whiter than snow! Can anything be *whiter* than this beautiful snow? Yes, we are told that in each particle of snow there is a certain amount of impurity. Then too the snow *covers up* the impurities of the ground. Not so the cleansing blood of Our Jesus, *that* cleanseth from all sin—from all impurities, and makes us clean, yes, whiter than snow. Yes, it cleanseth, cleanseth even me, glory be to the dear name! What condescension in Our Lord, the King of Kings to reason with us while we were yet sinners, and to draw us by the cords of His love. May we who have thus tasted of His power to save to the uttermost and to cleanse from all sin, by our words and looks and acts so draw the sinner that he may come to Jesus, and be willing that the Lord may reason with him that he may be forgiven, washed whiter than snow, and led to exclaim:

"Tis done, the great transaction's done,
I am the Lord's and He is mine.
He drew me and I followed on,
Charmed to confess the voice divine."

And then being brought from darkness into His marvelous light, glorify Him who hath done so much for us. Praise His dear name, the name above every name, for it charms our fears, it lifts us up above earthly things, it gives us a foretaste of heaven.

"REORGANIZE A VICTORY."

BY REV. S. M. PALMER.



TRIAL, struggle, discouragement, failures, defeat—more or less attend all in the struggles of life. How much of the utterances of the prophets are to "backsliding Israel," that is to discouraged, failing or defeated Christians! It is sometimes estimated that one-half of the nominal members are only *nominal*. Many of these never were truly converted, but many more are those who have proved to an extent at least deserters. If this is too harsh an epithet we will call them failures; just as soldiers in any army lag behind, or shirk their duties more or less, especially in the day of fierce battle are anywhere but at the front.

May I not exhort all such to organize a victory? They were victorious once; they had Satan under their feet, but somehow he has the better of them now. For if they have not wholly "gone away backward," they are "lukewarm," hardly better as regards efficiency in the way of the Lord than though they were in the former case.

But, O, how gracious our Lord is still to such as have not passed the flood, saying, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." There is a most marvelous restoration to the soul that squarely and definitely returns to God, with full purpose to a real and effectual reorganization of victory.

"Return unto me and I will return unto you," saith the Lord of Hosts. Return backsliding Israel saith the Lord. Turn O backsliding children, saith the Lord, for I am married unto you. "What an astonishing figure! Return ye backsliding children and I will heal your backslidings."

The *healing* of our God is a perfect healing; there is no failure on His part

when he undertakes to cure even a backslider!

And as Mr. Wesley says, we may even exceed our former attainments, and rise higher and higher. Let every such an one as here described say mightily with David, "Restore unto me the joys of thy salvation, and uphold me with thy free spirit."

We read with enthusiasm and admiration of General Sheridan's wonderful ride down the Shenandoah Valley, and how he conquered a grand victory out of a very disastrous defeat. Even so may a defeated Christian recover strength 'ere he goes hence.

Sheridan's victory was great and far-reaching; for a human soul overcome, prone in the dust to rise again, and with intensified resolution, courage and efficiency, to renew and push the battle as never before, unspeakably glorious. Wilt thou not be made clean? When shall it once be? We have our part to do. Dr. Parker says, "There is a marvelous commerce between the soul and God, and between God and the soul?"

SANCTIFICATION.—To be sanctified, according to Mr. Wesley, is to be fully saved from pride, self-will, anger, and unbelief. It is loving the Lord God with all the heart. It is to be saved from the root of sin, and to be restored to the image of God. Mr. Watson says: "It is that work of God's grace whereby we are renewed after the image of God, set apart for his service, and enabled to die unto sin and to live unto righteousness." Our Catechism says: "Sanctification is that act of divine grace whereby we are made holy." Dr. Hodge says: "It is the removing more and more of the principles of evil, still infesting our nature, and destroying their power; and the growth of the principle of spiritual life until it controls the thoughts, feelings, and actions, and brings the soul into conformity to the image of God." These definitions cover the whole ground, both from the Wesleyan and the Calvinistic stand-point. They should be carefully studied. They come from sources entitling them to our consideration. Let us seek to know our privilege and seek after it.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. Acts I., 1-12. July 3.

THE ASCENSION OF CHRIST.

VERSE 1. *Began.* Not all observe the deep significance of this word. It indicates that the Acts of the Apostles are simply the continuance of the acts and words of Jesus, as much His as those recorded in the Gospels. He is now still speaking and doing through us, if we are His true followers and representatives.

4. *The promise of the Father.* The promise of the Father was the pouring out of His Spirit upon all flesh, and it was reiterated by Jesus in His last discourse to the disciples in the supper room.

5. *Baptized with the Holy Ghost.* This is the only time Jesus uses this expression, nor do any of the Apostles use it except that Peter repeats this quotation (Acts XI., 16.) A variety of other equivalent expressions, such as "Receiving the Holy Ghost," and having "The gift of the Holy Ghost," are quite frequently employed. A careful study of the various passages points to the conclusion that what is meant is receiving the witness of the Holy Ghost to our acceptance with God and our adoption into His family. John Wesley, with many others, teaches this. (See Wesley's Works, Vol. VIII., page 71.) In his notes on this passage he also says, "All true believers to the end of the world are baptized with the Holy Ghost." It cannot then be well to use the phrase as though it were synonymous with the attainment of Christian perfection or was even something beyond.

6. *The kingdom of Israel.* How significant that even the crucifixion and resurrection had

not sufficed to change their old ideas as to the temporal nature of Christ's kingdom. Nothing but Pentecost effectually opened their eyes to the truth. So now many good men, with the best of intentions, are far astray on some points. We must have much charity for them and much patience with them, while at the same time attempting their enlightenment.

8. *Ye shall receive power.* Power over our natures, power with other men, and power with God comes from the presence of the Holy Ghost, for His is the power. He does not impart it to us that we may hold it independently, after the manner of a storage battery. He is the only battery, and we receive and communicate the power only so long as our communication with Him is unbroken. *My witnesses unto the uttermost part of the earth.* This is the chief end and purpose of the power, so that if we do not wish, or are not willing, to use it for this object we have really no claim to receive it.

11. *Why stand ye gazing?* Even thus it may well be said to-day to those who spend so much time in calculating and speculating on the time of the return of the Lord, one of the "times and seasons which the Father put in his power," and which are not for us to know. We can be much better employed in simply doing Christ's work day by day as it opens to us in some particular shape, content to know that He will "so come" some day.

Lesson II. Acts I., 1-12. July 10.

THE DESCENT OF THE SPIRIT.

VERSE 1. *The day of Pentecost.* This birthday of the Christian Church can, of course, never be literally repeated, for the Spirit then came once for all, ever to remain in His fulness among men. But a united, waiting company of believers has often proved that it is possible thus to receive in answer to prayer greatly increased measures of divine power. He is here always and waits for us to get ready to give him larger room and warmer welcome. Whenever we do He takes more and more complete possession of our souls.

4. *They were all filled with the Holy Spirit.* This was the inauguration of the new dispensation. Before this the disciples had been Jews rather than Christians, they had been thoroughly Jewish in their views, their practices, their expectations. They were far from

being Christians in the complete sense in which we now use the word of those who are born anew in the full blaze of the dispensation of the Holy Ghost. Hence a close comparison of the condition of the disciples before Pentecost and the condition of believers now cannot with profit be instituted. The circumstances are so different that no exact parallel is possible. The case is paralleled in heathen lands now much more exactly than in Christian countries. We do not understand that the disciples at Pentecost all received precisely equal measures of the divine Spirit. They were all filled up to their individual capacity to receive. So with us now. Each person who is born of the Spirit does at that time receive Him, and is filled with Him up to His present capacity. Subsequently he may receive the Spirit in larger measure as his capacity increases.

11. *We hear them speak.* This is a fair test. Out of the abundance of the heart the mouth will speak. It is impossible for a man to have much of the divine grace in his heart and keep perfectly quiet about it. Silent Christians are not filled; they are backslidden Christians. If, like the rivers in the Arctic Ocean, they are frozen over at the mouth, it is because they have got into a cold place. No babe is born dumb into this heavenly family.

Lesson III. Acts II., 37-47. July 17.

THE FIRST CHRISTIAN CHURCH.

VERSE 38. *Ye shall receive the gift of the Holy Ghost.* By this is manifestly meant the same as the baptism of the Holy Ghost, and it is promised to all who repent and are baptised and have their sins remitted. It is given to-day to all who comply with the same conditions.

40. *Save yourselves.* And yet no man can save himself. In the same manner we are told to cleanse ourselves, and yet no man can cleanse himself. It points, of course, to the fact that our active, personal co-operation with the divine Saviour and cleanser, our complying with the necessary conditions, is indispensable.

44. *All things common.* A temporary expedient, nowhere commended or commanded or set forth for general imitation. Modern Communism springs not from love to the poor but from hatred to the rich. The largest practicable measure of Christian benevolence

is entirely consistent with the Christian doctrine of the sacredness and utility of the private control of personal property.

46. *They did take their food with gladness and singleness of heart.* Their ordinary meals became religious exercises. Thus should it ever be. When our food is "sanctified by the word of God and prayer," and when we have no other aim in anything but simply to please Him, no words can express the gladness that brightens all the day and hallows every commonest employment. It becomes fun to live.

Lesson IV. Acts III., 1-16. July 24.

THE LAME MAN HEALED.

VERSE 1. *At the hour of prayer.* Hours for prayer, set times and places for God's worship, are essential, no matter how far along we have got in the Christian life, or how constantly we pray. We cannot afford to ignore the value of method and system in any part of our life.

2. *Alms at the Temple.* The conjunction of benevolence with worship, of love to man with love to God, is found in all religions, and is a plain dictate of the Holy Spirit, as well as a natural impulse. Methodists in passing the collection box at almost every service are in a line that has been hallowed by ages of observance.

6. *What I have, I give.* They who are without money are by no means debarred from giving. Often that which money cannot buy, namely, sympathy and love, is precisely that which is most needed. Some can give a little of their time and strength to a good cause that needs it. When we have succeeded in introducing a soul to its Saviour we have conferred upon him a good which no money can recompense. We are to give some part of ourselves to the poor and suffering, not simply our money.

8. *Leaping and praising.* When the Spirit of God fills the soul there will be demonstrations; we should not check but encourage them. Whenever the Lord does something for us it is our business to let it be known.

12. *Peter answered.* He does noble service now since the marvelous change at Pentecost. We can hardly believe it to be the same man. He is not the same, but a thoroughly renewed man. Love has transformed him and made him a lion. O for more such transformations! The Lord graciously multiply them.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR JULY.

"Lo! I am with you alway, even unto the end of the world." Matt. 28: 20.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

THE CONSTANT GUEST.

"We will come unto Him, and make our abode with Him." John 13: 23

"HAVE you the staying Christ?" said the speaker, as her voice melted with unctuous power. She had been telling us of a friend, who, having received the baptism of the Spirit, became so endued with power, and her life so radiant and luminous that a Christian brother asked her, "What is this blessing? You loved Jesus before?"

The friend replied, "Yes, but heretofore my Saviour was to me like a lover in a far-away land. He sent me sweet messages of love, and I sent answers of love to Him. From time to time He would come and see me, and then He would be gone again. But now He has come, and *come to stay*. Never more will He leave me. He is with me in my home; He walks beside me on the street, and when we wait in God's House He beams upon me, and over all my life falls the glory of His presence."

The Gospel does not reveal to us a distant Saviour, nor a dead Jesus, but a living Christ, an ever-present Saviour.

The blessed Holy Ghost first prepares our hearts to receive Him, and then brings Him to us. We remember the sweet sorrow of that hour when first we saw the Lord. "My sins made the wound-prints," we cried, as we fell at His feet; it was for me—for me! And then the ecstatic joy, as with low, tender

voice, He said, "They be all forgiven thee." With sobbing tear and heart-throb we kissed His feet, we "could die," for very love.

And then the Holy Ghost took of the things of Christ and showed them unto us, and O the glorious revelation! He shows us the inimitable sweetness and holiness of His character, until our souls are ravished with thoughts of Him who loved us and died for us, and we burst forth into singing—

"He's the Lily of the Valley,
And the Bright and Morning Star;
He's the fairest of ten thousand to my soul."

We claim His promised presence, His constant abiding, but our hearts must be garnished and made white. "Come, O Power of the Godhead! Thou blessed Holy Ghost, make clean my heart for the incoming Christ."

Evermore He abides. "He beams on me and over all my life falls the glory of His presence."

O, the comfort of it! Nevermore alone. For a little we bask in the delicious rapture; then our hearts leap to expression, through earnest, consecrated work. No more any wearinesses; no more any heart-burnings, "my will is the will of my God," no more any crosses, we delight in "hard" things. I love Thee so, Lord Jesus."

This is the secret of the triumph in the arena, fighting with lions in the martyr's fire, in perils by land and by sea, in untold toil and hardships.

"My Lord, my love is crucified."

O, the joy of it—be it in humble home or workshop, in office or school-room, on platform or pulpit! It is for you. Henceforth "ye shall have power" to rise triumphant over life's cares and life's sorrows. Henceforth your lives shall be luminous and resplendent, reflecting the glory of the Christ who has "come to stay."

EXTEMPORANEOUS PRAYER.—"When Archbishop Secker was laid on his dying-bed, his friend Mr. Talbot came to see him. He felt it was their last meeting together; so he said, 'You will pray with me, Talbot, before you go away?' Mr. Talbot rose, and went to look for a prayer-book. 'That is not what I want now,' said the dying prelate: 'kneel down by me, and pray for me in the way I know you are used to do.' So the good man knelt by his friend's bed-side, and poured out his soul for him before his heavenly Father in such words as his heart dictated.

THE CHILDREN'S STUDY.

CHRIST'S COMPASSION.—"They need not depart."
Matt. 14: 6.

JESUS had departed with His disciples by ship, into a desert place. But the people followed Him by foot out of the cities. And He was moved with compassion toward them and healed their sick. As the evening approached the disciples besought Him to send the multitude away, that they might procure food. To this Jesus replied, "They need not depart; give ye them to eat." This seemed like a strange command, for they had but five loaves and two fishes. But the people were instructed to sit down upon the grass, the loaves and fishes were multiplied and they were fed abundantly. Read the story; it is interesting, and remember there can be no exigencies too great for Jesus to overcome.

ANSWERS TO QUESTIONS.—The word HAPPY—Sarah Kew, Whitechurch, Can., 23; Bertie Babb, Collbran, Col., 28.

NEW QUESTIONS—1. How many times is the word CHILDREN found in the Bible?

2. What passages show that children may be early converted?

LETTER TO CHILDREN.

BY PHEBE M. ANNIN.

THE FAMINE IN SAMARIA.

DEAR LITTLE ONES: How much we find in the Bible for our instruction; it is truly inexhaustible. There was in the long ago a great famine in Samaria, for the king of Syria had war with Israel, causing terrible distress. One day the Lord spoke by Elisha, saying that in twenty-four hours food should be plenty. It was too good news to be true; and one unbelieving lord said, "If the Lord would make windows in Heaven this thing might be." How terribly was he punished for his unbelief, for it was said, "Thou shalt see it with thine eyes; but shalt not eat thereof." Now, *how* did the Lord fulfil His own word of promise? There were four leprous men near the gate of the city, and the Lord put it in their hearts to go into the city, saying, "They might as well die in one place as the other," so they entered into the city; the enemy had gone away, leaving all their spoil. The Lord had caused them to hear a great noise, as of chariots and horses running, and they fled from their imaginary foes. These leprous men were so surprised

to find an abundance of everything that they went and told the porter of the city, and he informed the king, who went and found it true. Thus was the word of the Lord fulfilled; and plenty took the place of famine in the time mentioned.

LOVED ONES GONE BEFORE.

MRS. SUSAN C. D. WHEELOCK, of Battle Creek, Mich., closed her earthly pilgrimage April 5, 1892. From the time of her conversion she longed to be "perfected in love." This led her to be faithful in the use of the means of grace, and an earnest reader of works on holiness. For sixteen years she was a subscriber to THE GUIDE. She was delighted when she learned that the writer, then her pastor, enjoyed this grace. Soon she grasped the blessing by faith, and at his next visit, with radiant countenance she said, "Brother Hamilton, I have found the blessing, I do trust Jesus, and He gives me rest." At times, afterward, being cut off from the means of grace she did not claim it in all its fulness. Mrs. Chase, her daughter, an Episcopalian, also claimed the blessing, and was a great comfort to her mother in her affliction, reading the precious Word to her, and works on holiness, strengthening the faith of her dying mother. For seven years she was confined to her sick room, but was a truly patient and triumphant sufferer. When anticipating a speedy end she sent for the writer. She spoke as calmly of death as though it were a delightful pleasure trip that she was about to take. Truly, God gave her in advance "the white robe and the anointing for her burial." It was my last visit. A few more weeks of suffering, and she passed away with these precious words on her lips, "Yea though I walk through the valley of the shadow of death, I will fear no evil"—all is bright, for Jesus is with me."

James Hamilton.

MRS. EMILY PETERSEN, wife of C. J. Petersen, of Tacoma, Wash., passed from earth to heaven, April 28, 1892, in her forty-seventh year. She was converted when twenty-one, and united with the M. E. Church. She was a devoted Christian, delighting in the ordinances of God's house, in class and prayer meetings, as well as the public services. It gave her pleasure to contribute to the support of the Gospel. She was a constant reader of the GUIDE for many years, but she especially prized the study of the Bible. She is forever with the Lord, and she has had a joyful meeting with friends who had gone before. Those who are left behind anticipate a happy re-union in the better land.

C. J. Petersen.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

O PENED by singing L. M. Doxology.
Mrs. Palmer announced the 523rd hymn, commencing,
"God of eternal truth and grace."

Rev. Geo. Hughes, read a number of requests for prayer, and persons present made requests for friends and for themselves. Several arose, in response to an invitation, desiring a clean heart.

Mrs. Palmer.—"Thanksgiving is always in order here, is it not? (yes, yes), and I feel to give thanks that brother Lowrey has recovered, and is with us to-day. Let us sing, "Praise God," etc.

Prayer by Dr. Lowrey, who on account of his recent illness said, "I will do as our Presbyterians friends do, stand while I pray." He then made a fervent prayer.

Reading of Scripture Lesson by Mrs. Palmer, who said at the commencement, "If we had our dear Lord Jesus Christ in human form standing by us, I think we would pay great attention to every word He said. How I bless Him for this precious Book which contains His words."

John 8th Ch. Hear what Jesus says to us: "I am the light of the world." Think of that. "He that followeth me shall not walk in darkness, but shall have the light of life." Let us pray for this full light, that there may be nothing to obscure it. And in the 12th Ch., 35 and 36 vs., we have more blessed words: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you."

"While ye have light, believe in the light, that ye may be children of light."

Let us "walk in the light, as He is in the light, and the blood of Jesus Christ cleanseth us from all sin." He says these things to us now, and will to the last. "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Praise the Lord."

In the 23rd v. "He said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I say therefore unto you, that ye shall die in your sins." We have some fearful references to this. "If ye will not believe, ye shall not be established." Our wills are about what we are responsible for.

Again, "Then said they unto him, who art Thou? And Jesus saith unto them, even the same that I said unto you from the beginning."

Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him." Do we do always those things that please him? O, that I may do all that is pleasing in His sight.

"As he spake these words, many believed on Him. Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Praise the Lord.

"They answered Him, we be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free?" Are we quite free? Some are still in bondage. They do things and say I know it was not quite right, but—but—He must certainly be condemned. He must first repent and be forgiven. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

"The servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." I feel that he that looketh into the perfect law of liberty, and will do as they that shall be judged by the law of liberty, he shall receive that freedom. I feel that He has made me free from the law of sin and death. If there is one in bondage to sin, how I feel for him. How my heart has been encouraged under the blessed Word giving power, giving freedom."

A GRATEFUL HEART.

Sister Searles.—"My heart is filled with gratitude this afternoon that I am here to-day. I look on the day when the Lord gave me this fortune, this further work of Christ; I could never doubt it, no more than I could doubt my existence. I found out we must be pure, peaceable, gentle, full of mercy and good fruits. Bless the Lord for this wonderful change. And I have it more than ever. O, the comfort of walking with God! Not but what I have a great many trials, but they make me stronger. It is this that I boast of. I am sensible that God has continued to work in me. O, how I rejoice in the thought that He is going to take me home!

Singing.

VERILY, IT IS TRUE.

Dr. Lowrey.—I take my seat here because you can hear me better. Now that I am restored, I can say more emphatically, it is true, that he whom the Son makes free is free indeed. And he who wills to be made free, will be made free. We must not forget that we have something to do to be made free. We pray that we may be made free; but when we look into all the parts of the Bible, we find that the Lord commands us to do something ourselves.

"Laying aside all malice, and all guile, and evil speaking, and hypocrisies, and envies." But why separate ourselves from the world? Did you ever look at that? I had time when I was on my bed to look at all these things. "Laying aside all malice." What is that? That is spite. Put that away. "Laying aside all guile,"—craftiness, put away all that from you. Does the Bible say there is a sort of innocent guile? Paul said, "I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you?" You will find he rejects all that. He did not make gain of them. We must get rid of this guile, and hypocrisy, which seems to be what concerns us. Let us put that away. "And all envy." O, how mean this is—diabolical dissatisfaction, that some one has got before us. O, it condescends to the meanest things! "And evil speaking." We sometimes think we are denouncing evil doers, but we are doing wrong. But then as this mischief exists in the Churches and in our hearts, it is only back-biting. Let us put these things away and obey Him. I have

strengthened my soul on the promises. I have had a very severe visitation. It all seems to be nothing when I compare it with the mercies that have come to me. I was not half as severely stricken as I might have been. My mind was as clear as a Church bell. I could think and quote the Scriptures. It is a great blessing to commit to memory passages of the Scriptures. "Man does not live by bread alone but by every word that proceedeth out of the mouth of God." My first feeling was, that I had no feeling. My sensibilities by the attack were somewhat dull. I recovered from that. About the first blessing that I was conscious of 'I was perfectly submissive to His will.' It seemed to me to make no difference at all about anything. I was just coinciding with the will of God. I had so many friends who sent and wrote and spoke their prayers. I thank God I was before them, they just prayed me back. I mean to use my health to His glory. I felt many attacks when I could do nothing but quote. I would call to mind the comforting passages. (Here a number of comforting passages were quoted.) I never will give up my religion. Jesus will make me free. Living, dying or dead, I am the Lord's. He has me and will take me to himself.

Singing.—"When peace like a river," etc.

A Brother.—I am thankful to God that I am able to say of Christ that I am His and He is mine. I feel His presence and I have His blessings. I rejoice in Christ. I am thankful for my continued health. Lord how merciful art Thou. I give myself to Thee in the presence of these brethren and sisters, a living sacrifice. Praise be to God for giving us these feelings. I feel the mercies of the Lord to-day more than I have ever done before. The misery is, that the sons of God cannot rejoice as they ought to. Our instant and earnest prayer ought to be that the people may be stirred up.

Brother Rossiter from Georgia.—It gives me great pleasure to be here this afternoon. I had planned in my trip North to be here this afternoon, and to do a little on my way. You have had some testimonies from the older brethren, perhaps a younger man may give his testimony. I was converted to God in Wilmington, Del., under Dr. Boyle. After two years of work in the Y. M. C. A. during which time there were only two who joined the Church (whether out of respect to

the secretary, I cannot say), I felt that I wanted that further grace in my heart that I did not have. I spoke to my class leader about it, he told me that as I had told him that I loved God that was all sufficient. My soul hungered. I had heard Mrs. Inskip tell about the Holiness meetings. I said to the brethren that if there was anything in holiness, I would like to have it. I was sent to Indianapolis. Dr. Keen was always preaching holiness. He preaches it in such a way that every one wants it. Then came the act of consecration. It was very hard for me to get everything on the altar. There was one little straw that I held to. I locked myself up, and tried to get over it. Sometimes I would almost think God was hard and tyrannical. I was induced to go to Ill., and heard brother Pepper and others at a camp meeting. Then I seemed to have received the grace. I declare to you as a sensible man I did not know whether I was walking on the air or not. I have seen a great many landscapes that are very fine on my way up from Georgia. But I consider the privilege of being at this meeting to exceed all else.

I was a street Arab, a boot-black, and God has picked me out of the mire. I had no Christian mother to train me, and had a drunken father. God has been my all since 1886.

Singing.

PRAISE FOR FULL SALVATION.

Rev. Geo. Hughes.—I shall have to leave the meeting directly. This is a time of thanksgiving. Brother Lowrey has given us a most touching talk. A short time ago I did not expect to see him in these meetings again.

I have just returned from a meeting in Mount Holly, N. J., where God is pouring out His Spirit, and souls have been fully saved. I was pastor there once, and had the beloved sainted Mrs. James as a parishioner. They had a little meeting for holiness, but I did not help them, not being in the experience. I must return this evening hoping to help some of them to be fully saved.

Dr. Roche.—We are all responsible for our sins, and all people can live and sin no more. "Lord, if on Thee I dare rely, the faith will bring the power." O, dear saints, I live by the strength of the Son of God. It is a mistake when any one brings anything to the altar and leaves anything behind. I did not feel that I was justified in keeping

anything from God. When an individual knows that anything is wrong, in the sight of God, he can no more do it than he can commit suicide. I may do what you think is wrong, you may do what I think is wrong. We must be a holocaust on the altar of God.

John Newton said, "I am not what I would be, but by the grace of God I am what I am, and that grace is not bestowed in vain." I have been very grateful that I have known this salvation. I am very grateful that I may suffer for Christ. When we realize that we have enemies who are trying to draw us from the grace of God, appearing as friends, you can, by the grace of God, resist their temptations just as you would if you knew they were your friends. I feel this; that I can thank Him for showing me this good way, and to all those who are sanctified. O, how blessed it is to take that word and teach them the way, and enable them to find it impossible to keep away from the right. O, I do so rejoice in this salvation! It does me so much good when I come into this sacred spot. I do praise God for the restoration of dear Mrs. Palmer, and for the brother who has been restored, Bro. Lowrey. I have learned lately to trust God more fully. I was perfectly weak, it seemed as if I had not a particle of God about me. The Lord called me to take care of a case. She took hold, she heard, trembled, she shook like an aspen leaf. I had no trouble. I have learned just how to put my hand in His and He will lead me.

Mrs. Palmer.—The word was spoken this afternoon. "If the Son shall make you free, ye shall be free indeed." I will assert my freedom and my right. Some slaves did not accept their freedom, but if they did they were free. What is to hinder any man here from asserting his freedom from sin?

We being dead to sin; *this*, Mrs. Phebe Palmer could not understand when quite a little child. If we could take a little lamb and put it on the altar, we would know the sacrifice had been made. When she surrendered herself fully, she found out the truth. Present yourselves a reasonable, living sacrifice. It is a reasonable service. O, let every soul offer himself a living sacrifice.

A powerful prayer for those who had asked the prayers of the congregation was offered, also thanking the Lord for the restoration of Mrs. Palmer and Dr. Lowrey.

The Doxology was sung and the Benediction pronounced.

OUR SOCIAL MEETING.

"AN IMPORTANT INJUNCTION."—"Do all things without murmurings and disputings."—Phil. 2: 14.

"Not mine, not mine the choice,
In things or great or small;
Be thou my guide, my strength,
My wisdom and my all."

A Greeting. By Rev. J. W. Totten, Canada. Please allow me through the much loved GUIDE TO HOLINESS, to greet my brethren and sisters, beloved in the Lord, who have been to the fountain of cleansing. I desire to say that after a sojourn of a few years in this highway of holiness my experience is that the half has not been told. I have been greatly helped by the GUIDE TO HOLINESS, the writings of Mrs. Palmer, John Wesley, and many others who have lived in this goodly land, and who could say:

"What we have felt and seen,
With confidence we tell."

It is sad to think how many of the professed followers of Jesus live on a low plane of Christian experience. They have such a constant struggle with the carnal mind and and so many humiliating defeats that there is very little joy in their Christian experience. How blessed is the rest which Jesus gives. In Canada we are encouraged in our work for God. We rejoice because of many in the ranks of the ministry as well as among the laity who testify clearly to the power of the blood that cleanseth from all sin. Through the "Holiness Berean" published by Rev. J. McK. Kerr, of Toronto, as well as through our own highly prized "Christian Guardian," we are trying to push the battle and hold up the standard of holiness. Will the readers of the GUIDE join with us in prayer for the success of this glorious work of Holiness in Canada. May that time soon come when all the Lord's people shall be prophets, and He shall put His Spirit upon them all.

Jesus able to Save. By E. E. Jesus is able to save to the uttermost. He keeps me under all circumstances. I can say, His will be done at all times. He keeps me happy amid great trials, and has answered my prayers and restored our children to us when suffering with dangerous disease. Bless His holy name.

A Presiding Elder's Testimony. Rev. John A. Bull, P. E. Beloit Dist. N. W. Kans. Conf. I send you my testimony to glorify my dear

Lord. He saves me to the uttermost, glory to His name. I am called by the Spirit to hold Holiness quarterly meetings. Our first meeting is here. What a blessed waiting before God it is! The Blessed Holy Spirit is with us, in sanctifying power.

The Lord our Power. Rev. P. S. Butts, Galipolis, Ohio. The Lord is my portion forever. It is so blessed to live on "Hallelujah Street." I am in continuous revival work and the Lord wonderfully saves. Praise God.

Twenty-three Year's Experience. Mrs. Helen Nelson, Fresno, Cal. Thirteen years after being justified, I was convinced of entire sanctification and, after the most pungent convictions, I received the blessing of a clean heart. Now for twenty-three years I have had an experience that no contradiction could shake. I have been placed under the most adverse circumstances, and have passed through the most trying ordeals, but my hope is fixed on the "Rock of Ages." His promises have been verified to me, bless His holy name. I have trusted Him and, by His grace assisting, I will trust Him to the end. My greatest desire is to see my unconverted children saved.

Praising the Lord. From Roanoke College. A Brother. I praise God this morning for His saving and sanctifying power. Also for the way He can and will lead His children for their good and His glory. It was four years ago in the State of Missouri that I gave my heart to Christ, and realized that I was born again. Three months after this, at Carl Junction, Mo., I received the sanctifying power and the witness of heart purity. God has permitted me to return to my native land, even to Roanoke College, that I may instruct some student in the way of holiness.

Thorough Cleansing. M. Warren, Richland, Mo. For two days I experienced something like a washing of soul and body spiritually. The second day I asked our ministers to pray for me. In the evening when we went to the altar, the minister called for voluntary prayer, and I volunteered to pray for myself, and asked the Lord to give me a clean heart I believed, and waited. A hymn was sung that just suited my case. I held the blessing by faith. Before the meeting closed, which continued several weeks, my trials began. My son enlisted in the Army—my daughter was taken sick, and while waiting on her my husband died and left me poor with three little children—but the Lord sustained not.

EDITORS' STUDY

MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking.—
Love, Love—only Love.

GOSPEL ARROWS

A SERIOUS QUESTION.—“Who then can be saved?” Mark 10: 26; This question was asked by the disciples under peculiar circumstances. Jesus had been speaking of the difficulties in the way of rich men entering into the kingdom of God, saying, “It is easier for a camel to go through the eye of a needle.” And the disciples were astonished out of measure, saying, “Who then can be saved?” The answer was, “With God all things are possible.” If there be a desire to be saved, really fixed in the heart, God can and will save, no matter what the difficulties.

OUR PEACE.

MAN universally desires peace. He longs for quietude of mind and rest of soul.

Thousands, however, miss the mark. They struggle in vain to grasp this great boon. The reason is they are on the wrong track, their energies are improperly directed. They are blinded by the god of this world, and hence grope about amid doubt and uncertainties. They are the victims of adverse influences, tossed about upon a turbulent sea, and never find a quiet haven.

Peace, true peace, is realized alone by the revelation to the inner being of a Divine Personality—CHRIST. “He is our peace,” says the apostle, “who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.” “God was in Christ reconciling the world unto himself.” There was a state of war between earth and heaven. Man was in arms against his Sovereign. The chasm was wide and deep. The universe felt the shock of the dire rebellion. But, in the time of extremity, Christ, God’s beloved Son, threw Himself into the breach. He bridged the

chasm. He arrested the tide of war. He made peace. The proclamation of the angels at His advent was, “On earth, peace and good will to men.”

Now, the Gospel provides for an internal revelation of Christ. This is “the mystery which hath been hid from ages, ‘Christ in you, the hope of glory.’” When He comes in to dwell, and to have sway, there is a great calm, the warring elements are hushed into silence, and all the interior realm of the soul is in quietude and in predestined equipoise. There is a realization of His own precious promise, “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.” In the chambers of thought there is rest—all difficult questions find a satisfactory solution in Him. In the realm of the will there is indescribable serenity, because that great soul-force is in harmony with God’s will. In the domain of passion, there is “a pleasing sway,” an all-pervading restfulness, a quiet sea, swept only by the zephyrs of God’s love.

It is often said by persons sincerely desirous of obtaining the rest of faith: “I do not believe it is for me, I am peculiarly constituted, I am naturally passionate, and I cannot hope to be so quiet and restful as others.” That is a delusion of the adversary, who would have the individual wear himself out by fret and worry. This, however, is not according to Gospel design. Jesus, who is “Our Peace,” is able to subdue the most intractable disposition and to mold it after the heavenly pattern. We have known some of the most unlikely ones thus subdued, and their every thought brought into captivity to the obedience of Christ. Instead of being tossed upon a tempestuous sea, a great calm has been produced, and they have learned that “Jesus is a quiet mind” and He, being formed within, holds every power of body, soul and spirit, in delightful equipoise.

O, beloved, holiness is the sum of all peace, the centre and circumference of all bliss. It is the blessing, the pearl of price—but it is a thousand times more than “the blessing.” It is the internal revelation of THE BLESSER, ours by a living faith, swaying His benign sceptre over every power and faculty of our being—“Our Peace.” Make Him your happy portion.

GOSPEL ARROWS.

A SORROWFUL INQUIRY.—“*Are ye also without understanding?*” Matt. 15: 16. This inquiry was made by Jesus, concerning His disciples. They were dull scholars in the school of Christ. They did not understand His spiritual teaching, because it required spiritual discernment, and this they did not possess in large degree. Their Master had just been giving them one of His beautiful parables, but they did not apprehend its meaning. Hence the inquiry. Sorrowful emphasis is to be put on the words, “*ye also.*” Has Jesus any ground to ask this of you—are you a dull scholar?

CHEERFUL CHAPTERS.—IV.

“**A**ND because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”—Gal. 4: 6.

The Revised Version has it, “And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba Father.”

The great relation of Christian believers is here stated—they are “sons of God.” No wonder the Apostle John says, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” Now this relation being established, then follows the blessed privilege here unfolded, the Spirit is sent forth into our hearts, crying, Abba Father—“He becomes our Intercessor, giving us freedom of access to the Father;” or, “*Dear Father.*” “Here the Spirit,” as an eminent writer says, “is regarded as the *agent* in praying, and the believer as His *organ.*” In Romans, 8: 15, “The Spirit of adoption” is said to be that whereby we cry, Abba, Father; but in Rom. 8: 26, “the Spirit himself maketh intercession for us with groanings which cannot be uttered.” The believer’s prayer is His prayer; hence arises its acceptability with God.

In being brought to this high position of “sonship,” they walk in the light of their Father’s countenance. They are “heirs of God and joint heirs with Christ Jesus,” having free access to the royal treasury which knows no diminution, no matter how heavy the drafts that may be made upon it. In view of these things, Christians may well be called, “children of light,” “children of the day, and not of the night.” They should go on their way rejoicing, glad in the Lord, and in the mighty God of their salvation. To be sons of God and heirs of God and joint heirs with Christ Jesus, is glorious indeed, enough to fill the soul with rapture. Have you claimed your privilege?

GOSPEL ARROWS.

A SAVING TOUCH.—“Who touched me?” Luke 8: 45. There was a special reason for Christ asking this question. A great multitude thronged Him and, at a certain time, He perceived that saving virtue had gone out of Him—Hence He asked, “Who touched Me?” “Peter said, Master, the multitude thronged thee and press thee, and sayest thou, Who touched Me?” That explanation was unsatisfactory. A woman had pressed through the crowd and had touched Him and was healed, she came, trembling, and falling down gratefully acknowledges it. A glance of the eye, or a touch, expressive of faith is saving.

HE MADE SUMMER.

Who? Why, the Lord; the Giver of every good and perfect gift. “Thou hast made Summer,” writes the Psalmist. His hand has wheeled into its orbit the Summer sun. The gorgeous foliage, the fruitage of the orchards, the flowers of the garden, the fields with golden grain waving in the breeze, the sparkling fountains, and the rivers with their majestic flow—all these, the Summer glories, are our Father’s gifts. See to it that they be not abused. Roam along the banks of the river, gather bouquets in the garden, pluck the ripe fruit, and bless the hand that is so lavish in its bestowments.

True, Summer sometimes takes on rugged aspects. We may be scorched in our meanderings by the sun’s directer ray—there may be widespread drouth prevailing—there may be a blasting of the fruitage, the grain-fields may refuse to make their accustomed yield—thunder storms may visit us, and the fierce lightning make havoc.

But despite these adverse conditions, Summer pours into our lap the munificence of heaven. Its warm breath is welcome. Its fruitage is grateful to our taste. Its rambles are exhilarating. Let us bless God for the glories of the period, the glowing heavens, the profusion of fruits and flowers, and the thousand good things.

Take your Summer-outings, if Providence favor you. In the mountains, or on the shore of the great ocean, share your Father’s gifts. But, be sure, while thus regaling yourselves with the bounties of Heaven, that your soul is enlightened and quickened, and elevated. Let Nature and Grace keep step this Summer time. Let your spiritual eye have an unusual compass so that you shall make Nature a challenge to high intercourse with the unseen and the eternal. We trust this will be the best Summer of your life.

GOSPEL ARROWS.

A PRESENT GIFT. He that believeth on the Son hath everlasting life. John 3: 38. Jesus, the Son of God is the life as well as the truth and the way. We are to receive Him by faith, appropriating Him as the gift of God. Receiving Him by faith we are partakers of "everlasting life." The young convert has the first instalment of this life in Christ, which is without end,—when entirely sanctified he has another instalment—and then indefinite progress and development unto the perfect day.

GATHERING HOSTS.

The hosts of the Lord are gathering in the consecrated groves. They go for worship and not for pleasure. Holy worship, however, is conducive to health, and many return from these blessed convocations, refreshed and invigorated in body as well as in soul. We write on the eve of the National Camp Meeting at Des Moines, Iowa. The ground has been honored of God for a succession of years. With the additional interest clustering around a "National Encampment," and the augmented forces, we have a right to expect pentecostal realizations. We hope to chronicle in our next a marvelous outpouring of the Spirit. If it does not come up to that standard we shall be greatly disappointed.

Following this is another National at Vermilion, Ohio, June 22 to July 2. Then come Mt. Lake Park, Md., July 2-11, D. B. Updegraff in charge; Fall River, Mass., 11-18; Bay View, Mich., 12-17; Conway Springs, Kans., 14-24; Douglas, Mass., 15-25; East Epping, N. H., 18-23; Decatur, Ill., 19-28; New Albany, Ind., 21 to Aug. 1; Rock, Mass., 22-31; Old Orchard, Me., 23 to Aug. 1, and others. (See our Bulletin.)

We counsel those who are within reach of these grounds, who can do so, to be among the favored worshipers. But there are many who are not privileged to be among the dwellers in the woods. There are thousands of "Stay-at-Homes." Brother or sister "Stay-at-home," we have a word for you. It is this: Set apart an hour in the day, or evening, for "a little talk with Jesus" about the Camp Meetings. Ask Him to pour upon them graciously and abundantly the gift of the Holy Ghost, that the slain of the Lord may be many, and the healing power of the "Great Physician" gloriously exercised: Shall we not look for a "PENTECOSTAL SUMMER?" Why not? It is according to the promise. Pray and believe for it.

GOSPEL ARROWS.

IMMEDIATELY.—"And immediately the man was made whole," John 5: 9. There are marvelous "Immediatelys" written in connection with Christ's ministry. Here is one. It was the impotent man lying at the edge of the pool. He had suffered with an infirmity *thirty and eight years*. He told his sorrowful story to Jesus, and the authoritative command was given, "Rise, take up thy bed, and walk! And immediately the man was made whole." So, reader, he will make you every whit whole, spiritually, if you will.

"SOME ONE"—WHO?

We attended the "African Jubilee" at Ocean Grove two years ago. A day is given to the African Church, once a year on these favored grounds. They arrange a very interesting program. It is worth a trip just to enjoy these exercises. On the occasion above referred to, a singer of eminent ability was introduced. Bro. Beckett, we think was his name. He had a voice of marvelous compass, that swept through the grove like the blast of a trumpet. He sang a piece with this chorus:

"Some one will pass the pearly gate,
Shall you,—Shall I?"

The song was impressive—soul-reaching—and the gathered multitude felt its power. No more momentous question could possibly be propounded than this.

"The 'pearly gate' stands open wide, day and night, to admit those who have 'a meetness for the inheritance of the saints in light.'" But none can pass that gate except those who have washed their robes and made them white in the blood of the Lamb. The gate is well guarded and, not by any possibility, can a single unprepared one pass the celestial portals. The redeemed in uncounted thousands are making their entrance into the City of the Great King.

Some one, while we are writing, is passing the "pearly gate." "Shall you, shall I?" Many will be called. Who is ready to obey the summons? WHO? No superficial work will do here—it must be radical—bearing the divine superscription. None of those whom we address can afford to fail. The "pearly gate" is in sight. See that your passage is assured. There are those who have been doomed to terrible disappointments. They come up to the gate, and cry, Lord, Lord, open to us. But a voice from within responds, Depart from me, I know you not. Be not among these, but among those who have an abundant entrance.

GOSPEL ARROWS.

A TRYING EXPERIENCE. In weariness and painfulness. II. Cor. 11:27. Here is a double experience of which Paul was a subject—"Weariness"—his physical nature weak and exhausted—"Painfulness"—pain darting through his mortal frame, or in continuous realization. Yet in these trying experiences the grace of God was magnified—And so it may be in you, beloved—Grace is adequate to meet all human exigencies—to support in weariness, and give rest in painfulness.

GUIDE CATECHISM.

QUESTION 58. What are the causes of persons being deceived respecting this experience?

ANSWER. One cause is improper instruction. Some teachers of holiness are very superficial in their teachings. They seem to ignore altogether the teachings of Mr. Wesley, such as are found in his sermon on "Repentance in Believers." Indeed sin is a terrible fact. It should be heartily deplored, and for its existence there should be penitential tears, and a hearty surrender to Him who alone can destroy it. It should be given up to be purged by the "Spirit of burning."

QUESTION 59. What other defective teaching is to be noted which induces persons to rest in a false peace?

ANSWER. That which represents us as being *complete in Christ* in such a sense that His righteousness is imputed to us, but not imparted. Sanctification is represented as not changing our *moral state*, but our *moral relation*. This is very delusive. The Bible teaches that entire sanctification is a radical change, a creation in righteousness and true holiness—a "bearing of the image of the heavenly as we have borne the image of the earthy." Short of this individuals should not stop.

QUESTION 60. What other erroneous teaching has a pernicious influence in leading to a superficial experience?

ANSWER. That which instructs persons to "*just trust, that is all.*" It is true that it is all when persons come to the point where they can trust. But trusting must be preceded by entire consecration, which calls for all to be laid on the altar—Christ. This is a comprehensive requirement, including these particulars—a willingness to *be*, to *do*, and to *suffer*, all that God wills. This brings the individual on *promise-ground* where he *may* and *can* trust. Trusting will then be easy, he will glide almost imperceptibly into the possession of perfect love.

GOSPEL ARROWS.

SAVING FAITH.—"Thy faith hath saved thee; go in peace"—Luke, 7:50. Such were the sweet words of Jesus to the woman who, in Simon's house, washed His feet with her tears, and wiped them with the hairs of her head? She was a sinner, but she prostrated herself at the feet of the Saviour, and He made her a recipient of His great salvation. Simon was disposed to object to the Master's reception of this woman, but by the use of a parable he was shown his inconsistency.

BISHOP TAYLOR'S SALARY.

FOR four years, from 1884 to 1888, Bishop Taylor received no salary, because he would not accept it from any other than the Regular Episcopal Fund. In other words, he refused to be a charge against moneys collected for missionary purposes. When the General Conference of 1888 established his status, and ordered his pay out of the Episcopal Fund, as any other Bishop, he gave half of it to his African Missions. The present General Conference endorsed his *status* as a Bishop, but unfortunately ordered his salary to be paid from the *Missionary Treasury*—thus imperiling the principle of self-supporting missions for which he has fought and labored for eighteen years. His Episcopal salary supported his family; the family of his son, who is his assistant and Treasurer; paid his heavy traveling expenses, which have never been paid like those of other Bishops; and went to help carry on the work in Africa. Not a dollar of the contributions to his work has been appropriated to personal expenses.

What is to be done? He has not time to sell his books, as he did for so many years, and always declines gifts for himself. Here is a happy solution of the difficulty, and one that will extend the glorious work in Africa: Bishop Taylor is the Editor and sole proprietor of the best paper published on Africa, the beautifully illustrated "*African News.*" Let every one of the many thousands of friends of the Bishop and of Africa send immediately the subscription price for one year, one dollar, to his Publisher, Rev. Ross Taylor, 210 Eighth Avenue, New York. This will relieve the present embarrassment, you will thoroughly enjoy the illustrated journal and will rejoice that you have had a hand in once more turning the old hero loose on the Dark Continent. We hope friends of the cause will respond.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

IMPORTANT TRUTH.—“Heaven and earth shall pass away: but my words shall not pass away.” Mark 13:31. There is then something in this world that is enduring, *the words of Christ*. They are pure, mighty, unchangeable words. Here, then is rocky basis for our faith and confidence—something upon which we can rest amid the mutations of time—something that tempests cannot rock, or floods undermine. Let us then settle down upon this immovable rock and hold to our position with persistency and life-long continuance.

THE LONG PSALM CXIX.

“With my whole heart have I sought thee. O let me not wander from thy commandments.”

“Thy word have I hid in mine heart, that I might not sin against thee.” v 10, 11.

A whole-hearted service is what God requires. He says, “Give me thine heart.” The Psalmist responded to that demand. He says, “With my whole heart have I sought thee.” And in thus seeking he found the Lord, in verification of the promise, “Ye shall find me when ye search for me with your whole heart.” This is a course which is sanctioned by the highest wisdom, when the whole heart, will and affections, are given to God! He has a sovereign right

“To every service we can pay.”

Let us, however, observe, that after having thus given the whole heart, on account of the weakness of the flesh, and the enticements of the world, and the seductive influence of the adversary, we are liable to wander from the Divine commandments. Hence the Psalmist's prayer comes in here appropriately: “O let me not wander from thy commandments.” We need keeping power, to be fortified by grace, so that we shall hold our position steadily, and continue in unbroken loyalty to our Sovereign. If we for a moment rely upon our own strength we shall assuredly be drawn away from “The central point of bliss.”

We are in this connection directed to the great preservative, “GOD'S WORD”—“Thy Word have I hid in my heart.” That is the soul's *life-preserver*. The word “*hid*” is very expressive, and refers to a commitment of the Word to memory, and a clear appreciation of it, and aptness in application, in the varied exigencies of life as they arise. This hiding in the heart, is for a specific purpose. “That I might not sin against Thee.” Then we may be kept from sin, walking at liberty in this world, and rejoicing in the consciousness of the divine favor, which is better than life. Reader, be sure to occupy this high vantage ground, so that sin shall not have dominion over you. Christ will thus be glorified.

FROM THE ALMS HOUSE.

(Sister Julia A. Pierce, of Bridgetown, Canada, writes.)

I have just received a nice bound book entitled, “The Way of Holiness,” by Mrs. Phoebe Palmer, and the package had the card of Palmer & Hughes on the outside. I think some one must have told you of me and of my lonely and afflicted life. I thank you much for the book. I love such reading and I want you to know that you have helped to cheer me by this act. God bless and reward you.

I have been helpless almost nineteen years, and a great sufferer all the time, but the dear Lord has never forgotten me. He has been near to cheer and comfort all the time. He has cared for me all these years—praise His dear name. I have had to make the Alms House my home for several years as I have no relatives living who can give me a home. I believe the Lord will soon release me from the noise of this place. Perhaps you saw my letters in *The Witness*, Sept. 10, and Dec. 3, 1891—if so they will explain.

A friend has subscribed for THE GUIDE for the last three years. I have enjoyed it much, but I do not expect they will pay for it any longer. I shall miss it so much, but have no means to pay for it, or I would not do without it. The Lord is touching the hearts of His people, and donations are being sent me for the house fund. If I had the house to live in I could be cared for. The people here are all crazy or foolish, and a poor suffering, weak one like me has to suffer much from the racket. They talk to themselves, or swear and quarrel all the time. Please excuse this poor writing. If you could see my poor crippled hands and arms you would not think I could write at all.

You are not a stranger to me. I love to read the accounts of your Tuesday Meeting, and often wish I could meet with you. God bless you. Again I thank you for the book, and pass on this word, “Inasmuch as ye have done it unto one of the least of these my servants, ye have done it unto me.” Yours, resting on the promises.”

—Julia A. Pierce.

[We received this letter from our dear sister early in the year. We send the GUIDE regularly. We trust, ere this, that she has been provided by friends with better quarters. We rejoice in the grace of our Lord Jesus Christ, which has been magnified in sustaining her in the trying circumstances in which she has been placed. Let her be remembered in prayer, and in practical ways, by those who love Jesus. Such cases as the above appeal earnestly to our friends to send contributions to our “GUIDE Benevolent Fund,” that we may furnish the magazine free.]—ED.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

A DANGER.—“*Let Satan should get an advantage of us.*” II Cor. 2: 11. This passage points out a great peril to which Christians are exposed. Satan is our wily and malignant foe. He is ever on the alert, seeking to take advantage of us. But, it is our mercy to know that Christ is “made unto us wisdom,” and we may draw upon this to enable us to foil the adversary. And then the Holy Spirit is given to be our guide, to lead us into all truth, and to enable us to escape the snares that are laid for our feet.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—“Four Pearls.”)

DAILY BIBLE CALENDAR.—JULY.

1. Rom. 11: 20; Mal. 4: 2; John 17: 15; Isa. 12: 2.
2. Rom. 15: 1; Rom. 14: 22; Rom. 15: 6; Rom. 16: 27.
3. Psa. 115: 11; I Cor. 1: 8; Psa. 31: 1; Rev. 5: 12.
4. Luke 21: 19; John 14: 19; Jer. 20: 12; II. Cor. 2: 14.
5. Ephes. 4: 27; Isa. 59: 19; Zech. 3: 2; Psa. 135: 20.
6. II. Cor. 5: 20; Lam. 3: 35; Psa. 119: 88; Psa. 34: 1.
7. John 12: 36; John 12: 46; II. Sam. 22: 33; Psa. 96: 4.
8. Col. 3: 16; Isa. 32: 18; Isa. 26: 12; Isa. 42: 12.
9. Isa. 55: 2; Prov. 8: 34; Psa. 73: 25; Psa. 106: 2.
10. Job 22: 21; Job 23: 21; Psa. 123: 1; Psa. 68: 4.
11. Hos. 12: 6; Job 22: 26; Psa. 57: 7; Psa. 57: 7.
12. II. Cor. 10: 17; Psa. 106: 3; Psa. 119: 20; Psa. 35: 9.
13. Deut. 18: 13; Phil. 2: 13; Psa. 62: 5; Psa. 43: 4.
14. Hos. 14: 2; Isa. 40: 31; Psa. 6: 4; Psa. 84: 12.
15. Ephes. 5: 18; Psa. 32: 8; Psa. 6: 2; Psa. 63: 7.
16. Jas. 4: 11; Prov. 15: 4; Psa. 119: 94; Psa. 119: 62.
17. I. Pet. 1: 15; John 15: 3; John 13: 9; II. Kings 19: 15.
18. Rom. 14: 16; Psa. 107: 43; Job 34: 32; Neb. 9: 5.
19. Prov. 4: 27; Prov. 3: 24; Isa. 51: 9; Psa. 62: 7.
20. Jas. 4: 10; Isa. 35: 10; Psa. 119: 169; Psa. 9: 2.
21. II. Cor. 7: 1; Jer. 32: 40; Psa. 81: 19; Zech. 2: 13.
22. Zeph. 1: 7; Psa. 37: 5; Jer. 10: 7; Deut. 10: 17.
23. Rom. 12: 2; Psa. 84: 11; Psa. 144: 5; Psa. 150: 2.
24. Jude 21; I. Cor. 3: 14; Isa. 33: 2; Luke 1: 68.
25. Phil. 2: 5; John 10: 10; Psa. 86: 5; Isa. 65: 14.
26. Heb. 4: 11; Rom. 6: 22; I. Thess. 5: 23; II. Cor. 1: 3.
27. Josh. 23: 11; John 15: 5; II. Thess. 3: 5; Isa. 25: 1.
28. II. Tim. 2: 25; II. Tim. 1: 7; Psa. 36: 10; Psa. 71: 51.
29. Luke 12: 35; II. Cor. 9: 8; Lam. 3: 41; Rev. 5: 13.
30. Heb. 12: 12; II. Cor. 13: 11; Neh. 5: 9; Psa. 59: 17.
31. I. Cor. 14: 1; I. John 4: 7; John 17: 1; Psa. 100: 2.

SABBATH TOPICS.

Sabbath, July 3.—THE SABBATH—Why instituted? Gen. 2: 2, 3; Exod. 20: 11.

Sabbath, July 10.—The Sabbath, blessed of God. Gen. 2: 3; Exod. 20: 11.

Sabbath, July 17.—No manner of work to be done on the Sabbath. Exod. 20: 10; Deut. 5: 14.

Sabbath, July 24.—No purchases to be made on the Sabbath—Neh. 10: 31; 13: 15, 17.

Sabbath, July 31.—Divine worship to be celebrated on the Sabbath. Ezek. 46: 3; Acts 16: 13.

These Bible instructions concerning the Sabbath should be considered and observed.

CLOSET EXERCISES.

The Closet Precept.—“And be renewed in this spirit of your mind?” Ephes. 4: 23.

Salvation calls for thorough inward renewing—even in the spirit of our mind.

The Closet Promise.—“For yet a little while, and he that shall come will come, and will not tarry.” Heb. 10: 37.

Jesus is coming again. Let our faith grasp the promise. Let us be looking for Him.

The Closet Song.—Sing or read hymn 679 in the Methodist Hymnal.

STUDIES FOR THE MONTH.

The Scripture for study: Matt. 21: 12-16.

First Week.—Christ’s purgation of the temple, and its vindication, 12, 13.

Second Week.—Christ healing the lame, etc.

Third Week.—The displeasure of the chief priests and scribes.

Fourth Week.—Christ’s rebuke of their unreasonable course.

CLOSET PRAYER.

GENERAL REQUEST:

That the Camp Meetings held this season may be wonderfully owned of God.

REQUESTS IN WRITING:

Illinois.—S—For a family to be saved.

Canada.—C—For the salvation of a family, for a promising young man, going astray.

Maryland.—B—For an invalid son, that his eyes may be opened to see his need of salvation. C—For a mother and son to be converted.

New Jersey, J.—C—For a young man to be saved.

Virginia.—R. For a young Christian desiring health, in order to work for Christ.

Ohio.—M. H.—For a husband and wife to be sanctified.

WORK FOR JESUS.

Examine these Scriptures: II Thess. 2: 17; Col. 1: 10; Heb. 13: 21.

FIELD EXERCISES.

1. Work to restore some backslider.

2. Give attention to strangers at church.

3. Speak a word of encouragement to young Christians.

4. Look after members who are often absent from church.

5. Have you talked to your unsaved child, recently, on personal consecration to Christ? If not, do so.

6. Attempt the rescue of the worst sinner. Some outbreking sinner. Give him close attention.

GOSPEL ARROWS.

GREAT EXPECTATIONS.—"From henceforth expecting till his enemies be made his footstool. Heb. 10: 13. Our great High Priest, Jesus, has purged our sins by the sacrifice of Himself. He has gone up on high and is sat down on the right hand of God: From henceforth expecting, etc. Will His expectations be realized? They certainly will.

THE GUIDE PRAYER UNION.

We invite our friends of "The Union" to join us at the throne of grace on

TUESDAY, JULY 12TH.

for united prayer in behalf of the cause of Bible Holiness, universally, and for the families represented in this "Union."

The Scripture for the day is, Romans 8th Chap., and the Hymn for the day, No. 570, in the Methodist Hymnal. Let there be holy ardor in your devotions, and victories achieved through faith.


EDITORIAL BRIEFS.

EVERY SUBSCRIBER NOTE THIS!

We would have it observed that when the time for Subscriptions to expire comes, we look for **PROMPT NOTICE** of renewal or discontinuance. If no notice of discontinuance is sent, we continue to send the Magazine and expect that the Subscription will be paid. No one can reasonably expect that we shall supply "THE GUIDE" for months after Subscriptions expire, including cost of printing, postage, etc., and then receive a notice that it was not intended to continue, and leave us to pay the cost. We hope none will do this. Either notify us of renewal or discontinuance. **DO NOT SEND BANK NOTES OR SILVER IN LETTERS**, it is unsafe unless Registered. Remit by Express Order, Postal Order or Check. Give us all the new subscribers you can this month.

HEART QUESTIONS:

- Do you practice self-denial daily?
- Wherein did you grow in grace last month?
- Have you brought anyone to Jesus recently?
- What do you propose to do for Jesus before the end of July?

—  Look at our Camp Meeting Calendar.

— Keep in mind Mountain Lake Park, Md., July 2-11. If you want information about this Pentecostal Encampment, write to Rev. John Thompson, 2002 Brandywine Street, Philadelphia, Pa.

—"THY WILL BE DONE." Sister Betsey F. Chaffee, of Cornwall Bridge, Ct., wrote us of her affliction in losing a beloved son, almost 26 years of age, a victim to consumption, but patient throughout, trusting in Jesus. She magnified divine grace in enabling her to say, "*Thy will be done.*" The Lord does uphold His saints in passing through deep waters. Praise His name.

CAMP MEETING CALENDAR.

- July 1-10—Salina, Kans.
 " 2-11—Mountain Lake Park, D. B. Updegraff with strong corps of workers.
 " 8—Peiro, Ia.
 " 11-18—Fall River, Mass.
 " 12-17—Bay View, Mich.
 " 14-24—Conway Springs, Kas.
 " 14-25—Douglas, Mass.
 " 18-23—East Epping, Mass. (Hedding Holiness Association.)
 July 19-28—Decatur, Ill.
 " 21-31—Eaton Rapids, Mich.
 " 21 to Aug. 1—Silver Heights, New Albany, Ind. (Updegraff, Walker, McLaughlin, etc.)
 " 22-31—Rock, Mass.
 " 23 to Aug. 1—Old Orchard, Me. (Holiness.)
 " 26 to Aug. 1—Portsmouth, R. I. (G. D. Watson.)
 " 26 to Aug. 1—Landisville, Pa.

— **PENTECOSTAL SERVICES.**—We held four days of Pentecostal services at Manasquan, N. J. Rev. J. R. Thompson, pastor; and at Mount Holly, N. J., Rev. J. H. Boswell, pastor, and All-Day Sabbath service in Jane Street Church in this city. On the latter occasion, Rev. John Thompson and Rev. E. I. D. Pepper, our Philadelphia colleagues aided. God was with us in power, and souls were saved on each occasion. To God be glory. At the close of the services in Mount Holly, Bro. Boswell appointed a "Holiness meeting" to be held every Sabbath morning.

— **OUR PORTRAIT** of Bishop Daniel A. Goodsell, furnished in this number will be, we think, highly appreciated.

— **BE SURE** to take with you to *Camp Meeting* a package of good tracts. Send for some at once.

— **THE GENERAL CONFERENCE** did not modify the rule on *amusements* to satisfy the demands of worldly minded members, nor did it take off the *time limit* as to the ministry, for which we thank God.

—"GLAD HALLELUJAHS" is the music book which you ought to have in your house. (See notice on the cover).

— **REV. JOHN THOMPSON**, will respond to calls for evangelistic service at Camp Meetings and in Churches. Address, 921 Arch St., Philadelphia, Pa.

— **THE CHRISTIAN STANDARD**, Philadelphia, is offered for the balance of the year for 75 cents. Sample copies furnished from this office, or, from 921 Arch Street, Philadelphia.

— **DO SOMETHING** for your blessed Master this Summer that will be a true expression of *perfect love*. Souls are within reach. Gather them in to His kingdom.

— **A BRIGHT HOME.** Home ought to be brightest and most cherry place on earth. Where perfect love reigns this is realized—home is a miniature heaven, filled with the glory of God.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

— *Camden, N. J.* "The Heavenly Recruits" have been holding open-air services—they are earnest workers and win souls.

— *Des Moines, Ia.* The East Des Moines Holiness Band had a blessed meeting recently—two went down into the fountain of cleansing.

— *Woodstock, N. B.* Bro. F. B. Thomas, writes to *The Witness*, "A stir is being witnessed in the Church, and some are getting saved."

— *New York.* In the 24th Street Church, W. C. Willing, pastor; J. H. Cannon, evangelist, has been holding meetings for some weeks.

— *Moscow, Ohio.* J. L. Glascock, evangelist, held a meeting here for ten days. Many were converted and sanctified, and the whole town was stirred.

— *Elk Rapids, Mich.* A three week's meeting was blessed of the Lord resulting in 14 additions to the Church. Adam Clarke, pastor, aided by Rev. G. E. Shorter.

— *St. Louis, Mo.* W. B. Godfrey, evangelist, held a meeting recently in the 1st M. E. Church, South. Great power and victory—altar full day and night, and numbers saved.

— *Manchester, N. H.* Mrs. Macfarlane writes to *The Witness*, "The holiness work is going grandly here. I am holding three meetings a week and there is a call for more.

— *Clifton, S. C.* Bro. T. H. Leitch, evangelist, has had a wonderful meeting here. Hundreds were pardoned and reclaimed. Fully two thousand knelt for prayer at the altar in eighteen days.

— *Carlisle, Ind.* Bro. Aur Smith, evangelist, held a meeting here which the Lord owned for the conversion of sinners and the satisfaction of believers. Bros. Haney and J. H. Smith, aided.

— *Kentucky.* The Louisville District Holiness Association held an All-Day Meeting in the Fifth and Walnut Street M. E. Church. The people readily responded to the invitation to seek heart purity and a number received it.

— *New Brighton, Pa.* B. S. Taylor, evangelist, has held several weeks of special services. The interest was deep and wide-spread. Scores of seekers of pardon and purity, and some of the meetings were pentecostal.

— *Georgia.* The South Georgia Association held its Spring Meeting at Ashburn, May 2-11. The power of the Holy Ghost was felt in convicting, converting and sanctifying power. Four or five services a day, and the work of salvation proceeded steadily. Altogether it was a blessed occasion, long to be remembered.

FROM THE FOREIGN FIELD.

— *Germany.* Among the receipts of the Baste Missionary Society last year were \$58,000 from poor friends of the society, who subscribed one cent per week.

— *The Moravian Church,* in the foreign field, has 135 stations and out-stations, 295 missionary agents, 59 native missionaries, 1664 native assistants, and 31,490 communicants.

— *Africa.* Unoccupied mission territory to the extent of 4,000,000 square miles still exists in Central Africa.

— The Belgium Roman Catholics are pushing their work into the Congo Free State.

— The Ovambo Mission of the Finnish Missionary Society has had 312 converts within a year.

— *China.* The China Inland Mission reports 123 additions to its force the past year.

— The Presbytery of the province of Shantung has had the most prosperous year of its history, 760 communicants having been added.

— *India.* In 1851 there were 91,000 Christians in India—this year, 2,000,000.

There is evidence of the progress of Christianity in the fact that there is a very considerable relaxation in the rigor of caste bondage. It cost a man more than \$100,000 to be reinstated after losing his caste 70 or 80 years ago—in recent years it has been purchased for \$300, and it will be dear at a dollar soon.

— A native Christian has just been appointed Administrator-General of Madras; and a native Christian girl, graduate of one of the Christian colleges, has been appointed to the charge of the post-office at Mandapali.

A Hindu was asked by a lady missionary if there was anything on which the different sects of the Hindus agreed. He replied: "Yes, we all believe in the sanctity of the cow and the depravity of woman."

— *Madagascar.* A revival is progressing in Antananarivo, the capital of Madagascar. The missionaries of the London Society write with great joy of the work which began early in May. The meetings are attended by young men and women, many of them connected with the higher schools. One of them was powerfully wrought upon by the Holy Spirit, and came privately to confess a great sin and to make reparation.

— The pastor of the Church at Androvakely, about twenty-five miles from the capital, is a slave, but he has done excellent service recently. The queen, hearing of the good work he had done, sent for him to preach in the palace church. She was so pleased with him that she paid fifty dollars to redeem him.

GUIDE HYMNAL

WE WILL WALK IN THE STREETS OF THE CITY.

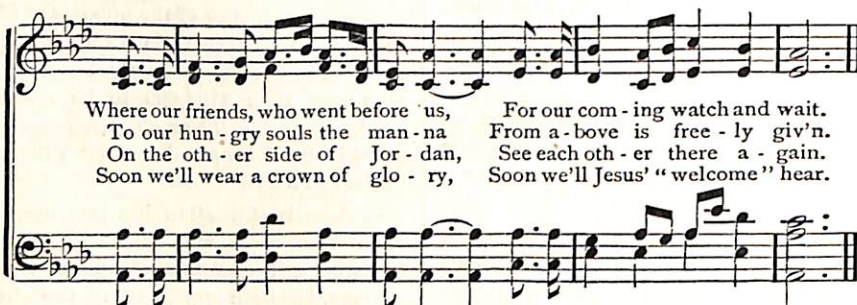
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REV. A. FLAMMAN.

DR. T. H. PEACOCK.

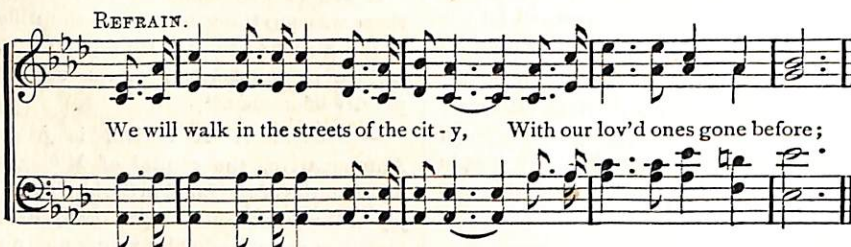


1. When we reach the gold-en cit - y, When we pass the pearl-y gate,
 2. Here our hap - py hearts al - read - y Taste by faith the bliss of heav'n;
 3. But how great will be our pleasure, When we, free from sin and pain,
 4. Then we'll gladly wait a lit - tle, Glad-ly still our bur - dens bear;

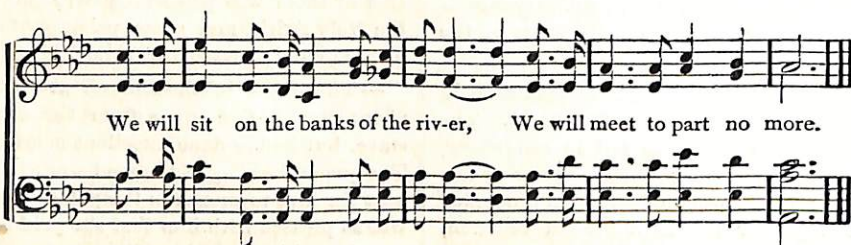


Where our friends, who went before 'us, For our com - ing watch and wait.
 To our hun - gry souls the man - na From a - bove is free - ly giv'n.
 On the oth - er side of Jor - dan, See each oth - er there a - gain.
 Soon we'll wear a crown of glo - ry, Soon we'll Jesus' "welcome" hear.

REFRAIN.



We will walk in the streets of the cit - y, With our lov'd ones gone before;

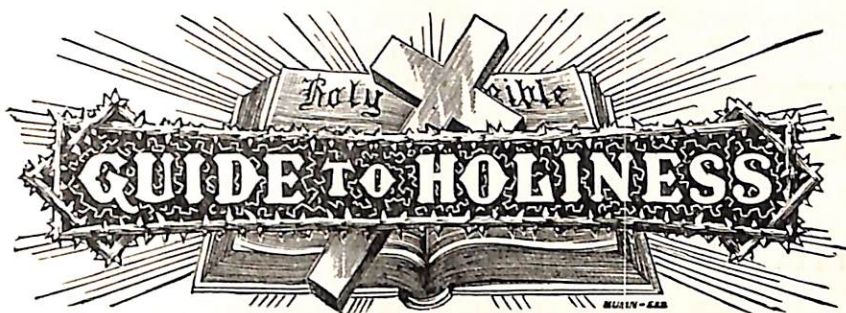


We will sit on the banks of the riv - er, We will meet to part no more.

By Permission.

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From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch Street, Philadelphia, Pa.
 For Sale by us, 35 cents each. Per dozen, \$3.00.



AUGUST, 1892.

THE VOICE OF PROPHECY.

"I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon."

"His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon."—Hosea xiv: 5, 6.

THE prophet here presents us with a fine picture of restored Israel—restored from her idolatries and backslidings. Her wanderings from God are deeply deplored by the prophet, but God's mercy is promised on condition of repentance. In the passages before us, by the use of beautiful imagery, the restoration of Israel is unfolded.

God promises to be "as the dew unto Israel," which falls copiously in the East, supplying the place of the more frequent rains in other regions. He promises *Himself* to be as the dew—indicating those gracious softening and life-giving influences which go out from His presence.

Following these divine influences, growth is to appear, "he shall grow as the lily." It is said "no plant is more productive than the lily, one root often producing fifty bulbs. The common lily is white, consisting of six leaves opening like bells. The royal lily grows to the height of three or four feet. Matt. 6: 29,

alludes to the beauty of its flowers. "He shall cast forth his roots as Lebanon." Matthew Henry here observes: "They shall grow *downward*, and be more *firm*." The lily indeed grows fast, and grows fine, but it soon fades, and is easily plucked up; and, therefore, it is here promised to Israel, that with the flower of the lily he shall have the root of the cedar; "he shall cast forth his roots as Lebanon; as the trees of Lebanon, which, having taken deep root, cannot be plucked up. Amos 9: 15. Note, spiritual growth consists mostly in the growth of the root, which is out of sight. The more we depend upon Christ, and draw sap and virtue from Him, the more we act in religion from a principle; and the more steadfast we are in it.

"His branches shall be spread—" denoting widely extending influence—"his beauty shall be as the olive tree;" always green, an emblem of the beauty of holiness; and "his smell as Lebanon—" the fragrance of a holy life.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

DAILY STRENGTH FOR DAILY DUTY.

BY REV. GERARD B. F. HALLOCK.

TEXT.—“As thy days so shall thy strength be.”—Deut. 33: 25.

DR. DODDRIDGE tells us an incident of his life when he was once very much discouraged and depressed in mind. As he was traveling along the highway, with spirit downcast and faith weak, he passed a little cottage, the door of which was open, and he happened at that moment to hear a little child reading the words: “As thy days so shall thy strength be.” He speaks of the effect it had upon his mind as indescribable. “It was like life from the dead.” A wonderful change came over his feelings as he realized the promise. He says, “The words came like a voice from heaven reproving my lack of faith and bidding me look up.”

But glad we are to say that the words of this text *are* from heaven. They are God’s own words, and possibly just as timely to many who may read this message. God is able to fulfil this promise to every one of us. Read in the two verses following the text how the promise is emphasized by having back of it God’s almighty power. The promise is: “As thy days so shall thy strength be.” The *assurance* is: “There is none like unto the God of Jeshurun who rideth

upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge and underneath are the everlasting arms.” Trusting this promise you rest your weary head upon the bosom of Omnipotence. Or, as you journey, it becomes a staff for the hand of faith to grasp, able to bear the whole weight of your sorrow and care and trouble. Certainly God has given no more blessed promise to the Christian pilgrim, none that can give more hope and courage and peace.

The Christian life is a life of trust. Bring to mind the life of the children of Israel in the wilderness, how they lived upon the manna of God’s bounty. They received the food “day by day,” just what they needed, all they could use, but no more and no less. So the promise to us is not, “as thy *weeks*,” or “as thy *months*,” but, “as thy *DAYS*, so shall thy strength be.” Monday’s grace for Monday, Tuesday’s grace for Tuesday, and so on,—“as thy *days* so shall thy strength be.”

Why then should a Christian ever borrow trouble from the future? We are especially commanded by the Saviour not to take anxious thought for to-morrow. The true rule of a life of trust is to live *by the day*. Not long ago an afflicted friend sent the writer this beautiful verse, which she said had been to her a great comfort. She wanted me to share in the blessing. It contains this very idea of living by the day:

“Make a little fence of trust
Around to-day;
Fill the space with loving works
And therein stay;
Look not through the sheltering bars
Upon to-morrow;
God will help thee bear what comes
If joy or sorrow.”

How often, like the women coming toward the grave of Christ, we ask, “Who shall roll away the stone?” but, like them, when we come to the place we find the difficulty removed.

“Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
‘Who shall roll away the stone?’”

and we may be crushing our spirits with care and anxiety, when, if we would but have faith in God who all the while is caring for us, we might be fearless and joyous and hopeful:

"For before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone."

We are all prone to mistrust God and see great troubles rising up before us. Time after time have we come to the place and either found the trouble removed or that God has given us grace to overcome it. One trouble seems scarcely passed before we are looking into the future for new ones, forgetting that we have such a promise as this, and for all time to come: "As thy days so shall thy strength be." O, how many are the Will-o'-the-wisps that rise up in the way to frighten the Christian from the path of duty! Yet they are but mists that vanish, or are seen only at a distance, and to which we never catch up. We see before us some great temptation, and looking through the magnifying glass of our imagination we think that we shall never be able to overcome it. We only think of our own weak selves, forgetting to trust in the strong arm of our Father in heaven, "who will not suffer us to be tempted above that we are able; but with the temptation will also make a way of escape."

This promise, too, adapts itself to all the varying circumstances in life. "As thy days so shall thy strength be." Some days do not seem to need so very much strength; everything seems to go well; the sky is clear, the road is smooth. But there are cloudy days and stormy days through which every Christian must pass. But this promise is the same—"As thy days." What sorrow or suffering God calls you to have He will give you strength to bear. What duties He calls you to do He will give you strength to perform.

Let us bear in mind that suffering will come. Just as night follows day so sure is suffering to come to every one of us.

"There is never a day so sunny
But a little cloud appears:
There was never a life so happy
But has had its time of tears."

We may be surrounded with loving friends, but just as sure as we live will we witness some of them die. If we live we must part with our dearest friends, if we do not, they must part with us. Suffering and separation and sorrow are sure to come. But the sweet words of the text are a lamp to light each place of darkness.

At midday, perhaps, you are riding along in a railway train. Light is streaming in at every window. Presently an attendant goes through the train and lights the lamps. It seems a strange and foolish thing for him to do. But wait; soon the train rushes suddenly into a long, dark tunnel. Then it is that you realize that the lighting of those lamps was neither a strange nor useless thing to do. So, fellow-Christians, you may be in the sunshine now. Your path may lead amid the flowers and through smiling valleys; but you know not how suddenly you may plunge into some tunnel of deepest darkness. Then be wise enough to find the lamp of comfort and light them now. God's promises are all lamps to light up dark places; and I know of no brighter one than this of our text: "As thy days so shall thy strength be."

But possibly this promise may come nearer home to some who read these lines. Maybe you are already in the long dark passage-way. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from this blessed assurance.

"When the sun withdraws its light
Lo! the stars of God are there;
Present host, unseen till night—
Matchless, countless, silent, fair."

If we never had nights we could never see the stars. And so if you and I never had any trouble we could never enjoy such a promise as this in our text. We do not love nights, but we do love the

stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.

One further thought; it may be that some who read these words are only beginning the Christian life. Then is not this a blessed assurance with which to start on the journey? What more could you ask? You fear and tremble and are afraid of falling, a thing so natural to us all, and yet the while you have this assurance, and from ONE who is "able to keep you from falling and to present you *faultless* before the presence of His glory." When we look at the duties to be done, and then at our poor weak selves, it is no wonder that we are ready to cry out: "Who is sufficient for these things?" But if we only listen, we will hear the Saviour's reassuring answer, "My grace is sufficient for thee." Daily strength for daily duty, daily help for daily need, is the promise. "As thy days so shall thy strength be."

Mr. Moody tells us of a young man who went into business out in one of our western towns. The people all thought he was sure to fail; but he did not. After he had been getting along some years and showing no signs of failing, it was discovered that he had a brother at the East who was very rich, and helped him along from time to time. Just so is it with us in the Christian life; we have an elder Brother who is very rich, and, joined in partnership with Him, He will help us to hold out. Joined to Christ we are in alliance with One who is not only able but willing to give us all needed grace and strength. "They that trust in the Lord shall not want any good thing." God is our refuge and strength, a very present help in trouble." Christian, young or old, or in whatever circumstance of need, take courage, take heart, look up. The promises of God can never fail. He is the same, "yesterday, to-day and forever." "As thy days thy strength shall be."

SALVATION IN HOLY SONG.

"I look for many a lesson light
About my path to shine;
But chiefly long to walk with Thee,
And only trust in Thine."

To walk with Jesus is the highest bliss for a mortal on earth—to see His bright face, to hear His charming voice, and to feel the touches of His love. No wonder the Psalmist exclaims, "Whom have I in heaven but Thee, and there is none upon the earth that I desire beside Thee." In Him we have a sure trust, for time and eternity. Trust in Him always.

OUR RESOURCES.

REV. JOHN PARKER.

LORD open his eyes that he may see" said the prophet Elisha, concerning his purblind servant. His servant could see on the level of men of his own spiritual condition, could see visible resources; armies of defense he could have seen had they been there against the hosts of Syria; which now encompassed and shut in the plains and slopes of Dothan. They had come to arrest the apparently defenceless prophet, because he was God's spy in the secret councils of the King. A spy who had been no nearer to Damascus—than Dothan,—one hundred and twenty miles distant, yet knew the very thoughts of the Syrian King, and all the intended marches, movements, and encampments of his army. These armies were compacts of men organized for pillage and plunder, these could be seen. It was early morning in Dothan; the people were alarmed, appalled with fear. The noise reached Elisha's servant. He went out to see, and behold the armies of Syria, and no means of escape. "Alas, Master, said he, what shall we do?" "No cause for fear" said the holy man." "Lord open his eyes." He meant his interior sight—by which chariots of fire overhanging the

air and girding the city could be seen. There they were, a belt of defense nearer to Dothan than the army of Syria. They had not now to come; they had come; the prophet was in peril until they came; they had reached Dothan before the hosts of Syria. The prophet saw them, the servant did not. Why this difference? It resulted from eyes shut and eyes open. The resources of one are limited to things visible, the resources seen by the other were beyond estimate. Who can count chariots of fire? Who can estimate the quantity of his resources whom heaven engages to protect?

It is somebody's business to recall to the grateful recollection of God's saints this thought of our *unseen resources*. "They that be with us are more than they that be with them." "They that be with them" are limited resources, soon exhausted, in battle they are soon vanquished, they are visible now,—you can count them. How they boast of their strength, because they can be seen and numbered. The quantity of all their possibilities is easily estimated. Match them with chariots of fire—what then? But chariots of fire are unseen by fleshly eyes. It had been the habit of the prophet to be instant in prayer. He had open eyes, He could see the invisible and was therefore invincible. Instantly he took account of his resources, and knew no fear. "They that be with us," and it was no uncommon thing during those centuries for the angel of God to come on messages of assurance and strength—saying to God's imperiled saints—"Fear not." It is not unlikely that this brotherly battalion of defense had brought assurance to the prophet during the hours of the night, hence his quick recollection of his resources. "They that be with us," child of God I greet you, for it is surely thus with you and me. It concerns us little as to "those that be with them," their defense is weakness at the best; their spears are whips of straw. Such a carnal prudence perhaps, or the glitter of

worldly success, or the inspiration of worldly applause, or the glare and glamour of worldly gain and glory. Alas, I have lived to see hundreds of the strongest of "them" go down. Men of business sagacity, whose idol was success; scholars of a proud pre-eminence; and even ministers of God's religion—I have seen their defense depart, for God had smitten them with eyeless groping amid thick darkness. Their visible resources were spent, and they had no other; they were impoverished beyond relief and vanquished beyond hope in the closing crisis of the Gettysburg conflict of life. But "they that be with us"—How shall we estimate their quantity? a quantity most available when the peril is most near. Cajetan the Pope's legate met Luther at the diet of worms, and said savagely, "Where now will you find refuge when all men are against you?" "Under heaven," said the conquering monk with open eyes. When William of Orange, God's chosen defender of our imperiled faith was asked in the dark hour of his coming conflict with the hordes of Papacy, what allies he could rely upon—answered—"When I drew my sword on behalf of these oppressed Netherlands I entered into alliance with the most High God—He will give us the victory"—

I have had the habit during many years—in crisis hours, when men have wronged me, and greed has robbed me, to rally myself back upon my resources, and ask—"What is left?" Many times in asking this question, has my courage been restored by open eyes.—So I come to you dear saints of God—to cheer you by the question—"What is left?" What are our resources? "They that be with us."

A very dark hour had swept across the path of the Psalmist. It was sunshine at last. Through the rifted clouds the light now flashed upon his path. He seized his silent harp—its strings were again restored. He sang aloud for the cheer of generations of tempted saints.

"Whom have I in heaven but thee—there is none upon earth, I desire beside thee." Ay, here was his strength; God my sufficiency, God's uncalendered quantity mine! "Beside thee, nothing is desired or needed." Shall I briefly count your resources—child of God? When on one occasion Cæsar's available army was reduced to 10,000 men—and he in an enemy's country, with the possibilities of unequal armies to confront him,—to the fear of his officers he answered—"Cæsar is with you. How much do you count me for?" God is with you, ye fearful saints. How much is He? "This God is our God forever." Resources!—have ye not access to the mercy seat? promised grace according to your day; your shoes iron and brass, for naked feet on flinty paths. "Ye are saved by hope." Joyful in your assurance of adoption—consciously elevated every day by your fellowship with the Father. A companion of those who fear Him; spiritual vision—so clear and far reaching—before which is lifted the veil that hides from other eyes the eternal world; its reality of life and its infinity of blessedness. The beckoning hands and, betimes, the seeming whisper—by our pillow—and path of the loved and sainted. And the waiting heaven of the many mansioned city. These are among the treasures yet left—all is not gone. Nay, nay! Beside these, your loving obedience so closely relates you to Him,—that He delights to entrust to you the key to His treasure-house, and bids you ask and receive—"what ye will"—for ye will only ask the things that please Him.

O! the unmeasured quantity that comes to open eyes,
The certainty of safety to him whose hope relies

ON GOD.

Around him—o'er him—with him, near,
Chariots of fire—He need not fear,
But trust and be calm.

Chariots of fire! Why come they? Say,
Angels of strength, Whence come they? pray.
From heaven!

Am I such object of their care
That men and devils will not dare
To assail or hurt?

SALVATION IN HOLY SONG.

"I find Him lifting up my head;
He brings salvation near;
His presence makes me free indeed,
And He will soon appear."

"Lifting up my head!" How blessed is that—Jesus does that for poor mortals—lifts up the aching, troubled head. Yea, more: "He brings salvation near." Salvation—what a joyful word—salvation from sin and Satan's power! And there is freedom too in His presence, and "He will soon appear." He is coming again, and we shall "appear with Him in glory."

TEMPTATIONS AND ERRORS INCIDENT TO THE HOLY LIFE.

BY REV. ASA MAHAN, D.D.



EVERY state of man, the Christian, as well as the worldly life, has its peculiar and special inward temptations, and its peculiar and special liabilities to attack from worldly and Satanic influences from without. Every advance in the divine life, from the nature and circumstances of the case, subjects the mind to forms of temptation and trial not incident to the same life in its lower developments. When the mind receives "the sealing and earnest of the Spirit," it has new and higher power than ever before, for every form and exigency of the Christian life and warfare; but is subject, as before, to peculiar and special forms of trial and temptation.

To be prepared to meet such trials and temptations, we need to understand our state and relations when we have received the Holy Ghost. In this state, for example, we are not free from all *liability* to sin; nor are we released from the necessity of watchfulness and prayer against temptation to sin. We may quench and "grieve the Holy Spirit whereby we are sealed unto the day of redemption." All warnings and admoni-

tions of the New Testament indicate the truth of these statements.

Nor are we free from liability to error on subjects not essential to the purity and perfection of the Christian life. Paul and Barnabas were both "good men, full of faith, and of the Holy Ghost." Yet they differed in judgment in respect to Mark, and separated in their mission on account of that difference. Both were honest, and Paul was wrong, and afterwards in his epistles did full justice to Mark. When on his last journey to Jerusalem, he met with disciples who admonished him, "through the Spirit," that "he should not go to Jerusalem." Yet he went, "bound in the Spirit, to Jerusalem." Nor did they, in what they said, nor he, in what he did, grieve or quench the Holy Spirit. On such subjects, the Spirit does not impart infallible guidance. On a very few questions in Moral Philosophy and Theology, Brother Finney and myself have arrived at opposite conclusions. Yet each has the same assurance as before, that the other is "full of faith, and of the Holy Ghost," and never were our mutual love and esteem stronger than now. We differ just where minds under the influence of the purest integrity, and the highest form of divine illumination, are liable to differ.

We may be "full of the Holy Ghost," and pressed beyond measure to utter the truths which are burning within, "as a fire shut up in our bones," and yet have need of circumspection, and be liable to error in regard to the *times* and *seasons* when we shall prophesy. To this liability the Apostle refers, when he gives directions how those who are under divine illumination must conduct in the Church assemblies, affirming that "the spirits of the prophets are subject to the prophets;" that "God is not the author of confusion, but of peace;" and that "all things must be done decently, and in order." Nor does the gift of the Spirit supersede the necessity of education and

careful study. Timothy had received this gift. Yet Paul exhorts even him to "give attendance to reading," to "meditate upon these things," and to study, to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." What then, are some of the errors and temptations incident to this higher life? They are evidently, among others, the following:

1. *Temptation to Spiritual Pride.*

Every believer who receives the gift of the Spirit becomes a new Christian, renewed in the essential elements of the inner and outer life, and has a form of life which will attract the attention of the Church and the world. "His righteousness will go forth as brightness, and his salvation as a lamp that burneth." Hence the danger of making self the object of thought and conversation, and of thinking and speaking of self in the spirit of self-glorification. It is proper, and a duty, to tell others of what the Lord has done for us, provided the prime motive is, not to glorify self, but to magnify the grace, and love, and saving power of Christ. When the mind begins to revolve about self as its centre, it ceases, to the same extent to revolve about Christ; and when it glories in self, it ceases to glory in the cross of Christ, and will soon be the object of divine reprobation.

2. *Spiritual Presumption.*

When the power of the Spirit comes upon us, we walk forth in "the liberty of the sons of God," and have a sovereign control over all our propensities, and all forms of temptation. In such liberty, we are liable to forget "wherein our great strength lieth," to relax in our watchfulness and prayer, and thus our hearts are exposed to "the fiery darts of the evil one." When in this liberty, we must keep in mind that "we stand by faith," and must gird ourselves with the whole panoply of God, and "watch unto

prayer," if we would "stand in the evil day."

3. *Mistaking the true and proper sphere of divine teaching and illumination.*

Where the Spirit is given, and we begin to "read the precious Scriptures with new eyes," we may be tempted to undervalue all other forms of knowledge, and to neglect study, and all proper use and cultivation of our own powers. In the whole process of the spiritual life, we are "laborers together with God." Divine teaching does not supersede study and research in us, any more than our own proper activity supersedes divine teaching.

We have known individuals who have attained to the highest forms of the Higher Life afterwards "make shipwreck of the faith," by assuming that they were infallibly taught all forms of revealed truth, and then bitterly denouncing as unspiritual, worldly, sensual, and devilish, all who questioned any of their nudest absurdities. We have known individuals, once deeply spiritual, by imperiously placing themselves above all need of human teaching, under the claim that they were taught of God, manifest the most proud, boastful, fanatical, and hateful spirit and character of which we can conceive.

We have known ministers of bright promise, and who were once "full of faith, and of the Holy Ghost," to become empty and void in their own hearts, and utterly powerless with the Church and world, and that because they relied upon divine teaching, to the neglect of study, inquiry, watching unto prayer, and the diligent use and cultivation of their own faculties. The best and safest state possible to us is to "receive the Spirit," and "walk in the Spirit." The worst and darkest state into which we can fall is to have the light of God kindled in our hearts, and then quench it.

If you, reader, "receive the Spirit," and "walk in the light," you will continuously behold the glory of the Lord.

SALVATION IN HOLY SONG.

"I know that my Redeemer lives,
And ever prays for me;
A token of His love He gives,
A pledge of liberty.

This is the highest and richest knowledge. Knowledge of a *living* Redeemer, that He ever prays for us, and that He gives us a token of His love, and a pledge of liberty. In those few lines there is more of wealth and glory than all the millionaires of earth can boast. Can you take up this language, beloved reader?

THE DOCTRINE OF SANCTIFICATION.

II.

BY REV. EDGAR M. LEVY, D.D.

[PRELUDE.]

RELIGIOUS movements of any extent and permanence, usually take their rise from the resuscitation of some essential truth of Christianity which had been suffered to fall into practical abeyance. The missing element may be either one of doctrine or of practice, but the absence from its proper place produces, sooner or later, a reaction in the Church towards its restoration. Bishop Butler, in his analogy, says: "It is one of the peculiar weaknesses of human nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to consider the other of scarce any importance at all, and so to neglect it; or it may be considered as less suitable for the times, and so has been less insisted on by the leaders of religious thought.

This may be illustrated by the history of the Reformation. Luther had long been acquainted with certain portions of God's Word, yet he had no clear knowledge of the great truths of salvation; but he was sufficiently enlightened to know that he was not what God required.

Burdened with a sense of sin, he turned to his brother Monks and gave them a recital of his experience. One advised him to eat and be merry. Another told him that it was the mere workings of a vain mind; and a third suggested to him great and increased bodily mortification. His mind revolted from the first: he saw clearly that it could not be the workings of a vain mind; and, therefore, he set himself with great earnestness to mortify the natural man.

But still, though the bodily mortifications were continually increasing, the conflict went on. The troubled spirit found no consolation. It had been wounded, but it was not healed. But the day of deliverance was near. While he was crawling, with naked feet and knees up what was called Pilate's staircase, the Spirit of God flashed upon his weary soul the precious words of St. Paul—"The just shall live by faith." At once he rose from his knees, hastened from the scene of delusion and bondage, and by simple faith in the work of the one and only Priest and Mediator, he evermore had peace with God.

About the same period other minds caught the same light from the word of eternal verity, and other hearts, sin-stained and weary, found rest by believing. And soon all Germany and Switzerland, and England, began to echo with the sweet tidings of justification by faith.

But this great doctrine was too scriptural and too spiritual and revolutionary in its effects upon nations and individuals to go unchallenged by the powers of earth and hell. The fiercest anathemas were hurled against it. The inquisition, the rack, the sword, the lighted faggots were all employed to suppress it.

Now, in meeting this mighty array of hostility is it any wonder that this doctrine should rise to such a magnitude of importance, that all other truths should be overlooked or obscured? And especially was this the case with the great

doctrine of sanctification by faith. The battle of justification by faith has been fought and won. Let us rejoice that the victory was so decisive, and that its clear enunciation is found in the creed of every evangelical Church in Christendom.

But now, another battle is waging of equal importance to that which Luther and all the noble brotherhood of the Reformation so nobly contended for. The Church of Christ to-day is summoned to preach and to receive the great doctrine of sanctification by faith. A doctrine that rises in magnitude and grandeur above all questions of ordinances or Church-polity, as the great Alps rises above the little hills which sleep around its base.

Correct views concerning this doctrine, and a sense of obligation to realize it as a personal experience are entirely connected with, and have a direct bearing upon, Christian character, and the development and perfection of the Church. Christians must *feel* that it is both their privilege and solemn duty to be what God requires, or they will not make any satisfactory progress in the Christian life. The sickly condition of the vast majority of Church members, their proneness to backslide, their readiness to compromise with the world, their weakness in the hour of temptation, and their spiritless and joyless lives, must be attributed to their ignorance of the complete salvation that has been wrought out for them. They are told, by much of the preaching of the day, that God requires them to be holy, but that holy they need never expect to be in this world, or that the holiness meant is an *imputed* not an *imparted* holiness; that it is a blessed thing to have a clean heart, but that means a heart just as full of sin, and deceit as it ever was, only it is all concealed from sight by the righteousness of Christ, just as a filthy gutter is concealed by a pure and sparkling mantle of snow. What but sterility and death can be expected from such views as these? How true it

is that we need some Martin Luther to preach sanctification by faith, as much as the Church once needed a Martin Luther to preach the doctrine of justification by faith. O that God would raise up men in all the Churches of every name, who could be living witnesses to the power of Christ to save to the uttermost, and claim for every justified believer the fulfilment of the great Apostle's prayers for the Churches of Ephesus and Thessalonica: Eph. iii: 14-21; I Thess. v: 23.

The great need of the Church to-day is the realization of these prayers, not by one Christian here and there, but by the vast host of believers everywhere. Men cannot be saved by Churches of half-hearted and partially saved professors of religion. Uncertainty, speculation, and "higher criticism," is not the Gospel for this age. Unbelief in the pew and scholastic preaching in the pulpit, have become a mock-cry and a delusion. What is needed is a positive setting forth of the power of God to save men from their sins, the possibility of complete victory over all weakness, carnality and fear. And this, too, by men who can say, "We cannot but speak the things which we have seen and heard."

Is it not possible, then, that as an immediate wide-spread reception of a present justification by faith was wrought by the Spirit of God, changing suddenly the character of Churches and even of nations, so now the twin truth of a present experience of entire sanctification by faith shall change the standard and character of the Churches of our day? May we not hope that the misconceptions may fade away, and that the *attitude* of the Church of Christ may become as definite as to the life of faith in sanctification, so it is now as to justification by faith?

To help in the accomplishment of this result will be the object of these articles.

We hope that the blessed Spirit will aid us to present this precious truth so that our readers shall apprehend it.

SALVATION IN HOLY SONG.

"My Saviour, on the word of truth
In earnest hope I live;
I ask for all the precious things
Thy boundless love can give."

Large asking indeed, but not too much in view of the character of the Giver, and the greatness of His promises—they are styled "exceeding great and precious." He chided His disciples for asking so little, and instructed them to ask so that their joy should be full. He has exhaustless stores of blessings, and He would have us bounteously supplied.

HEARTS OF FLAME AND TONGUES OF FIRE.

REV. E. T. CURNICK.



BEHOLD a brace of heroes illustrating our subject! Jeremiah, surrounded by a backslidden people and time-serving prophets, cries: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

God touches Isaiah's lips with a live coal from off His altar, and fills his heart with a flame of purity and glory. Thus anointed the prophet springs to his work of reforming Israel, in the spirit of absolute obedience saying: "Here am I; send me."

A great principle possessing a human soul must find expression through the tongue or pen.

Science teaches, that a single drop of water placed in the middle of a cannon ball, and heated till converted into steam, will burst the iron into fragments. The steam must have vent. So when a man's heart becomes hot within him while musing upon a great idea needing expression, he cannot contain, but, like the Psalmist, must speak with his lips.

We see this exemplified in the realm of patriotism. Patrick Henry was called

"the mouthpiece of resistance to the unlawful demands of the mother country." In the Virginia General Assembly he voiced the burning indignation and defiance dwelling in the bosoms of the colonists.

In a greater struggle patriotism swelled in Bishop Simpson's heart until it overflowed in the matchless orations he delivered during the Civil War.

If love of country and love of human freedom are sentiments which at white heat must find an outlet in action, what shall we say of Christianity, the strongest passion which can absorb the human soul?

John's prophecy of the approaching Messiah was, that He should baptize with the Holy Ghost and with fire. Why? Because the disciples were to preach a "fiery gospel." A gospel ardent, intense, invincible, aggressive.

Christianity, the greatest thing in the world, when fully received into a man's heart, dominates him, controls, absorbs him. A man morally dead is like a bar of steel, cold, hard, non-luminous. But possessed by the Spirit of Jesus the same man becomes like that steel heated and placed in a jar of oxygen gas. Sparks of living fire scintillate in every direction: darkness vanishes, glory shines around.

Real Christianity is Spirit-baptized and fire-anointed. The heart of flame is the base and motor of the tongue of fire. When the Christian's soul is in a white glow of adoration, praise, prayer, ecstatic rapture, you might as well try to dam Niagara's torrent with a reed as to seal his lips. To him it seems, if he should hold his peace the very stones would cry out. The only way to silence him is to kill him. Christ's love constrains him to utterance. What does Paul's word "constrain" mean? It means *held in the grasp* of Divine love, as a giant might hold a little child; or *urged* on in the way of duty, as a swift racer runs: or *overwhelmed* with the Savior's love, like a

mighty wave of the sea rolling over the bather.

Peter and John before the Jewish Sanhedrin declared: "We cannot but speak the things we have seen and heard."

That is it. Salvation became in their experience such an irresistible power that it drove them to a confession of their faith in the face of dungeons, sufferings, and in Peter's case, of martyrdom.

The Church and the world to-day need Christians full of the Spirit, and touched with the tongue of fire.

As we look upon the race we behold two-thirds of the earth's inhabitants yet in pagan darkness. Drunkenness and lust breed and fester in our large cities, threatening their ruin. The doctrinal foundations of our faith are being assailed within and without the Church. Worldliness and indifference, Zion's greatest foes, are woefully prevalent in our midst.

This is no time to show a craven, temporizing, compromising spirit. God save us from being weak-hearted, and from speaking in whispers!

He commands: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions." I see in many quarters watchers on Zion's outposts are prophesying a coming general Pentecostal revival. May it come speedily. We sorely need it. A baptism with the Holy Ghost and with fire. Fire, to consume the latent and manifest sin of the Church. Fire, to burn as a furnace in individual hearts, quickening, illuminating, energizing them. Fire, to leap from the soul to the lips, making our people a witnessing throng, and constituting them successful pleaders with sinners to come to God.

TREASURES OF THE HEART. The heart of many a poor neglected Christian is as if we opened some rude sea-chest, brought by a foreign ship from distant lands, which, though it have so rude an outside, is full of pearls and gems and diamonds.

SALVATION IN HOLY SONG.

"Scatter the last remains of sin,
And seal me Thine abode;
O make me glorious all within,
A temple built of God!"

This is a very comprehensive prayer. It strikes at the root of evil, inbred sin, and pleads that its "last remains" may be "scattered." Then it proposes a divine sealing and indwelling so that He may be the abode of God—"all glorious within"—the temple of God where He may be ever worshiped and adored.

CONSECRATION AND SANCTIFICATION.

BY REV. ISAIAH REID.

(From a beautiful work just issued, "The Holy Way.")



MINISTER of the gospel, in reply to the question "Are you sanctified wholly?" lately said, "O, yes, I am all consecrated to God." He evidently intended to convey the impression that in his mind the two were synonymous terms. This is no new idea with many people, yet it will be remembered, that God never consecrates for us and that we never sanctify for Him. It is true that the acts of consecration and sanctification are both combined in the work that produces the experience of holiness, yet they are forever separate and distinct. We consecrate. God sanctifies. We step on the altar. The blood cleanseth. "I am the Lord which sanctify you," Lev. 20:8. "The very God of peace sanctify you wholly," 2 Thess. 5:23. "Jesus also that he might sanctify the people with his own blood, suffered without the gate," Heb. 13:12. So reads the word. On the other hand so far as we are concerned, it says, "Consecrate yourselves this day unto the Lord." Ex. 32:29.

In justification we surrender, repent, and believe for pardon, but it is God that justifieth. In sanctification we conse-

crate and trust the blood to cleanse from all sin, yet, it is God that sanctifieth. Consecration, though it cannot be properly done without the Spirit's help, is after all, but putting ourselves in readiness for God to sanctify us. The bundle of clothes we take to the laundry must be presented and turned over before they can be washed; but it is no part of the laundry-man to surrender and turn them over. He *receives*, we give over. In the process of our cleansing we present and turn over—consecrate, and God sanctifies. In justification we give up our sins to be done with them forever. In the latter we turn over to receive again, but washed, cleansed, filled and fitted for the Master's use. The turning over is our part, the cleansing and fitting up is His. So that consecration is but half the work of sanctification and the lesser half at that.

Besides, the view that takes consecration for sanctification always stops short of the experience of entire sanctification. Consecration is in order to sanctification. It is compliance with the terms on which God proposes to do the work and not the work itself. The very God of peace is to sanctify wholly. The termination of the soul with its act of consecration is stopping short of that faith-step through which we are actually sanctified. Believing that the altar sanctifies the gift cannot be, in experience, till the gift is on the altar. Faith reckons that what God says of the gift on the altar is true, and God has a chance to fulfil all his promised goodness to that soul. The order seems to be:

- (a) Consecration on our part;
- (b) Faith on our part;
- (c) Sanctification on God's part.

It should not be forgotten that when the term consecration is used in connection with the word sanctification, that it means the devotion of our regenerated being, into God's hand for the purpose of being cleansed from "all sin." It is not

consecration to God in the general way in which some use the term. It is abandonment to God for the special purpose of being cleansed from depravity. It is not surrender to God, for that is before pardon; it is putting oneself into God's hands for entire cleansing. It is not devotement to the gospel ministry, or to go as a missionary, or for any kind of special service, it is consecration for entire sanctification. Living powers are to be made over to God "as those that are alive from the dead," Rom. 6: 13, that the "very God of peace may sanctify wholly."

A form for Consecration for Holiness.

TEXT. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. 12 : 1, 2.

O, Lord: In view of this thing Thou hast besought me to do, I hereby, now do really consecrate myself unreservedly to Thee for all time and eternity. My time. My talents. My hands, feet, lips, will, my all. My property. My reputation. My entire being, a living sacrifice to be and do all Thy righteous will pertaining to me. Especially at this time, do I, Thy regenerate child, put my case into thy hands for the cleansing of my nature from the inherited taint of carnality.

Pledge of Faith.

Now, as I have given myself away, I will from this time forth regard myself as Thine. I believe Thou dost accept the offering that I bring. I have put all on the altar. I believe the altar sanctifieth the gift. I believe the blood is applied now, as I comply with the terms of Thy salvation. I believe that Thou dost now cleanse me from all sin.

Vow.

By thy grace from this time forth, I promise to follow thee, walking in the fellowship of the Spirit, perfecting holiness in the fear of the Lord. Amen.

ENJOYMENT OF HOLINESS.

BY REV. A. P. GRAVES, D.D.



NO sense is the child of God to live for self, or simple enjoyment after he has been redeemed and especially after he has entered the

VALLEY OF BLESSING

in perfect victory through Jesus. To be happy is not to be the object of his life. It is to be useful. Yet without enjoyment in his heart he cannot be useful. He must know Christ in His perfectness; peace and joy. The divine word says the "joy of the Lord is

OUR STRENGTH."

This is true. As well try to draw a train of cars with an engine and no steam inside as to attempt Christian usefulness with professional Christianity, or cold intellectualities. The fire of love and grace must burn within. The stove may be filled with fuel, but no warmth can come without, until the live coal is applied and the fire burns. The Church for holy power must have what

JOHN THE BAPTIST

revealed, when he said "I indeed baptize you with water, but He that cometh after me shall baptize you with the Holy Ghost and with fire. This consuming with divine fire is what gives enjoyment to the human soul. Swallowed up in Christ is what gives power and blessing. Our Lord has given direction how to have this. He says

"BLESSED

are they which do hunger and thirst after righteousness, for they shall be filled." Do you hunger and thirst? Then claim the promise and be filled. Be happy in Jesus. This is your present privilege. Hesitate not. The promise is before you—let it be claimed, and you will be filled "with joy and with the Holy Ghost." Claim your full privilege.

SALVATION IN HOLY SONG.

"That mighty faith on me bestow,
Which cannot ask in vain,
Which holds, and will not let Thee go,
'Till I my suit obtain."

Faith is a mighty principle, because it takes hold upon an Almighty God. This faith is the gift of God, it is of the operation of the Holy Ghost who helpeth our infirmities. Such a faith brought into exercise, cannot ask in vain. But there must be persistency in its exercise, taking hold firmly upon the promise, saying, "I hold, and will not let Thee go till I my suit obtain," and salvation, full salvation will soon come.

A LIFE OF DEVOUT CONSECRATION.

REV. JOHN PARKER.



HAVE just heard of the departure, to his heavenly home, on the 18th inst., of that eminent servant of God, Dr. Charles Cullis, of Boston. At the mercy seat and in frequent thoughts of Christian solicitude, he had been upon my heart during many days. I had been notified by his devoted wife of his severe illness, and his great triumph in the Lord. That so great were his sufferings, that he longed to depart and be with his Divine Master whom he had so ardently loved, and so faithfully served. More than twenty-five years ago, in the hour of his desolation, kneeling by the sleeping form of his dead wife, there came upon him such a sense of the poverty of all earthly hopes and possessions, and such a passionate longing to be of service to his fellowmen as the Lord might open his way, that he there consecrated himself and all his gains, present and prospective, to the end of life, to be devoted in helpful service to the suffering poor, and in carrying the unlimited gospel of conscious pardon, holiness and healing, to the unsaved here and remote. I have read his reports as they have been issued. Have on invitation, attended his con-

ventions and preached during many years. Have read with delight and profit the products of his fruitful pen and press, and have been encouraged a hundred times by his faith in God that never wavered—and never seemed unwilling to assume new responsibilities for his Master. Never feared that God would fail in sending supplies for his consumptives' home, his spinal and cancer home, his home for friendless girls, and for the children of consumptives, his missions in India and in California, and the Boydton Institute for the education of colored youth for preaching and teaching. He was our American Muller who "believed God." He taught us how to ask and trust our Heavenly Father for all things needful. He taught me how to trust God for to-morrow. I have sat by and seen him open his morning mail, through which he was wont to receive his supplies, and he was equally serene and even joyful, when it only contained one dollar as if it contained hundreds. One dollar only—sometimes nothing, and the poor people in his several homes, must be fed to-day and to-morrow, and yet so cheerful—even humorous. Always playful as a child, full of wit, humor, pathos, reverence and faith. His mind never vacant, never idle, never halting, never hurried. Sermons, tracts, editorial articles for his monthly, meetings to be led, calls for benevolent duties pressing him from all directions, correspondence, professional duties as a physician, meetings, public and private for divine healing, beside all these, his time and interest in behalf of all the institutions God had placed in his care. He was God's busy man—yet always cheerful, genial, brotherly, sympathetic, and never fretted or hurried. How often I have blessed God for his life. His unconscious influence has been beyond estimate. His cheerful piety, his contentment in the Lord, his great loving heart of childlike confidence in God, and his absolute consecration of all he had, for the glory of God and the comfort

of his poor saints, has done more to tone up the believing life of the Church of God in this land than any other agency within our knowledge. My gratitude and love are always quickened toward the man or woman who *does something* for the cause of God or the elevation of man. Especially if that something has cost an act of self-denial or a sacrifice of personal comfort or convenience. Twenty-five years of toilsome, cheerful, self-denying work without a murmur, without an evident desire to attract the admiring notice of any man; hundreds healed in answer to prayer; hundreds sheltered and cared for tenderly, even unto death; hundreds led to a personal conscious relation of loving acceptance of and obedience to Christ; and hundreds, yea, thousands taught or trained by the agencies he set in motion for Christian work or the believing life—this is part of the record just closed for which we thank God. It is impossible to recall the names of fifty persons, within the past century, of whom such a record can be mentioned. But such a record of the visible work of our brother and its results ought to be mentioned. How can we estimate the invisible? In numberless Churches and homes, God has made this holy man a witness of His faithfulness and love—so that it has been easier to live the Christian life of entire consecration because Dr. Charles Cullis led the way.

The secret and source of all this eminence in faith and prayer, preaching and writing, and healing and comforting numberless needy ones, lay in that one quality, which is possible to the poorest among men—entire consecration—once made, and never unmade. His head, hand, heart, and purse were only channels through which to express his love and obedience to his Divine Master.

ENTIRE cleansing is the negative side of perfection, and filling with Divine love is the positive side.

THE EVIL HEART OF UNBELIEF.

BY REV. P. G. RUCKMAN.



T. PAUL says in his epistle to the Hebrews, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Reference is made to the Jews who fell in the wilderness, and the apostle ascribes their fall to unbelief.

Unbelief is a departure from God; it implies an "evil heart;" it lies at the root of all sin. It is the basal or primary sin, and hence the worst of all sins. But for this sin no other sin could take place.

It is the sin which paralyses the soul, the one from which spring dissensions and spiritual death. It opens the way for many crimes; but it is a crime itself of the deepest dye, although it is not generally so considered. It is a crime against God, and opens the way for crime against society and the Church.

No one commits sin while he is trusting in God. While trusting in Him we are kept from sin; we experience God's saving power. If salvation is not salvation from sin, it is salvation from nothing. "By grace are we saved through faith."

When any one has been guilty of anger, wrath, malice, Sabbath-breaking, or slander, or any other sin, he needs to go back and repent of the crime of unbelief, and his previous departure from God, which made the other sins possible.

When you have sinned you are sorry and repent of it, and ask God to forgive you. You do not go back and ask God to forgive that state of mind which made the sin possible. At least that is the usual way.

If the fountain is impure evil will flow out of it; if it is pure this is impossible. If you repent of that particular sin and go no farther back the heart is just as evil as ever. Lord, make us fully clean.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson V. Acts IV., 1-18. July 31.

PETER AND JOHN BEFORE THE COUNCIL.

VERSE 2. *Sore Troubled.* This is a kind of trouble which it is the business of God's people to produce, trouble in hell and among the devil's followers on earth. God will trouble them far more terribly by and by.

4. *Many Believed.* That word which was the savor of death unto death to some, was the savor of life unto life to many, leading them to believe on Jesus. So is it now. We are not to refrain from declaring the truth because some will get angry at it; others will get blessed and God will get glory.

8. *Peter filled with the Holy Ghost.* How exceeding marvelous is the change which Pentecost made in this man. Before, he was put to flight by the simple word of a maid servant; now, he stands up boldly and in the very presence of the assembled wisdom and dignity of the nation charges home upon them their guilt for having murdered his Master, Jesus Christ. Such a transformation does the Holy Ghost make. It was not the old Peter at all but a new man, through whom divine power made itself felt.

12. *None Other Name.* This mighty name of Jesus; the lesson teaches us concerning it that it is a life-giving name, a healing name, a mysterious name, a dreaded name, a name of growing power, and the only name by which men can be saved.

13. *With Jesus.* Does our boldness and faithfulness to the truth, our moral courage and spiritual power, remind men of Jesus and impress them with the fact that a supernatural, unaccountable strength is ours? It was often the case in the early history of

Methodism that just such unlearned and ignorant men as these two astonished the magnates and magistrates of their day. If in getting greater culture and polish we lose the courage and power the exchange is not to our advantage. Let us, if possible, have both power and polish.

Lesson VI. Acts IV., 19-31. Aug. 7.

THE APOSTLES' CONFIDENCE IN GOD.

VERSE 19. *Right in the Sight of God.* Here is the true standard of conduct. Next to it as a test comes, right in the sight of the best men, who are indeed the most competent judges as to what God approves. But that which is highly esteemed among men in general, men of this world, is very often, as Jesus himself tells us, "abomination in the sight of God." Yet it would be decidedly wrong to say that we are not to regard men's opinions at all; that were to throw away our influence and greatly diminish our usefulness. Paul rightly and properly says, (II Cor. VII. 21) "We take thought for things honorable, not only in the sight of the Lord, but also in the sight of men," and again he bids the Thessalonians, "walk honestly toward them that are without."

20. *We Cannot But Speak.* Because duty demanded it, and these men had made up their minds to do duty. No doubt the impulse of their loving hearts, full of gratitude to Jesus and loyal reverence for His name, as well as desire to do good to others, also prompted them to speak and forbade silence. It should do so to-day; it does. They who have "no religion to speak of" cannot have much.

23. *They Came to their own Company.* Like draws to like. So Judas went "to his own place." So leisure, or release from confinement and control, tests people now. Where does a person spend his holidays or his evenings? That tells what kind of a man he is. We may test ourselves in this way.

28. *To do whatsoever thy Counsel Foreordained to Come to Pass.* How grand this truth, how glorious and comforting to God's persecuted people, that, however much wicked men may plot and plan, nothing but is in God's programme can actually come to pass. The wicked volition, in which lies the guilt and for which the punishment will descend, may be fully put forth, but the execution, in outward act, of that volition is entirely at God's disposal to prevent or per-

form as he may see fit. So they who trust Him can never be confounded.

31. *All Filled with the Holy Ghost.* Many of these at least had been filled before on the day of Pentecost. There may be and should be repeated fillings, constant accessions of spiritual power, blessed realizations of the Almighty presence with renewed boldness and courage, love and faith.

Lesson VII. Acts V. 1-11. Aug. 14.

ANANIAS AND SAPPHIRA.

VERSE 1. *Kept Back Part of the Price.* They professed to bring the whole and did not, they were conscious, deliberate hypocrites. We have very few such, I think, in the modern Church. But there are very many who deceive themselves, more or less fully, into imagining that they are wholly the Lord's when they are not, or who manage to convince themselves that it is not really necessary to be entirely His. Only he is true-hearted who is whole-hearted for God. To keep back that which belongs to Him is undoubtedly a great sin.

3. *Lie to the Holy Ghost.* These people were probably of those who were only a short time before filled with the Holy Ghost, and now they were filled with Satan and were lying to the Holy Ghost. What an amazing change! Such are the possibilities of human nature. It should be noticed that the apostles constantly speak of the Holy Ghost as the head of the Church, a divine person, and in the next verse Ananias is said to have lied to God, thus definitely identifying the Holy Ghost and God.

9. *Tempt the Spirit.* Such was the presumption that they thought they could carry out their base dissembling in the very presence of the apostles and the Church thus filled with the Spirit. It was a putting of the Spirit to the test. If it had been successful it would have been most disastrous for the Church. The severe punishment was a necessity to teach both the Church and the community needed lessons.

11. *Great Fear.* The Church must maintain a high moral standard and not shrink from discharging its full responsibility in regard to those of its members who sin. The carelessness in regard to discipline which too greatly prevails to-day is a manifest source of weakness, and should at once be remedied. Where there is insubordination authority

must be exercised. There is often too great softness and indulgence to evil-doers. We are not required to forgive them, or indeed permitted to do so, in our governmental capacity, until they have manifested penitence and requested pardon. Law must be upheld.

Lesson VIII. Acts V. 25-41. Aug. 21.

THE APOSTLES PERSECUTED.

VERSE 26. *They Feared the People.* Popular favor is fickle, but sometimes, as here, it interposes between a tyrant and the subject of his wrath. God can use the favor of men when He sees best to further His own cause. We are not to despise it, but always to win it when it can be done without sacrifice of principle.

29. *We must Obey God rather than Men.* Let us first become fully convinced that God has spoken, then let there be no hesitation. When we know what He would have us do, there can be no blessing, no safety, except in doing it.

39. *If it is of God Ye will not be Able to Overthrow it.* The temporary success of any doctrine or system does not prove its divine origin, for God is long-suffering and often permits evil to triumph for a season. It is only in the long run that this statement of Gamaliel's will be found true. Eventually we cannot doubt but that as Jesus himself said: "Every plant which my Heavenly Father hath not planted shall be rooted up." So it was with Southern slavery in spite of its long triumphant reign in the politics of this nation. So it will be with the liquor power although it seems now so thoroughly entrenched behind the avarice and appetite and ambition of great multitudes of people.

41. *Rejoicing that they were Counted Worthy to Suffer Dishonor for His Name.* Have we at all times this spirit? Can we actually rejoice in tribulation, not simply be patient under it and endure without complaining? Paul says, "To you it is given to suffer." Do we take it as a gift, for which thanks are due, when God brings us suffering; or do we think ourselves hardly used. All our pain and loss may be experienced in His name if we look at it rightly, and this will put upon it an aspect of brightness. Although there may not be joy because of the pain, there will be joy in the pain, and perhaps drowning it, because of the blessing brought by it and increased vision of the Father's face.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR AUGUST.

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."
11 Cor. 6: 18.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

Psalms 103: 13-14.

"I DO love my Saviour, and I have tried to serve him the best I could, but He seems far away, and I am afraid;" so the letter read. She was a young wife and mother. Life was bright and inviting, but in spite of all that love or medical skill could do, the hectic flush burned in her cheek, and her friends knew that life for her was only a question of a few months. It came to her gradually, gently. The pleasant walks were shortened, and then the carriage rides were given up, but as her step became weak and feeble she grew afraid—she had always been loved and caressed, and life had been warm and sunny. The future was unknown and the Saviour far away. Writing to her sister, she unbosomed her anxiety. She had been the favorite of the family, her father being especially devoted to her, and her sweetest days now, were when "father" would come and sit beside her with gentle caresses and yearning love. "The Heavenly Father loves her as tenderly—more tenderly" said the sister, "but how can we make it real to her." Softly came the words, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." A quick glad hope filled her heart; "surely," she said, "she can

climb up by that into the embraces of the Saviour's love."

Many miles separated them, but the pen flew fast, and with prayers and tears, she wrote, "Like as father does, so the Lord pities you. He remembers your weakness—lean over on Jesus." Three weeks passed and then a reply came, trembling and crooked were the letters. "Sister, when I read your letter, it all came to me; the great sweet love. Jesus took me in His arms and O, the tender loving; and now I am afraid no more."

They said she would sing over and over, softly and sweetly,

"I know I am weak and sinful
It comes to me more and more
But when the dear Saviour
Shall bid me come in
I'll enter the open door."

Loving hands smoothed her pillow, and everything that would jar or disturb her was put far away and gently the young life went out. "As far as the East is from the West, so far hath he removed our transgressions from us." Why then limit the loving kindness of our God? As the heaven is high above the earth, so great is His mercy.

Life is full of sorrow and pain and care. Heavy burdens are to be borne. The grind, grind of ceaseless toil, wearies the spirit. There is no let-up, for bread must be provided and the daily work must be done whether the strength be great or small. The hands hang down, and the heart faints,—what shall be done? Let "Father" come! There is nothing else in all the weary world that can help. All anxiety and care fades away in His Gracious Presence. "He knoweth our frame, He remembereth we are but dust." He lays to, His loving hand, He eases our weary spirit with the assured consciousness of His love and sympathy. Look up, the sun shines! "Life consisteth not in the abundance of things which a man possesseth." The soul-life is more than meat, and the body than raiment. The Father's sure love brightens life and causes us to go on "wings."

A FATHER'S PRAYER. The father of a perverse son prayed the Lord to save him in any way. The son fell seriously sick, and, when nearly past the power of speech, sprang up, exclaiming in agony of spirit, "My father's prayers, like mountains, surround me." He was healed and converted, and thereafter led a new life.

THE CHILDREN'S STUDY.

EVIL DESIRE. "The desire of the slothful killeth him; for his hands refuse to labor," Prov. 21 : 25.

"Help us, O Lord, Thy yoke to wear,
Delighting in Thy perfect will;
Each other's burdens learn to bear,
And thus Thy law of love fulfil."

HERE are two sons named, whose conduct toward their father was entirely different—one to be admired, the other to be condemned. Then the application which Jesus makes in worthy consideration. See 31st and 32nd verses. We need to be among the willing and the obedient if we would have our Father's blessing. Do you belong to this class dear children?

NEW QUESTIONS:

1. How many times is the word SALVATION found in the Bible?
2. What is SALVATION?

ANSWERS:

The word "HAPPY," Allan McConnell, Aultsville, Can., 25; word "BLESSED," 153; Sadie Cramer, Milledgeville, O., 71. "CHILDREN," A. McConnell, Aultsville, Can., 1210.

LETTER TO CHILDREN.

PRAYER.

DEAR LITTLE ONES:—What is prayer? *Heart* talks with Jesus; asking Him for what we want. It is such a comfort to go to mama and ask her for anything you want; but much as she loves her darlings, she cannot do everything for you. But when we read in the precious Bible how willing our precious Saviour is to do for us "exceeding, abundantly, above all we can ask or think," we wonder, and yet, *why* do we hesitate to come to this dear Saviour with all our *heart's needs*? whatever troubles, or is a perplexity, or when a school girl finds her lessons are so *hard* to learn, why cannot she ask Jesus to help her through her difficulty; and not only *ask*, but *expect* to have the aid she desires; does it seem too small a matter to take to Him? O, no! He loves to have us confide in Him. for every trouble, no matter how small or trifling. Dear ones, *prove Him*, and above all, go to Him for pardon of all your sins, and grace to overcome; surely He will answer every believing heart; Jesus loves to answer prayer, and the prayers of the young are peculiarly acceptable to His heart. O that every little one in our GUIDE family may learn the lesson of *believing prayer, heart communion with Jesus*, and then shall they prove the truth of victory in Him. Children may have precious access to their Heavenly, knowing that He hears them, and answers them. Do you, dear children know of these things by experience?

LOVED ONES GONE BEFORE.

MRS. ORPAH NIXON.—She was born in Halifax, N. S., Nov. 1846, and came to Boston in 1861. She was married to J. D. Nixon in 1878, and they removed to Kansas in 1880, and passed away from earth, March 24th, 1892. She was converted at the age of fourteen and united with the Presbyterian Church. After coming to Kansas she connected herself with the M. E. Church, at Spring Centre. She leaves a husband, five children and a large circle of friends to mourn her loss. But we know our loss is her gain, for she was ready to depart and meet her Lord. May we be ready when the summons comes.

MRS. MARGARET McDOWELL, of Eaton, Ohio, has passed from earth to heaven. Her parents were Scotch Presbyterians. Her father was a deacon and a devout Christian. In early life she united with the Church and proved faithful to the end. She always had a *Bethel* when she retired to commune with her God whom she served in holiness and love, "He was her souls bright morning star and her Rising Sun." Few persons were so well-acquainted with the Scriptures. She could repeat whole chapters perfectly. Her experience made her an acceptable counsellor to ministers and neighbors as well as to her own children of whom she had eleven. It was her custom to pray for each by name—those petitions for conversion have been answered and the hope sustains the writer that mother and children shall be reunited in the heavenly home, where with the Christ the Lord shall reign for evermore.

ELIZABETH LEWELIN.

"WHEN SHALL I GET WINGS?"—A little child had listened with deep interest to her mother's glowing description of heaven. Her heart was filled with wonder as she heard of the golden streets and happy angels and redeemed inhabitants. Just then her eye fell upon a picture hanging upon the wall, in which an angel was represented hovering over the earth with outspread wings. The doubt flitted across her mind how she could ever fly to do the will of her Saviour, unless she had an angels wing? She had hands and feet and tongue to speak and write for Jesus, but these could not help her to fly, so Julia asked her mother, "*Mother, when shall I get wings?*"—*Sel.*

COMES ALIKE TO ALL.—"The Psalmist was gracious, yet grace gave way to death. Death will, like hail and rain, fall on the best gardens, as well as the wide wilderness; the wheat is cut down and carried into barns as well as the tares."



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

THE TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

MRS. Palmer announced the 242nd hymn commencing

"I know that my Redeemer lives,"
What joy the blest assurance gives!

Requests for prayer were read by Rev. Geo. Hughes, and others were made by those present, some for themselves that they might have a clean heart.

Prayer was offered by Bro. Cobain, evangelist, late of Belfast, Ireland, and by Bro. Hughes. Mrs. Palmer read selections from 4th and 5th chapters of II Cor. specially emphasizing, "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, 'while we look not at the things that are seen but at the things which are not seen : for the things which are seen are temporal,' but the things which are not seen are eternal." This being the result of affliction in the present life, Christians may well rejoice. We must remember it is *while* we look not at the things that are seen, that these results are reached. I have had great joy in meditating on these things to-day. We cannot help praising God for these truths which the apostle says we *know*.

"For he hath made him to be sin for us, (a sin-offering) who knew no sin, that we might be made the righteousness of God in him." "Who of God is made unto us wisdom, righteousness, sanctification and redemption. I have been saying many times to-day."

"O, for a thousand tongues to sing
My great Redeemer's praise!"

I would like to set a thousand tongues in motion to praise Him. I opened my little text book this morning and read, "I know

that my Redeemer liveth." "If when we were enemies we were reconciled we shall be saved by his life." And we have the blessed promise of Joel, "I will pour out my Spirit upon all flesh." When the disciples received it at Pentecost, under Peter's sermon three thousand were converted—"they were all filled with the Holy Ghost." I think that is what God designs for us. Let us accept these blessed truths. "The word of God worketh in them that believe." There must be some defect in our faith if we do not receive.

Let me read one or two more of these precious passages: "Because I live, ye shall live also." "We have redemption through his blood, even the forgiveness of sins." Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. This is His commandment that ye should believe." And if we believe we shall surely receive. What will not a loving mother do for her child? Now God loves us with an infinite love, and we may be filled with the Spirit and "sealed unto the day of redemption." I can testify that not one of His promises hath failed.

Singing:—"Jesus lover of my soul."

GREAT PRIVILEGES.

Rev. Geo. Hughes.—We are enjoying a great privilege to-day in being allowed to sit here and listen to these wonderful things from the Word of God. These things are taken from our Father's will, and it is ours to believe and be made partakers of them. His *commandment* is that we believe, and if we do not believe, what sort of position do we occupy?

Mrs. Palmer.—We are disobedient.

O, do not let us be among the disobedient, but rather among the believers. I claim to be among those that believe, believing that Christ is of God made unto me wisdom, righteousness sanctification and redemption.

Mrs. Palmer.—I think it will help to relate an incident. A dear sister earnestly desired full salvation. Nothing seemed to be in her way. I was saying to her "Just trust in Jesus," mentioning that He had come to cleanse His people from every spot. Now, I said tell the Lord, I believe—say, I do believe Jesus is my precious Saviour from all sin. And she said, "I do, and I should not dare to doubt." In a few minutes she was filled with joy, saying, "Jesus is my Saviour." I have found many who, by a positive purpose, using the will, saying I *will* believe have entered into the joy of this salvation.

GOD ALWAYS HELPS.

Mrs. Dennler.—God always meets His people as they come here to wait upon Him. We have a wonderful Saviour. One of the verses read by Sister Palmer is, "He is able to save to the uttermost." My trouble was in coming to this meeting that I feared it was presumption for me who had only been a Christian for a month, to think of being sanctified seemed too much for me, and then my surroundings were not favorable. But when Sister Palmer said, "Reckon yourselves therefore dead indeed unto sin—" and they were singing, "I am trusting Lord in thee"—I did trust, but it was two weeks before I received the full baptism.

Singing:—"I am trusting Lord in thee."

PARDON AND CLEANSING.

Sister Blandy.—I am glad that I not only received pardon but cleansing, I was cleansed from all unrighteousness, and a desire was put in my heart to lead sinners to Christ. Sometimes I wish I had had a better training. I had an infidel father, but praise the dear name of Jesus I saw him brought to God before he died. In dying he said, "Firm, Firm"! Mother asked, "What is firm?" And he said, "The Rock"! I know when God baptized me—I was kept out sometime by unbelief, but when I came to the decisive moment I was saved. Light shone in upon me and I was baptized with the Holy Ghost. I have learned however, that the Spirit is easily grieved. Once I lost this grace for twenty minutes, but I cried unto the Lord and He restored me. Since then I have been kept, If we will obey we shall be helped. I used to sit up till three in the morning with my Bible and pencil, and the Lord taught me wonderful things. I have seen hundreds saved. In a revival at Lawrence, Mass., 90 were brought to Christ, among them a young lady devoted to theatrical life. At first she said, "O, I can't!" But she stopped and believed. She went with me to Fall River, where seventy were saved, and she led eighteen to the foot of the cross.

Singing:—"Blessed Assurance."

SAVED, CLEANSED AND HEALED.

A Sister.—I praise God He has saved and cleansed me. He Himself came into my heart. The Lord has been showing me that salvation is getting under His wing. Last week I took Him as my Healer. He made me to feel I must get under His wing. He healed me at

once and I went on doing things that would have been serious except through Him.

Singing:—"O, what comfort it brings."

THE GREAT PHYSICIAN.

A Sister.—Jesus is the Great Physician. I bless His dear name. He is fully able to save from all sin. It means something to walk with Christ, to deny one's self daily and follow Him.

Singing:—"Jesus lead me lest I stray."

A Sister.—I am full of gladness. Jesus is stronger than Satan and keeps me from going astray. I am fully saved, trusting in Jesus.

DIVINE GUIDANCE.

Mrs. Field.—I praise God for His guidance. If we keep looking to Jesus He will lead. The Spirit is very sensitive, so we should be careful of little things. I have taken the Lord to guide me in all little things. The more we know of Christ the stronger we shall be—Christ all in all—Jesus only. Uninterrupted communion with Christ is precious. It is a safeguard from the evil one—evil spirits always fled away from His presence. We must maintain the attitude of abiding in Christ, and we shall have victory and fruitage. The figure of the body of Christ shows we each have a little part, and for His glory. Let us know how fully Christ can bless.

Singing:—"He is everything to me."

FULLY SATISFIED.

A Sister.—I praise the Lord He fully satisfies me. He abides in my heart, but we must be careful not to grieve the Holy Spirit.

A Brother.—Looking at a brother over there reminds me of a time when Dr. and Mrs. Palmer were holding their meetings in Washington Square Church. I realize to-day that God dwells in my soul. I have had trials and I have had no place to go but to Jesus. Glory to God, He has been sufficient.

Singing:—"Sweetly Flowing."

Sister Rose.—Jesus is a satisfying portion. I am often dissatisfied with myself, but ever satisfied with Him. When I came for a full and free salvation, He satisfied me. I know by blessed experience the power of the blood to cleanse from all sin. Pray that I may hold up Christ that others may be drawn to Him.

Singing:—"I am satisfied with Jesus."

A Brother.—"My presence," says the Lord, "shall go with you and I will give you rest."

Christ is mine—the life that I live in the flesh is by faith in the Son of God.

Singing—"Jesus is good to me."

Mrs. Palmer.—Jesus is good to us all. He has given us many precious promises. He died that we might live—not unto ourselves, but unto Him. He says, "Whosoever offereth praise, glorifieth me." There may be one at least present who has not offered the sacrifice of praise. I wait a minute to see if there are not some who want their names to be put in the "Book of Remembrance." It is said "a book of remembrance was written before Him of those that thought on His name, and spake often one to another."

Several short testimonies were given in such language as this: "I praise His precious name, He saves me." "I am cleansed from all sin." "He saves and keeps me day by day."

Mrs. Palmer—We have the promise, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." We have only one object in life, to glorify God. It is put so plainly. "Know ye not that your bodies are the temples of the Holy Ghost?" It is very acceptable to raise our voices in praise. Our opening hymn is so grand, "O, for a thousand tongues to sing"—to set a thousand tongues to praising Him—that is the idea.

Many years ago I was very weary, having been very busy all day. Satan said, "You don't feel like praising the Lord now." I said, "Well I will praise the Lord with my lips until I do feel like praising Him; for He is good." I fell asleep, but I was so joyous that I praised the Lord in my sleep, saying, Glory, Glory!

A Brother.—The last thing with me at night, and the first thing in the morning is praise. Every thing around us furnishes matter for praise. Glory, Hallelujah! It has become as easy as breathing to me, to praise the Lord.

The meeting closed by singing:

"Jesus the name that charms our fears,"

and,

"He speaks and list'n'ing to His voice,"

prayer by Mrs. Palmer and the benediction by Bro. Hughes. The meeting was one of very precious interest. There were some inquirers after full salvation, as is usually the case, and it is hoped that they claimed the promised grace. Praise the Lord.

FIRST NATIONAL CAMP MEETING, VINELAND, N. J., TESTIMONIES.

A Venerable Minister.—"I feel I should say I am resting in Christ, and Jesus is my all in all. Forty years ago I left everything behind, to labor as a Methodist preacher, and I never had any other business at all than that which belonged to a Methodist preacher. I have noticed that 'holiness to the Lord' never drove people away from me. Whenever I had that on my banner, they gathered around me, rough and stern as I may have been naturally. When I left holiness the people left me, and I have noticed that true of other men. The intellectually weakest will find they have an attractive power when possessed of this grace. Learning would not gather them in, and then constrain them to cry for mercy; but when holiness to the Lord is the impulse of the preacher, they will gather about him, and never cease their importunings until they are saved. You need not be afraid of failing to go on aright when you get this perfect love, for, bless God! there is almightiness in holiness. Do not hesitate, lest afterward you should be overcome; for it is the eternal rock, and 'the gates of hell shall not prevail against it.'"

A SISTER—"Many years ago I heard the Lord say in the Episcopal church, Thou shalt love the Lord thy God with all thy heart." I resolved to obey, and for a long time tried to do so in my own strength, until the Lord in His kind providence made me acquainted with the people called Methodists, through whose teachings I apprehended Jesus as the Saviour, as I had never done before. The promise has been verified to me, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee.' God has given me every member of my family to go with me.

AN OLD SEA CAPTAIN had witnessed the love of God on the ocean as well as on the land. "There have been some beautiful thoughts thrown out here, but I was much impressed when in Philadelphia, some time ago, meeting with a dearly beloved friend, who said, God had given a New-year's gift in the class-room—the Scripture sentiment, 'In Christ's stead.' I took it as mine also, and resolved to go out and act as Christ did, and regard it as a privilege. Last Monday morning a poor fellow came from Blackwell's Island Prison, very much reduced in pocket of course. 'My father,' said he, 'was licensed by John Wesley.' I thought, as best I can I'll carry out my purpose 'In Christ's stead.' I said, 'My friend, come and I'll give you your breakfast.' Afterward I said, 'Christ will accept you if you will accept him,' and I seemed to love him, body and soul. This is what grace does for me."

OUR SOCIAL MEETING.

A GREAT TRUTH.—“*Thy testimonies are wonderful: therefore doth my soul keep them.*” *Psa. 119: 129.*

“The power that gave it still supplies
The gracious light and heat;
Its truths upon the nations rise:
They rise, but never set.”

A new Ascription. M. A. Janney, Beemer, Neb. I desire to offer a new ascription of praise to God. I was taught in early life that “man’s chief end is to glorify God and to enjoy Him for ever.” This, by His grace has been the object of my life for *sixty-two years*—fifty years an itinerant. It will soon be five years since my beloved husband was taken to his eternal rest. I am waiting to be called home, but my Lord delayeth his coming. My soul enjoys uninterrupted fellowship with the Father, Son, and Holy Ghost, and the blood of Jesus cleanseth me from all unrighteousness. Glory to the Lamb that was slain but liveth again to intercede for me! The precious GUIDE has been a great comfort to me ever since its first publication. I cannot do without it—the last year has been the best—I wish every minister would read it. Pray for your aged sister in Christ.

A Benediction of Peace. Mrs. J. W. Overholser, Correctionville, Iowa. I am all the Lord’s, I am walking with Jesus—bless His holy name! I have a sweet benediction of peace and joy in my soul. We are a family of seven and are all His children. May God bless you in your work. The GUIDE has helped me. I love its teaching, it is so pure and good. I like special days of prayer. I have received wonderful blessings in observing them.

A Burning Heart. Mrs. O. Whitney, Hillsdale, Mich. My heart burns within me while thinking God is *my* God—though unworthy—my own very God. And it is like music in my ear to have the assurance that God heareth me. It is what one in a back number of the GUIDE called “Divine magnetism,” if so, I say Amen, amen. It makes my heart burn within me in reading “The Beloved Physician,” and many things in the GUIDE, so you see they don’t wear out. O, how I wish I could get many others to believe in the good they might get to their souls by reading them.

Fulness of the Spirit. (Name and address missing.) I have often wished that I could

meet with you in your Tuesday Meetings. I never attended a Holiness meeting but once, and never saw or felt the presence of the Spirit so manifest as on that occasion. We tried to talk, pray, and sing, but could do nothing but laugh. It seemed that the presence of the Father, Son, and Holy Spirit filled every heart. First, I thank God for His goodness and loving kindness toward us in giving His dear Son to die for us. Next, I thank the dear Saviour for His willingness to offer Himself as a sacrifice for a sin-stricken world. Next, I thank Him for the promise and the fulfilment of the promise, of sending the blessed Holy Spirit into the world to “teach us all things, and to lead us into all truth.” I thank my dear Father also for permitting me to become acquainted with the GUIDE TO HOLINESS, and with people who believe in holiness of heart by experience and enjoyment. The presence of the Spirit with me is so much more than I ever imagined we could know while we tabernacle in the flesh that words are inadequate to express my thanks or delight in realizing the same. The Spirit and The Word have taught me that it is my privilege to expect healing for the body as well as the soul, and I now enjoy good health after being an invalid fifteen years. I have not used any medicine for ten years.

The Seal of Perpetuity. Mrs. M. G. Stanton, Mount Holly, N. J. In an editorial in the GUIDE, you spoke of having the seal of perpetuity put upon us; quoting from Jer. 50: 5. Come, let us join ourselves unto the Lord in a perpetual covenant, that shall not be forgotten.” And it is a help to me. Satan comes and says, “You cannot go on that line—you will make a failure in the future as you did in the past. With God’s help, I say.” This is a perpetual covenant between my soul and Jesus, and I am strengthened to defeat the arch enemy. I do realize there is power in the cleansing blood to make me pure and keep me pure, if I keep my part of the covenant. Shall we not take courage when we look at the One who covenants with us?

Divinity! infallible, yet so loving! It is God that establishes us if true to our covenant. Let us show due fidelity.

“Saved by blood alone,
That is all my plea;
Jesus died for all mankind,
Jesus died for me.”



MOTTO: PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

FEAR IN PLACE. "Let us therefore fear," Heb. 4: 1. It is a godly fear that is here enjoined, having a strong and sufficient warrant. The ground is this: "Fear, lest a promise being left us of entering into His rest (Christ's), any of you should seem to come short of it. We have a great promise, a promise of rest complete and eternal, but we may fail to realize it—we may 'come short of it.' Many have 'come short of it.' We need to be awake, to seize the promise with avidity."

PATIENT CONTINUANCE.

PAUL, in writing to the Romans, says, "To them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life." He declares God to be a being of eternal rectitude and that "He will render to every man according to his deeds." While to the wicked, to those of impenitent heart, there will be "the revelation of the righteous judgment of God—to them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life."

The Christian is "the highest style of man." He sets before him a great object, viz. "glory, honor and immortality."

"*Glory*"—that "exceeding and eternal weight of glory which the sufferings of the present time are working out for him."

"*Honor*"—The honor that cometh from God, the crown of glory that "fadeth not away," and the honor of sitting with Christ in His throne, even as he is sat down with His Father on His throne."

"*Immortality*"—That immortality which Christ hath "brought to light by the gospel." The philosophers have dreamed and descanted upon immortality amid a thousand uncertainties, but without satisfactory conclusion. In the gospel, however, what they saw dimly, is "brought to

light." Here is certainty, and joy, and powerful inspiration.

Now when life has an object before it made up of these great verities, "glory, honor and immortality," it is invested with moral sublimity. It is an object worthy to engage its loftiest powers. This object is attained by "*well-doing*" and *patient continuance* in well-doing." But *well-doing* proceeds from *well-being*—it is the outward expression of the inward state of the heart. The heart must be "transformed in all its powers"—we must be "renewed in the spirit of our mind," "created anew in Christ Jesus," "in righteousness and true holiness," if our life is to be one of "*well-doing*." This great inward moral transformation being wrought then the outward working of righteousness becomes easy and delightful. We are not content with knowing well, or speaking well, or professing well, or promising well—but our joy is to *do* well. We prove that "in keeping of the divine commandments there is great reward."

"Patient continuance"—The whole life must be given to well-doing. It is not enough that for a time we move upon this elevated plane, we must continue in it patiently—a patience that respects not only the length of the work, but the difficulties of it, and the oppositions and the hardships involved. "He that endureth to the end shall be saved"—Perseverance wins the crown.

"Eternal Life." That is the climax, the outcome of a life consecrated to "*well-doing*," and a "*patient continuance*" therein. It is the completion of the great spiritual superstructure "the bringing on of the top-stone with shouting, of Grace, Grace unto it!"

The apostle says, "This is life eternal, to know thee the true God, and Jesus Christ, whom thou hast sent." It is an experimental acquaintance with God and with Jesus Christ, His well beloved Son. Acquaintance with His love and mercy and power—especially with His conscious indwelling presence in the heart, as our abiding GUEST.

This earthly knowledge of God is the prelude to the higher communications in the life beyond. Heaven is life, eternal life, in its fullest and grandest realizations. If there be patient continuance in well-doing, O beloved, we shall win the crown at length and sit on Christ's throne.

GOSPEL ARROWS.

SHINING LIGHT.--"Holding forth the word of life." Phil. 2: 16. Having experimentally tested the excellency and power of the "word of life," we are under obligation to "hold it forth," to seek to bring others to the same knowledge. We are to "hold it forth" with clearness, and power, and persistency, that the light may shine all abroad, and many be won to Him who is "the truth and the life." It is the "word of life" making every power and faculty instinct with divine life. Hold it forth.

CHEERFUL CHAPTERS V.

"**L**IGHT is sown for the righteous, and gladness for the upright in heart." Psa. 97: 11.

This psalm celebrates the divine glory and majesty, and the greatness of His dominion. It opens with a call for rejoicing: "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." The rectitude of His government is declared, though clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." He has absolute control over His enemies—"a fire goeth before him, and burneth up his enemies round about." The judgments of the Lord are matter of joy to His people. "Zion heard, and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord." He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. "Light is sown for the righteous, and gladness for the upright in heart."

An able writer says, here, "The subjects of Christ's kingdom are bid to expect tribulation in the world; they must suffer by its malice, and must not share in its mirth; yet let them know, to their comfort, that *light is sown* for them, it is designed and prepared for them; what is sown will come up again in due time; though, like a winter seedness, it may lie long under the clods, and seem to be lost and buried, yet it will return in a rich and plentiful increase. God's goodness shall be sure of a *harvest* in the *appointed weeks*. "They that sow in tears shall reap in joy." This being true, "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

Sorrow and sighing are to flee away under the reign of grace. There is no room for gloom or melancholy in the Kingdom of Christ. Let the children of Zion be joyful in their King

GOSPEL ARROWS.

IMPORTANT INJUNCTION.--"Labor not for the meat that perisheth." John 6: 27. The design of this instruction of Jesus was to teach that this must not be the chief end of life. It was originally declared, "Man shall eat bread by the sweat of his face." This was the consequence of transgression. But the Master immediately goes on to state what is "the chief end of life—that meat which endureth unto everlasting life." To this we should bend our noblest energies in intelligent and earnest pursuit.

HOW TO TREAT INJURIES.

AN old writer says, "A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has been bound up, I am taking off the bandage constantly and examining the depth of the wound, and making it fester, is there a person in the world who would not call me a fool? However, such a fool is he, who, by dwelling upon little injuries or insults, causes them to agitate and influence his mind. How much better were it to put a bandage on the wound and never look to it again!"

Jesus says, "Love your enemies." How soon after the thrust of the sword has been made? Well, we think He designed to have the flow of love follow quickly after the injurious word or act, the sooner the better. Get the bandage on the wound quickly, and keep it there, make no exhibition of it to surrounding spectators.

In the very agonies of the crucifixion, Jesus turned a look of love toward His murderers, and offered that marvelous prayer, "Father, forgive them." The tide of love flowed parallel with the tide of His bitter anguish. And it was a deep and wide flow of love that the ages have looked on and wondered and said: "*Truly this was the Son of God!*" Let us be like Him, and thus assert our claim to the high distinction of being a real Christian.

But, is it possible that we may be thus like Jesus, achieving such triumphs over the self-life? Undoubtedly. This is the very design of the administration of grace, to remove the carnal mind, and to implant the mind of Christ. Then, like Him, we can love our enemies and do them good. And, in so doing, we shall mightily impress the minds of those opposed to Christianity. Let us be bright Christian examples.

GOSPEL ARROWS

IMPORTANT FACT. "We do not war after the flesh." II. Cor. 10: 3. Christ's kingdom is a spiritual kingdom, and the warfare that His subjects are engaged in is spiritual, and the weapons to be employed are spiritual, and they are "mighty through God to the pulling down of strong holds." Peter once resorted to the use of a carnal weapon, in drawing his sword and cutting off the servant's ear, but Jesus rebuked him. "It is not by might, but by my Spirit, saith the Lord."

THE THIRD MONTH.

THE third month of Summer is here—bright, beautiful, glorious Summer! How swiftly the days go by! It seems only as yesterday when we were passing the boundary line, and entering upon the delights of the auspicious period. But time has winged us onward, and soon we shall be bidding farewell to "the last rose of Summer." Two months of flowers, and ripe fruitage and healthful recreation are gone. How blessed have been the conferments of our Heavenly Father! Shall not our hearts burn with holy joy? Shall not we render to Him "the fruit of our lips," even praise and thanksgiving? Shall He not have the full consecration of our lives—in purity and gladness and earnest work?

What of the Summer, this Summer of 1892,—how stands the record? The angelic scribes have been busy as the days and weeks and months have rolled away. They have been making record of our lives—of our thoughts and words and acts. Is it a bright record—pure, elevated, lustrous? Does it tell, reader, for *you*, of blissful communion with God, the Father, the Son, and the Holy Ghost? How of the words spoken for Jesus—loving, tender, joyous words? What of the hand-to-hand conflicts with Satan and sin, and the victories won? When Summer temptation assailed did you come off with unstained garments and a shout of triumph? And then what of souls rescued from the grasp of the destroyer—how many have you led to the mighty Deliverer?

O, the Summer, the *Summer*! Does it tell in every case, of life, and accumulated strength, and lofty achievements, and victory, and an outreach toward eternal destiny? Are your colors flying? Are you tremendously set God-ward and Heaven-ward? If you have not something positive and glorious to tell of, as respects the operations of the past months—one month remains—*make haste*.

GOSPEL ARROWS.

RICH PARTICIPATION. "For we are made partakers of Christ." Heb. 3: 14. This is the great, vital privilege of our Christianity, to be partakers. A Christian is one who is in Christ, and in whom Christ dwelleth. He is a partaker of Christ's nature, spirit, life, joy and glory—"if"—there is an "if" in the case—"if we hold the beginning of our confidence steadfast to the end"—that is the condition which, being fulfilled, we shall realize this great privilege.

ANOTHER VICTOR CROWNED.

REV. THORNLEY SMITH, one of the most saintly men, and one of the most eminent ministers of the Wesleyan Connection:

"He died suddenly on a Sabbath morning, at the residence of Mr. F. Ohlson, Middle-lane, Hornsey. Mr. Smith took the morning service at the Middle-lane Wesleyan Chapel, and then went home to Mr. Ohlson's residence for dinner. While seated on a sofa awaiting dinner, Mr. Ohlson noticed that he looked very fatigued, and wanted him to take an arm-chair. It was then seen that he was really ill, and medical assistance was at once summoned, but he expired before the doctor arrived. Mr. Smith was in perfect health when he left his home in the morning. The cause of death was syncope. Mr. Smith was in the 78th year of his age, and in the 53rd of his ministry. He had resided in the neighborhood for the past eleven years. The Rev. William Wood, the resident minister of the Middle-lane chapel, conveyed the sad news to the family. Allusion was made to it at the chapels in the district in the evening, and regrets were expressed on all sides. Mr. Smith labored in Africa for some years, and afterwards had charge of chapels in various parts of England, including Lynn, Plymouth, Lincoln, Huddersfield, Maidstone, Swansea, Bethnal Green, and the Rickmansworth circuit. In 1880 he retired from full active work, but afterwards frequently supplied the pulpits in London and in the country. He was the author of several works, among the most important being a series, "The Lives of Moses, Joshua, and Joseph." He also edited an edition of Dr. Clarke's Commentaries, and did other literary work. Mr. Smith had artistic as well as literary tastes, and was often to be seen copying Turner's paintings in the National Gallery. His loss will be mourned by a large circle of friends."

His daughter writes in a private letter:

"He had just administered the Lord's supper, his favorite service, and then went to see the King. No pain, a beautiful smile lit up his face, as he looked heavenward. To us the blank is only too real, but the trial has been sanctified to us, we have looked beyond, and have found Jesus an all-sufficient Friend. Few could realize what dear father's life was—so peaceful, so bright. The little children in my school loved him—they were never in his way. The Lord has called him."

GOSPEL ARROWS.

A SORROWFUL QUESTION. "Will ye also go away?" John 6: 67. This was addressed to the disciples. Many of His disciples had gone back, "and walked no more with Him." And He seemed to anticipate the going away even of these whom He had selected as His immediate companions. They did all desert Him in the trying hour. How sad! Shall any of us fall away?

GUIDE CATECHISM.

QUESTION 61. What will greatly help those who are entirely sanctified to grow in grace?

ANSWER. The reading of Christian biographies, especially of persons of eminent holiness, such as "Hester Ann Rogers," "William Bramwell," "Rev. John Fletcher and Mrs. Fletcher," "Rev. John Smith," "David Brainerd, and many others. There is no more powerful confirmation of the truth than the lives of those who have tested it by experience, and walked in the power of it. We are persuaded there is not enough of this sort of reading even among professors of holiness, or they would grow stronger.

QUESTION 62. What other recommendation may be given here to promote growth?

ANSWER. The exercise of the graces increases their strength. In entire sanctification the graces of the Spirit are brought to perfection, in nature but not in degree, there is room for indefinite expansion and growth. Love is the cardinal grace. Now we are enjoined to love our enemies. This is a beautiful exercise of this grace. It is easy if we are wholly sanctified. In exercising it, there will be a marvelous growth in grace. So also of meekness, when we are subjected to rough usage of patience, humility and other graces.

QUESTION 63. Will effort to get persons sanctified tend to growth?

ANSWER. Undoubtedly. We should seek to make known to our fellow Christians their great privilege in Christ Jesus. We should do this by special personal effort and, in so doing, our spiritual strength will be augmented. We need to have more aggressive power on the line of holiness looking to its augmented sway on the earth. Its possessors should be active, laying aside all fear, and boldly march forward in loving testimony and holy action. They will thus wax stronger personally, and win many trophies for the Master. Let us be at work earnestly and constantly, "bringing in the sheaves."

GOSPEL ARROWS.

A GREAT TRUTH.—"And he that seeth me seeth Him that sent me." John 12: 45. Jesus was "the express image of His Father"—the light of the glory of God was reflected in His countenance. Therefore it is true that those who had seen Him had seen the Father. So the request need not be made, "Show us the Father." He that hath seen Him hath seen the Father.

FORGETTING THE LORD.

"TRAVELERS tell us," says a contemporary, "that the constant rubbing of the sand on Egyptian hieroglyphics removes every trace of color, and even effaces the deep cut characters from basalt rocks. So the unceasing action of multitudinous trifles will take all the bloom of your religion, and cause the name of the King cut on the tablets of your hearts to be forgotten if you do not counteract them by constant, earnest effort."

The lesson then that we need to have impressed upon our minds is, "*Beware of trifles.*" Say not when some apparently trivial matter is presented, "Is it not a little one?" It may be a little one, and yet it may shape your everlasting destiny. We must not judge things by the outward appearance, but by their intrinsic character. Following this rule, often that which appears little will assume great magnitude.

GRATITUDE TO CHRIST.

WE have read of "a Roman servant, who, knowing that his master was to be put to death, clothed himself in the garments of the latter that he might be taken for him. He was taken and put to death, and his master caused a statue of brass to be erected as a monument of gratitude for the poor servant's fidelity and affection.

In what way are we showing our gratitude to Jesus who died for us while we were sinners and did not love him? If we are called to suffer for him—what then? A statue of brass? No! We shall reign with Him. Are we willing to wear His garb if it cost us our life? If so, we shall sit with Him upon His throne. He will not fail to hold in remembrance every work of faith and labor of love, before His Father and the angels.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

ONLY A TOUCH. "And besought him that they might only touch the hem of his garment. Matt. 14: 36.

Jesus and His disciples came into the land of Gennesaret and they brought unto Him those that were diseased, from the country round about. "And besought him that they might only touch the hem of his garment." That indicated strong faith. What was the result? Were they disappointed? No! The record is, "And as many as touched were made perfectly whole." And He will heal the soul of sin's malady, in a moment if faith be exercised.

THE LONG PSALM—CXIX.

"I have rejoiced in the way of thy testimonies, as much as in all riches."

"I will meditate in thy precepts, I have respect unto thy ways."

"I will delight myself in thy statutes: I will not forget thy word. V.—14—16.

These words of the Psalmist open to us two things: 1. A testimony—2. Resolution.

A Testimony. I have rejoiced in the way of thy testimonies. Many can rejoice in certain features of the Divine Word—its history, its poetry, its narratives, its promises. But here is joy in its testimonies—delight in the law of God, giving proof of a high order of intelligence—of a heart warm in its love, and of true loyalty to Heaven. And see the measure of this regard, "as much as in all riches," with all the passion of a miser gloating over his gold. Here are the true riches, more than fine gold, and all the treasures of earth are not to be compared therewith. A mind that can appreciate this is full of light and blessedness.

2. *Resolution.* This is in several parts. "I will meditate in thy precepts." By this he opened up to himself a course of spiritual improvement and real joy. On one occasion he writes, "While I was musing," (meditating) "the fire burned."

Holy meditation on divine things sets the soul in a flame—a flame of love and gratitude.

He proposes continuous fidelity: "I will have respect unto thy ways"—as a traveler who is careful not to miss his road. "I will delight myself in thy statutes"—not cold, formal, legal observance, but real "*delight*"—in God's statutes.

"I will not forget thy word" but have it engraven upon my memory, and imbedded in my heart.

Here are three potential "*I Wills*"—which, if they be wheeled into line and allowed to govern a human life will fill it with joy and gladness, and give it an influence that cannot be measured.

Let us make a like record of *testimony* and *resolution*. Let it be our chief aim to manifest a true and unflinching adherence to the divine statutes.

INQUIRIES OF CORRESPONDENTS.

QUESTION. A brother in Indiana, asks, Does entire sanctification mean the completion of the holiness which our Heavenly Father began in the converted one—that is, entire sanctification the entire renewal of our nature, making it entirely free from all sinful tendency. If so, does this entire renewal take place instantly, like pardon, as soon as we comply with the conditions, and this without regard to our feelings at the time.

ANSWER. Sanctification is begun in conversion. When entirely sanctified, holiness is "perfected"—in nature, but not in degree. There is nothing remaining antagonistic to holiness, or contrary to the divine will. Our "bent to sinning" is taken away and all the powers are set God-ward. There is nothing within to say yes to any Satanic suggestion. The condition of this entire sanctification is *faith*, and when we come to the point where we *can* and *do* believe, the work is instantly wrought. The moment the sacrifice is laid upon the altar, Christ, it is holy, feeling or no feeling. We are saved by faith not by feeling. The ark saved Noah—not his *feelings*.

QUESTION. A brother in Canada. Is it consistent for a professor of holiness to play classic music?

ANSWER. Bring it to the infallible rule, "Whatsoever ye do, do all to the glory of God." Let the inquirer ask, Will this glorify God? and be assured of an answer under the enlightenment of the Holy Spirit. If there be a doubt give Christ the benefit of it.

QUESTION. Is not one conscious of the indwelling Holy Spirit at conversion. This was my experience. I have never experienced the second blessing as some have, yet I have the evidence that the blood cleanseth from all sin.

ANSWER. Christ makes a distinction between having the Spirit *with* us and *in* us. He is *with* the soul at conversion, convincing of sin—applying the pardoning blood and witnessing thereto—But when the heart is cleansed from all sin, He comes *in* to abide—He never cleanses the heart—temple without coming in to dwell there. This is the second work. If you reached this in conversion you are privileged beyond the millions.

WITH all our wealth let us see well to it that the following become not true of our beloved Methodism: "See," said an ecclesiastic, holding out a bowl of money before Thomas Aquinas, "the Church has no longer to say, 'Silver and gold have I none.'" "True," replied the stern ascetic, "and no longer is she able to say to the lame man, 'Stand up and walk.'" Let us be careful to maintain our integrity.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

IMPORTANT WORK—"Redeeming the time." Col. 4: 5. How much time we have allowed to run to waste in positive idleness, in "foolish talk and jesting, in useless work. Let this suffice. We cannot recall it but we need to bewail it. Now let us redeem it—to redeem is "to buy back" let us so fully employ the time remaining to us, to the glory of God, as in some sense to redeem the past.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR—AUGUST.

1. I Thess. 5: 24; Acts 22: 14; John 17: 24; Neh. 9: 6
2. John 6: 29; Acts 26: 18; Luke 22: 32; Rev. 19: 6.
3. I Thess. 5: 6; Rom. 8: 6; Psalms 86: 11; Psalms 89: 15.
4. Acts 18: 9; Acts 18: 10; Psalms 130: 1; Psalms 62: 12.
5. I John 3: 1; I John 4: 16; John 17: 3; Psalms 71: 24.
6. Heb. 4: 16; Ephes. 1: 6; Psalms 119: 17; Isa. 45: 24.
7. II Tim. 2: 1; II Cor. 4: 15; Psalms 35: 22; I Sam. 2: 2.
8. Prov. 24: 1; Joel 3: 20; Mark 10: 17; Psalms 118: 2.
9. Psalms 115: 9; Deut. 14: 2; Psalms 71: 17; Psalms 103: 2.
10. Heb. 13: 9; I Peter 1: 25; Psalms 35: 2; Psalms 26: 12.
11. Ephes. 5: 11; John 15: 14; Psalms 85: 7; Psalms 46: 11.
12. Hos. 6: 1; Hos. 6: 1; Psalms 5: 1; Psalms 86: 15.
13. Isa. 45: 22; Isa. 45: 22; Psalms 39: 13; Isa. 12: 4.
14. Heb. 12: 25; Heb. 10: 38; Heb. 10: 9; Psalms 41: 13.
15. I Peter 4: 16; I Peter 2: 19; Psalms 70: 1; Psalms 86: 13.
16. Isa. 62: 11; Isa. 66: 13; Psalms 139: 1; Psalms 118: 27.
17. Ephes. 4: 17; I John 3: 22; Psalms 119: 173; Psalms 89: 1.
18. Ephes. 5: 2; Ephes. 5: 2; I Kings 8: 28; Psalms 111: 3.
19. Ezra 10: 11; Gen. 9: 13; Psalms 20: 4; Psalms 140: 7.
20. Jer. 31: 7; Isa. 44: 3; Psalms 40: 11; Psalms 33: 1.
21. Job 22: 22; Psalms 112: 1; Psalms 25: 6; Psalms 30: 4.
22. II Tim. 4: 2; Prov. 28: 23; Exod. 34: 9; Psalms 66: 2.
23. Gal. 5: 1; Prov. 28: 10; Psalms 135: 13; Rev. 16: 5.
24. Lev. 11: 45; Col. 1: 22; Psalms 140: 4; Psalms 119: 156.
25. Luke 6: 36; Luke 1: 50; Psalms 119: 175; Psalms 9: 1.
26. Psalms 34: 9; I Tim. 2: 6; II Sam. 7: 20; Jer. 32: 19.
27. Ephes. 4: 23; Luke 3: 6; Psalms 69: 5; Psalms 95: 2.
28. Heb. 13: 13; John 5: 12; Psalms 84: 9; Psalms 47: 1.
29. I Pet. 4: 13; Jer. 24: 6; Psalms 119: 73; Psalms 59: 16.
30. Phil. 1: 27; Isa. 26: 4; Psalms 41: 4; Psalms 18: 31.
31. II Pet. 3: 15; Isa. 26: 3; Psalms 80: 19; Psalms 136: 3.

SABBATH TOPICS.

Sabbath, Aug. 7.—Life Eternal, Christ is. John 11: 25; 14: 6; I John 1: 2; 5: 20.

Sabbath, Aug. 14.—Life eternal is revealed by Christ. John 6: 68; II Tim. 1: 10.

Sabbath, Aug. 21.—To know God and Christ is life eternal—John 17: 3.

Sabbath, Aug. 28.—Life eternal is given by God. Psalms 133: 3; Rom. 6: 23.

These are merely topics suggested in outline. It is designed to have the reader, with the use of a concordance, commentaries, etc., trace out Bible teaching thereon. Let the examination be thorough. We desire to encourage all our readers, so far as possible, to be careful Bible students and thereby becoming strong in the Lord.

CLOSET EXERCISES.

The Closet Precept. "Wherefore comfort yourselves together, and edify one another." I Thess. 5: 11.

Christians are to be mutual helpers. Should not be in each other's society for any time without edification.

The Closet Promise. "Yea the Lord shall give that which is good." Psalms 85: 12.

This is sure—"Yea," the Lord is good and He delighteth to communicate good.

The Closet Song. Sing or read Hymn No. 550 in the Methodist Hymnal.

STUDIES FOR THE MONTH.

The Scripture for study. Matt. 21; 17-22.

First Week.—The condition of the fig tree—an analogy of what?

Second Week.—Christ's authority exercised. He had the right.

Third Week.—The marveling of the disciples, 20 vs.

Fourth Week.—Christ's instructions concerning faith, 21, 22.

CLOSET PRAYER.

GENERAL REQUEST:

Continue to pray for the Camp Meetings throughout this month.

REQUESTS IN WRITING:

Indiana.—For a mother, apparently dying with consumption.

Missouri.—K. C.—For a sister to be filled with the Spirit, for two sisters to be sanctified.

New York.—For a daughter to be restored to health—A mother for a son who is partially insane—For a daughter, the child of many prayers to be filled with the Spirit.

New Jersey.—N.—For a daughter to be healed—for a wicked man, that the Spirit may be awakened.

France.—For a daughter to be saved—for the salvation of ungodly friends.

WORK FOR JESUS.

Examine these Scriptures: II Tim. 2: 21; II Tim. 2: 21; II Cor. 9: 8; Titus, 3: 1.

1. Take flowers to some sick person.

2. Look after summer Sabbath breakers.

3. Do work for Jesus in an Alms House, or Prison.

4. Assist some orphan boy.

5. Try to do good to street-corner loungers.

6. Get a Bible into some family where they have none.

GOSPEL ARROWS.

MERCIFUL.—“Be ye therefore merciful, as your Father also is merciful.” Luke 6: 36. This is an important precept. Mercy is a disposition to pity offenders, and to forgive—compassionate, tender. And see how far we are to go on the ‘line of mercy—as your Father also is merciful.’ His mercy is great, it reacheth unto the clouds.

THE GUIDE PRAYER UNION.

WE have set apart as the day for special prayer,

TUESDAY, AUGUST 16TH,

and we hope all the members of our Prayer Union will observe it.

The Scripture for the day is Psalm 2nd, and the Hymn is number 1 in the Methodist Hymnal. We shall be glad to hear of rich baptisms received on that day.

EDITORIAL BRIEFS.

BILLS! We have sent bills to those whose subscriptions expired July 1st. Those who have not yet renewed we hope will do so at once, and those who are in arrears will accommodate by letting us hear from them. Any having lists of new subscribers to commence with July should forward without delay. Those who are able to get a few more subscribers we trust will make the effort. See Special Premiums offered on the cover pages.

HEART QUESTIONS:

- Do you search the Scriptures?
- Have you free access to God in prayer?
- Are all the members of your family saved? If not, why?
- Have you had a special baptism of the Holy Ghost recently?
- Are you distributing as many tracts on holiness as you ought to do?

—SISTER ISABELLA S. LEONARD has returned to this country and is busily engaged at this writing in attending Camp Meetings.

—BRO. B. S. TAYLOR has put all his pointed and pithy works into a single volume, the price of which, is \$1.00. It is a library in itself.

—ARE YOU a successful soul-winner? If not, why? Have you received the unction from the Holy One which gives a persuasive, almost compelling power? If not, seek after it, and do not rest without it.

—EVANGELISTS. Rev. John Parker is ready to respond to calls for service, his address is Mount Kisco, New York. Rev. John Thompson, Philadelphia, is also on the evangelistic line; address, 921 Arch Street, Philadelphia.

—EVERYBODY who loves holiness should carry with them a copy of “Four Pearls,” containing Precept, Promise, Prayer and Praise for each day. It costs only fifteen cents. Get it soon.

• CAMP MEETING CALENDAR.

- July 26 to Aug. 1—Portsmouth, R. I. (G. D. Watson.)
- “ 27 to Aug. 16—Acton Ohio.
- “ 29 to Aug. 7—Camden, Del. (Ogle.)
- “ “ 8—Concord, Del. (John Parker.)
- Aug. 2-17—Pitman Grove. (Updegraff and others.)
- “ 3-17—Shellyville, Ill. (Ill. State Camp.)
- “ 3-17—Intervale, N. H. (Watson.)
- “ 4-15—Lake Side, Ohio. (Bishop Thoburn, Dr. George Lansing Taylor, Rev. Joseph H. Smith, and other co-laborers.)
- “ 11-18—Argle, Ill. (McDonough Holiness Ass.)
- “ 16-25—Mount Vernon, Ohio. (J. H. Smith, Carradine, and others.)
- “ 17-29—Mineral Springs, Ky. (Smith, Carradine, add others.)
- “ 18-23—Battle Ground, Ind. (Rev. J. L. Clascock, and other co-laborers.)
- “ Hollow Rock, Ohio. (B. S. Taylor.)
- “ 19-29—Twin Oaks, Pa. (Heavenly Recruits.)
- “ 19-28—Decatur, Ill. (Walker, Aura Smith, Carradine.)
- “ 22-27—East Epping, N. H.
- “ 22 to Sept. 1. Ocean Grove, N. J.
- “ 25 to Sept. 5. Bentlysville, Pa., J. H. Smith, J. Thompson, B. S. Taylor, and others.
- “ 27 Storm Lake, Ia., G. W. Brindell.
- “ 30 to Sept. 9. Indian Springs, Ga. (Godfrey, Leitch, Culpepper, and others.)

—THE OLD HYMNS. Our pastor at Orange, N. J., Bro. Geo. P. Eckman, is having the people practice the old Methodist hymns. They are grand, and some of the modern ones, such as are found in the book, “*Grand Hallelujahs*,” may be safely mixed with them.

—TOBACCO: ITS USE AND ABUSE. By Rev. J. B. Wight. Published by A. W. Hall, Syracuse. Price, 80 cents. An excellent book. Read it and circulate it among slaves to tobacco.

—THE TUESDAY MEETING at the residence of Mrs. Palmer, 316 East 15th Street, goes on all the year round. Within a few weeks precious souls have found rest.

—STEPS TO CHRIST. By Mrs. E. G. White. The steps are clearly shown. A really practical and helpful treatise. Revell Company, publishers. Price, 75 cents. Send orders to us.

—HAVE YOU READ “Love Abounding,” by Dr. G. D. Watson? If not, do not delay—send for a copy—it is \$1.50. It is choice reading.

—AN OPPOSER WON. A capital little book, just issued by L. L. Pickett, Columbia, S. C. Price, 25 cents. The experience of Rev. E. M. Murrill, of the North Texas Conference M. E. Church, South. A good thing for ministers who do not see as we do. Order of us.

—YOU HAD BETTER subscribe for THE GUIDE for your pastor, if he does not receive it. It will only cost sixty cents for him.

—“MOUNTAIN LAKE.” As we were closing up these pages, we received word that the Camp Meeting at “Mountain Lake” had opened gloriously. More in our next.

—BACK NUMBERS. Send to American Sunday School Union, Burlington, Kan., and they will be rightly used.

—“THE HOLY WAY.” This precious little work by Rev. Isaiah Reid, which is very tastefully gotten up, should be scattered abroad. We extract from it in this number a very excellent chapter. It is only fifteen cents. It has a portrait of the author. Let orders come forward.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*White Haven, Pa.* Bro. Bedford pastor, accessions twenty-five.

—*New York.* Forty-fourth Street Church, Pastor Earl, aided by Adj. Wray of the Salvation Army, has had a gracious revival.

—*Myers, Fla.* A tent meeting closed with an old-fashioned shout in the Camp. Sixty professed conversion and a few were sanctified.

—*Omaha, Neb.* The Pentecostal services of Dr. Keen during General Conference, were a great blessing. God's power was manifested.

—*Equality, Ky.* The Ohio County Convention was a wonderful pentecost, and the Green River Association had a glorious Convention at Robards, Ky., for which we praise God.

—*St. Charles, Ky.* The Louisville District Holiness Association held a meeting here resulting in twenty-four conversions and fourteen definite sanctifications—a truly blessed work.

—*New York.* A Co-operative League to the Salvation Army, has been organized. Some Protestant Episcopal ministers leading, to invade the slums of Fifth Avenue. Close work if carried out. We shall await the result.

—Seventeenth Street Church under the new pastor, Rev. A. McLean, is in good condition.

—*Florence Mission, New York.* The work of rescuing the fallen is steadily going on. At the All-Day Meeting at Jane Street, an intelligent and devoted sister decided to consecrate herself to this work, and is now engaged there.

—*Water Street Mission.* This is one of the most interesting and effective missions of our great city. Meetings are held nightly and they are attended by the the most degraded sinners, many of whom are brought to Jesus, and testify of His great salvation. Persons coming to New York should not fail to visit it.

THE NATIONAL CAMP MEETINGS. The first was held at Ogden, Utah, not large, but a blessing—among others the presiding elder and the pastor and his wife were sanctified.

—The second meeting was at Des Moines, Ia., on the grounds of the State Holiness Association. Bros. McDonald, Wood, Haney, Jones, Smith or the National Association, and Bro. Isaiah Reid and other members of the State Association participated. The power of the Lord was present to convert and sanctify souls. Bro. E. F. Walke, writes: "The meeting closed in a blaze of glory. Bro. J. H. Smith had preached about ten minute when they began to come to the altar, and he quit. Many were saved and wholly sanctified. The service continued until midnight."

FROM THE FOREIGN FIELD.

—*England.* Mr. Moody has entered upon short evangelistic campaigns in the English provincial towns.

—A Salvationist blacksmith was elected a member of the Vestry, ousting a representative of the brewing interest.

—*Canada.* Mr. and Mrs. Herbert Booth are to take charge of the Salvation Army work in Canada.

—*Japan.* An orphan asylum is being established in Tokio, by a Christian teacher, who devotes to it all his own property.

—*China.* A missionary from China says that despair is written on heathenism, and it can only be dispelled by the Christian hope.

—*Palestine.* The English Church Missionary Society reports that the work is telling among the Mohammedans, and the ladies are warmly welcomed in Moslem houses.

—*Africa.* Bishop Taylor's Missions, Cape Palmas Seminary, with more than a hundred scholars, increases the number of its "internos, boarders fourteen to twenty. These "dig," literally, a part of each day.

—The new steel launch that is to complete the transport line from Vivi to Stanley Port, by covering the eighty miles of intermediate navigable water, has made a successful trial run from Isangila to Manyanga.

—*A Silver Mine.* Something better—Some one wrote Chaplain McCabe, asking him to take stock in a silver mine which was to be worked in the interest of missions and church extension. His reply was as follows. "We have two mines already, which we are working with great success. One of them is "self-denial," situated in the valley of Humiliation; thd other is "consecration," which is entered on the heavenly side of the brook Peniel. These are glorious mines! Their riches are inexhaustible. There is enough in them to bring the world to Christ.

—*India.* A number of Mohammedans were recently baptized at Poona. Among them was a Mauloi, who was said not to have his equal in Poona. He has lived in Arabia eighteen years, made sixteen pilgrimages to Mecca, and was for a time interpreter for the English Consul at Jeddah. He has been a great student of the Koran, knows Arabia well, and is an eloquent speaker. He has come to abhor Islam, and rejoices in the light of the Gospel. He has 200 or 300 disciples whom he is seeking to bring to Christ.

—Four methods of giving are practised by the Christians of Ceylon. It is said: First, the tithes of their earnings; second, the setting apart by each of a tree, the produce of which is for benevolent purposes; third, an offering of labor; fourth, a handful of rice from every day's meal.

GUIDE HYMNAL

No. 34. JESUS MY REFUGE ETERNAL.

FANNY J. CROSBY.

W. J. KIRKPATRICK.

1. Je - sus my ref - uge e - ter - nal, Hope when all others have flown,
 2. Oft when thy spir - it de - scend - ing, Brings me a tok - en of love,
 3. Je - sus my ref - uge e - ter - nal, Firm shall my anchor a - bide,
 4. Je - sus my ref - uge e - ter - nal, Day-spring of mercy di - vine,

Strong is my faith in thy prom - ise, There I am cling - ing a - lone.
 O how my soul in its rap - ture, Dreams of the mansions a - bove.
 What though life's perils o'er - take me, Safe in thy shel - ter I'll hide.
 While in thy vineyard I la - bor, O what a com - fort is mine.

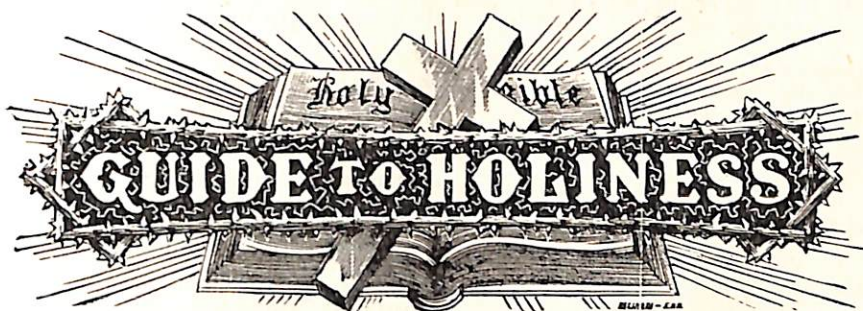
REFRAIN.

Watch - ing and wait - ing, Longing, my Saviour, for thee,.....
 Watching and waiting, watching and waiting, my Saviour for thee,

Watch - ing and wait - ing, Come in thy beauty to me.....
 Watching and waiting, watching and waiting, in beauty to me.

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From "Glad Hallelujahs," published by National Holiness Publishing House, 921 Arch Street, Philadelphia, Pa.
 For Sale by us, 25 cents each. Per dozen, \$3.00.



SEPTEMBER, 1892.

THE VOICE OF PROPHECY.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servant and upon the handmaids in those days will I pour out my Spirit. Joel 2 : 28, 29.

THE prophet Joel, inspired of the Holy Ghost, unfolds to us here some of the wonders of Gospel days. The special feature of this prediction is the gift and manifestation of the Holy Ghost in the New Testament Church. These prophetic utterances had an exact fulfilment on the day of Pentecost.

The first thing that strikes our attention in considering the prophecy here given is the fulness of the conferment of the Spirit. "I will *pour* out my Spirit." The Pentecostal record is, "They were all *filled* with the Holy Ghost." It permeated the whole body of disciples and every faculty of each disciple.

The *second* thing to be noted is the universal diffusion of the promised gift—"upon all flesh"—and in particular your sons and your daughters, upon the servants and handmaids. The gift bestowed upon the disciples in Jerusalem, was upon them not exclusively, but representatively, as a promise of what the Church might expect and realize in all the succeeding centuries and now being demonstrated.

Another feature of the prophecy to be observed is the result of this divine manifestation—"your sons and your daughters shall prophesy—your old men shall dream dreams, your young men shall see visions. Here the enlargement of prophetic power is declared to be conferred upon the sons, and especially upon the daughters—also peculiar revelations to the old men and the young men who should dream dreams and see visions." Jesus in referring to "The Comforter," said, He shall show you things to come.

This mighty Spirit is now in the Church and in the world. He has taken upon Himself His great sovereignty. His illuminations are in all the earth, energising human intellect, and imparting life to every department of thought and activity. Men everywhere feel if they do not confess this divine empowerment. There is far more homage due to the Holy Ghost for the discoveries and inventions of the period than to human skill.

But, chiefly in the realm of grace is this great gift seen in marvelous power—sanctifying and extending Christ's kingdom.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

A PLEA FOR SABBATH REST AT THE COLUMBIAN FAIR.

BY REV. DR. D. J. BURRELL.

Preached by Dr. Burrell in the Collegiate Church
July 10, 1892.

TEXT: "In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals, etc." Neh. 13: 15-22.

IT may be as well to say at the outset that the matter of Sabbath observance at the Columbian Fair is an open question.

The Local Directory seem to have settled it and settled it the wrong way; but the country at large is still discussing it. The Fair grounds are open to visitors for a consideration on the Sabbath as on other days, and the gate money is pouring in. The local authorities have thus assumed to dispose of the question off-hand, without regard to public sentiment and in defiance of law; but the people have yet to be heard from. And in this country the people are the court of last appeal. The question, therefore, is still open, and it is in order for the humblest citizen to express his views upon it.

It may not be amiss to say further that the Columbian Fair is not a local enterprise. There seems to be a difference of opinion at this point. The Provincial Committee are proceeding as if this were a Chicago enterprise, to be carried on for

the interests and under the control of that important city. The only moment when they appear to have any misgivings is when they present themselves for an additional appropriation from the general Government. Frankness is best at this juncture. A good many people are growing weary of having the nation's business cut and dried for it on the southwestern shore of Lake Michigan. At the time when the location of the Fair was being discussed, the fear was expressed that if it came to New York it would fall into the hands of Tammany. Whether we have made a better adjustment of things remains to be seen. Certain it is that not even Tammany could have taken hold of matters with a more tenacious grip, managed them with more arbitrary disregard for the powers that be, or utilized them more effectively for local revenue, than the Committee in charge.

The last word, however, is yet to be spoken; and the people through their representatives will utter it. It is, therefore, still in order to discuss the original question, *Shall the gates of the Columbian Fair be open on the Lord's Day?*

The points made in the affirmative are four:

First, The Sabbath is a religious day and as such the Government can have no regard for it. The answer—apart from the fallacy in the statement—is that no appeal is made for the observance of the Sabbath as a holy day, but as a purely secular rest-day. This appeal stands on well established facts in hygiene, and has to do particularly with the welfare of the industrial classes.

Second, It is claimed that the working people of Chicago and vicinity will have no opportunity of attending the Fair except on the Lord's Day. The diaphanous character of this statement will appear when it is remembered that less than 100,000 such persons at the outside could avail themselves of the opportunity thus afforded, while, to open the gates on Sunday, probably 500,000 employes (50,000

of them in the Fair itself) must be kept at constant work! Let it be remembered moreover, that the artisans of Chicago have a half-holiday every week, or thirteen full days during the continuance of the Fair. Nor must we assume that the laboring classes of Chicago are so enslaved to their employers that they cannot command time, in the course of six months, to visit the Fair. Nor should it be supposed that the employers of Chicago are less generous than those of Philadelphia, who during the Centennial gave their hands a half-holiday with full pay.

Third, It is urged that Sunday opening is required in the interests of law and order. It is alleged that if the great throng of visitors are excluded from the Fair, they will make the day hideous with their orgies in saloons and other places of ill resort. It seems to be forgotten, however, that the class of people who traverse land and sea to attend the great Exposition are not of the sort that frequent the dives and "paint the town red." They are the best representatives of the highest culture of their various States and countries. It will be recalled in this connection, that no difficulty was experienced in keeping the throngs in order on the Sabbath at the Philadelphia Centennial. Still further, it is proposed to open all the halls, churches, and other available auditoriums of Chicago for services, religious and otherwise, appropriate to that day.

Fourth, It is said that the Fair is international and that we ought not to impose our American Sabbath upon those who patronize it.

We answer, The Fair is international only in this sense: the United States of America is the host and the other nations of the earth are its honored guests. It is distinctly a national Fair, with an extension of international courtesy. This being the case, it is respectfully suggested that it is not customary for guests to resent the customs of the homes whose

hospitality they enjoy. We are expecting to make the best possible exhibit of the products of our American civilization. Such an exhibit without the American Sabbath would be Hamlet with Hamlet left out.

We are now ready to present more positively some of the cogent arguments for the closing of the gates of the Columbian Fair on the Lord's Day.

I. *We make bold to present an appeal in the interest of religion.* For, notwithstanding all that is said to the contrary, ours is distinctively a Christian nation.

We believe in the utter separation of Church and State. The two are co-ordinate powers, each in its place ordained of God. Each upholds its ægis over the other, and both walk together in peace. They are however not one but two. This is one of the fundamental principles of our Government.

It must nevertheless not be supposed that this principle stamps the Government as non-religious. The nation recognizes God. It protects the Church and it vouchsafes religious freedom to every man.

(I.) Historically ours is a Christian nation. Its discoverer planted the red-cross banner upon its shore and called the land "San Salvador," Land of the Saviour, and on bended knees gave it to the living God.

In the cabin of the "Mayflower" in mid-ocean John Carver was elected governor of the new province, and the first popular constitution was drawn up beginning and ending alike with the solemn words, IN THE NAME OF GOD, AMEN.

The Revolutionary War was fought in pursuance of the dictates of conscience. George Washington fought his battles under the acknowledged council of the Lord, and "the old Continentals in their ragged regimentals" were not ashamed in camp and on the tented field to make reverent mention of the name of God.

The war for the preservation of the Union was fought out under the divine

benediction. Abraham Lincoln was a praying man. And as we sent our soldiers to the front we sang,

Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God our King.

They were sustained in their long marches and weary bivouacs by the prayers of a God-fearing people. And when they marched into battle they kept step to the Battle Hymn of the Republic:

Mine eyes have seen the glory of the coming of the
Lord ;

He is tramping out the vintage where the grapes
of wrath are stored ;

He hath loosed the faithful lightning of his terrible
swift sword ;

Our God is marching on !

An army order was issued November 15, 1862, as follows :

EXECUTIVE MANSION, WASHINGTON.

The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High.

(Signed.) Abraham Lincoln.

(2.) The genius of our Government is distinctively religious. If it be true that God's name is not in the Constitution, it is equally true and vastly more important that his law is interwoven with our entire national fabric. Our laws are based upon the Decalogue and the Sermon on the Mount. The spirit of our jurisprudence is an echo of the teachings of Holy

Writ. In our national legislature and in every one of our national courts the Sabbath is *dies non*, that is, a rest day.

(3.) Our Government pledges to every one of its citizens the right to worship God. It stands sponsor for religious freedom. It allows no worshipping congregations to be disturbed in its devotions. The right indeed prevails in every enlightened land. A placard, "WALK YOUR HORSES" may be seen in Berlin during the hours of service, affixed to the church doors. There is no city in America where a brass band can lawfully make music while passing the sanctuary in which the people are bowed before God. It goes without saying that this principle of protection in the exercise of religious freedom must be absolutely given up by every Church and every Christian citizen of Chicago if the great Fair with all its attendant industries shall be in operation seven days in every week for six continuous months. And it is greatly to be questioned whether in such a case that city at least would be able for generations to come to regain its religious freedom or to resume its Sabbath rest.

NOTE.—The appropriation of two and one-half millions by Congress on condition that the gates shall be closed has secured the desired object. Praise the Lord.

ANGELS, GUIDES.—There was a picture of a little child in the dress of a pilgrim, walking slowly along a narrow path which was bounded on each side by a terrific precipice, the edges of which were hidden from his view by a luxuriant thicket of fruits and flowers. Behind the child was an angel, with a countenance of mixed tenderness and anxiety, his hands placed lightly on the shoulders of the little pilgrim, as if to keep him in the centre of the path, while the child, having closed his eyes that he might not perceive the tempting snares on either side, is walking calmly forward, content not to see where he plants each footstep, so long as he feels the gentle and guiding touch of the angel upon him. His whole aspect is that of peace, confidence and conscious safety, so long as he follows the guidance of his heavenly monitor, and presses onward in his way. They guide our steps.

SALVATION IN HOLY SONG.

"Jesus see my panting breast;
See I pant in Thee to rest;
Gladly would I now be clean;
Cleanse me now from every sin."

That is bringing the matter to a decisive point—"Gladly would I *now* be clean—cleanse me now. Here are two potent "*nows*" in the prayer. And it is comprehensive—now be clean—now from every sin. If we are to realize this great salvation, there must be deep hunger of soul, crying out after God. And when this is manifested the Lord will surely appear.

THE DOCTRINE OF SANCTIFICATION.

III.

BY REV. EDGAR M. LEVY, D.D.



WE have no commission, as Ministers of the Gospel or as theological professors, to originate truth. Our calling is not to invent what is new, but to declare what is old. We are expounders of a Book. Whatever is set forth in that Book, that and that only we are to teach. The moment we travel beyond the limits assigned us, we are liable to err; our teaching is no longer "as from God." To keep close, therefore, to the written Record, is a necessary condition of speaking "the truth as it is in Jesus."

What then, does the Word teach concerning the doctrine of sanctification? Much, very much. Holiness is the great theme of Scripture. It sparkles on every page. It sings in every chant. It speaks by the voice of every prophet and of every apostle. It whispers in every promise, and sobs in every prayer of Jesus. On nothing does the Bible dwell so largely and so sweetly as that of Holiness. The God-head of Christ, His atonement for sin, His death, His resurrection, His ascension to heaven, His return again, and the final glory of His people, are not more clearly stated. Indeed, all that He

is, all that He has done, and all that He will do, in relation to redemption, is involved in the destruction of all sin in the hearts of those He came to save.

And thus the importance of sanctification confronts every reader of the Bible. *God himself requires it.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind:" "Be ye holy, for I am holy": "Be ye perfect, even as your Father in heaven is perfect:" "This is the will—the command of God—for such plainly is the meaning of the word "will" in this passage—"This is the will of God, even your sanctification."

Then, again, *God has decreed it.* It is written that "God has chosen us to salvation, through sanctification of the Spirit and belief of the truth:" "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.

This, too, is *the end of all God's dealings with His people.* "To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Note the amazing strength of the expression—"Unblamable in holiness before God." In Galatians we read of Christ that He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father." In Ephesians that "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." In Titus that he "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In Hebrews we are said to be made "partakers of his holiness." In the seventeenth of the Gospel of John we have the

prayer of Jesus himself—"Sanctify them through thy truth: thy word is truth." And in second Thessalonians, we have the prayer of the great apostle—"And the very God of peace sanctify you wholly and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." What wonderful words are these! And, as we read them, the place where the emphasis should be laid is unquestionably on the word "*wholly*." He prays not only that believers may be sanctified but be sanctified "*wholly*," that the work may be made complete, so that nothing whatever may be left untouched or unaffected. He seems to apprehend some mistaken and inadequate views existing as to this matter among those whom he addressed. His tone of speaking leads us to imagine that there was an apprehension lurking in his mind that some might be content with a partial sanctification. Hence, his most earnest and comprehensive prayer is that spirit, soul and body may be made holy and kept holy until the coming of Christ.

This, then, is the end of our election, the purpose of our calling, the sole object of the Gospel, in its institutions, its appointments and redeeming influences, namely: the believers' entire sanctification.

The importance of holiness is further evident from the fact that the Holy Spirit has made sanctification the all-inclusive condition of salvation in the life to come. In the twelfth of Hebrews the apostle writes—"Follow peace with all men, and holiness (or sanctification which is the same word) without which no man shall see the Lord." Among the last enunciations of Scripture we hear the solemn and thrilling words: "And there shall in no wise enter into it (the Holy City) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life." Heaven

is a holy place. It must be so, from its being the habitation of God: Of God the thrice holy One; whose eyes are called "the eyes of His Holiness;" whose arm is called "His Holy Arm;" whose name is a "Holy Name;" whose throne is entitled "The throne of His Holiness;" who when He speaks is said to "have spoken in His holiness;" whose way is the way of holiness; Who "swears by his holiness," and who "cannot look upon sin."

Sanctification, therefore, is something, a condition of being, a character, to be followed, to be sought, to be obtained by us, on the express ground of our being received into heaven. We may find admission there as the poor and the despised the neglected and the persecuted, but we cannot enter heaven without holiness. Our hearts must be pure, our garments must be white and shining, or the gates will not open to receive us.

But what is sanctification?

How and when can we obtain it?

THE SAINTS OF GOD.

They who are living in the spirit are in the best and highest sense the saints of God. These are they in whom, even if the struggle be not over, yet the essential victory is won; they who can identify themselves absolutely with the best and highest parts of their own nature; they whom the angel holds by the hand, and not the serpent by the heart; they in whom the ingrafted word has taken the place of the inanimate and unregenerated Adam. The love of God to man is beautifully manifested in the sunset, in the blue sky, in the morning and evening star; but nowhere is it mirrored with such winning loveliness as in a holy soul. The world could do without heroes, even without great discoverers; it could not do without the saints of God.—*Farrar*.

PERFECT LOVE. It brings out more fully and clearly the evidences of our conversion, detaches the affections from all forbidden objects, destroys all relish for carnal things, and is distinguished by the character of its enjoyments, craving only the spiritual, the holy, and the Divine.—*J. A. Wood*.

SALVATION IN HOLY SONG.

"Holy Lamb, who Thee receive,
Who in Thee begin to live,
Day and night they cry to Thee,
As Thou art, so let us be!"

Every one who has been born of God has begun to live in the "Holy Lamb—Jesus, the Son of God. He draws his life from Him. He feels the joyous pulsations in every part of his being, And this makes him aspire after higher things, after the fulness of His salvation. He would be conformed, perfectly, to the image of Jesus, hence he cries, "As thou art, so let us be!"

GREATNESS OF CHRISTIAN RESPONSIBILITY.

BY ASA MAHAN, D.D.



THIS is a dispensation of far greater *light* and *knowledge* than the older. They had the Old Testament only. We have that, with the New. The former differs from the latter, as the first glimmer of dawn differs from the light of cloudless noon. They knew nothing of Christ, but what was obscurely hinted through types and shadows, and prophetic revelations, which the prophets themselves did not fully comprehend. "We behold, with open face, the glory of the Lord." The way of holiness was to them very obscure and intricate. We walk in the King's highway, in which "a wayfaring man, though a fool, shall not err." With them noonday light was but a feeble twilight. With us, even "at evening time there is light." Our noon far outshines their sun. "Life and immortality are brought to light through the Gospel."

2. The *law of duty* is revealed to us in far *clearer*, and more *attractive* and *impressive* forms, than it was to them. To them it was revealed almost exclusively in the preceptive form, "line upon line, precept upon precept, here a little, and there a little." That same law comes to us, not merely in the form of command and prohibition, but also as exemplified in all

its applications, through the pure and spotless example of Christ. They were taught *what* to do. We are taught not only *what* to do, but *how* to do it.

3. The *forms* of truth hidden from them and revealed to us have a *quicken*ing and *transform*ing power, not possessed by the same forms as revealed under the Old Dispensation. The truths then known, through the new light now thrown upon them, have far greater power than any other forms of truth ever did or can possess.

The Apostle John, in comparing the present with the former dispensation, tells us that "the darkness has passed, and the true light now shineth." Peter tells us that the prophets, who stood amidst the clearest light then vouchsafed "inquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow. Unto whom it was revealed that not unto ourselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into,"

How impressive is the contrast which Paul draws between these dispensations! "For ye are not come unto the Mount that might be touched, and that burned with fire, not unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words." "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him

that speaketh; for if they escaped not that refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."

The Scriptures everywhere represent the Gospel as not only shedding new light upon questions pertaining to God, Christ, the Holy Spirit, duty, sin, holiness, redemption and immortality, but as revealing forms of truth which have power before unknown, for conversion, sanctification, consolation, and fulness of joy.

One prophet speaks of these new revelations as "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Others speak of the Gospel as "a new covenant," in the fulfilment of which God is to cleanse his people "from all their filthiness, and from all their idols;" and so completely to sanctify them, that when "their iniquity shall be sought for, there shall be none," and "their sins, and they shall not be found." In the New Testament, Christ is affirmed to be "the power of God and the wisdom of God unto salvation, to every one that believeth," and that "the weapons of our warfare are mighty, through God, to the pulling down of strongholds."

Now the special mission of the Spirit is to take truth in all its forms—truth as revealed in both Testaments, and to render it most effective for our sanctification, consolation, fulness of joy, and through us for the sanctification and edification of the Church, and the salvation of men. The Spirit knows absolutely what we need for all these high ends, and what forms of truth to present for the realization of all these ends, and how to present them for the most perfect accomplishment of all these benign results. Surely we ought to rise as far above Old Testament saints as the New Testament towers above the Old.

"And ye shall keep my statutes and do them: I am the Lord which sanctify you."

THE DIVINE ORDER.

BY MRS. M. G. STANTON.

IN James 3:17. we read "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

This is the divine order of things, now, do we not in our humanity reverse this order? How hard we have tried to be peaceable and gentle, and yet the unkind, or angry retort arises to the lips, only to be overcome with difficulty.

Easy to be entreated? nay, but have we not been determined to have our own way, only to reap the fruits in tears and bitterness? Full of good fruits? No! mourning over our barrenness. Abounding in mercy! in sorrow we have to admit that we insisted upon our rights. Without partiality and hypocrisy? how could these things be, when the fountain was bitter in its source?

Shall we cease now trying to act what we do not feel?

I would not decry this life of overcoming the sin within us, but, the Apostle cries, "yet, I show unto you a more excellent way—First pure!"

Let us cease our efforts and by an act of entire consecration to God and faith in His word, put ourselves where God can fulfil His desire upon us and make us pure. What a note of victory there is in it, no more inward struggles with self and sin, but a realization that all is at rest; then, will be a surprise to ourselves as well as others and God's word will be glorified.

What can make me pure within?

Nothing but the blood of Jesus,

What can cleanse me from all sin?

Nothing but the blood of Jesus.

O! precious is the flow,

That makes me white as snow,

No other fount I know,

Nothing but the blood of Jesus.

Hallelujah!

SALVATION IN HOLY SONG.

Rest for my soul I long to find :
 Saviour of all, If mine thou art,
 Give me Thy meek and lowly mind,
 And stamp Thine image on my heart."

How many souls there are not at rest, even among professing Christians. The reason is they are not free from indwelling sin. That is the disturber of peace—the disquieter of souls. But rest may be found, a blessed, glorious rest. Jesus can impart it perfectly. Hence the appropriateness of the prayer above. Nothing short of the meek and lowly mind of Jesus will satisfy the longings of the soul, and He will impart it to all those who truly seek it.

A TESTIMONY FROM INDIA.

BY REV. J. S. JOHNSON,
 (Of Jobolpur, India.)

NOW mysterious, and at the same time how plain, the way to holiness! In illustration of this I desire to mention some things in my own experience. Many years ago I learned from personal experience, that the blood of Jesus Christ cleanseth from sin. But after a time, I found sin again in my heart. I was greatly humiliated and almost frightened at this state of things. I soon saw, however, it was because I was inclined to trust myself, rather than the Lord, hence I was deprived of the light, and joy of His presence. After many and severe struggles I was brought measurably into the possession of the blessing again; but not the abiding fulness of those days. Satan did his very best to bewilder and defeat me. Terrible seasons of doubt, and fears even more awful than the doubts.

I have always claimed, that the Word plainly teaches the doctrine, but how about the experience? Well I have known something of this, but may it not be possible that I was mistaken? Then again to the Word, it is plain, "cleanseth us from all unrighteousness." Blessed be God for the Word. Not long ago I was in deep

thought and earnest prayer, when suggestions like these came to my mind: "Is it reasonable, is it possible for sin to be canceled, man must be judged according to his words and works. If such be the case how can all these things be blotted out and appear no more forever. I had just been reading a quotation from Bengel "The sins of the blest which are past will not cease to be the object of the divine omniscience forever," and "the object of their remembrance." But then Isaiah, "I have blotted out as a thick cloud their transgressions." "Iniquity is taken away, sin is purged." The apostle, "Repent and be converted that your sins may be blotted out." When the most vivid revelation of Calvary I ever experienced came before me; rather I was directed to it—the Cross—Jesus—the blood—then my questions were answered, and my difficulties solved. My sins and my sentence were upon Him, and He was executed in my stead. He bore away my sins, His blood cancels all, and purges every stain. Here all mystery was solved and doubt vanished, and fear could find no place. The Cross, the precious blood, and above all Jesus, how precious to my soul, it is all clear now. My sins are washed away, and all uncleanness and sin is purged, and I am all my Lord's. It is clear and even fuller, than in those former days, now nearly thirty two years ago. I desire to bear testimony as publicly as possible. I have been too backward in witnessing for holiness, indeed much of the time was not able to do so, for want of definite experience. I want to encourage believers to tarry at the Cross, to look upon Jesus there, until they see every demand met in Him, and see in Him provision for every need, both present and future; until doubt and fear and even hesitancy are all gone; and they washed from every stain of sin, and filled with His fulness, go forth to live to His glory. That the Lord Jesus Christ who has done so much for me and for the race may be glorified.

SALVATION IN HOLY SONG.

"As in heaven, be here adored,
And let me now the promise prove.
Help me Saviour, speak the word,
And perfect me in love."

God is worthy of adoration. He is a being of infinitely glorious and harmonious perfections, hence worthy to be adored by all intelligences. Angels, archangels, cherubim and seraphim, and all the host of heaven adore him. We should bear some humble part in this adoration. In this attitude we may pray to prove the promise, and to ask the Saviour to speak the potent word and perfect us in love, which is the highest gift of grace, and within reach of all.

THE WORD OF OUR TESTIMONY.

BY REV. J. H. TIMBRELL.



HE Apocalypse gives us an inspiring thought in the picture it draws, of the triumph of the saints in that glorious battle where "the accuser of the brethren is cast down." "They overcame him by the blood of the Lamb, and by the word of of their testimony, and they loved not their lives unto death." We have here the two great essential factors that must be pushed to the front in the mighty conflict that is being waged against the black legions of darkness, and their infernal leader. The "blood," and "our testimony," when divinely associated are omnipotent.

And how bitterly the devil hates them! Hew fiercely, and with what satanic cunning, he opposes them! He will browbeat the witnesses out of court, if he can; cover the blood with obloquy, and array every human prejudice possible against this, the only way of victory.

The blood stands first. Testimony is a sequence of its saving power. Testimony alone is of small account until it comes from a heart that has been thrilled by the power of the blood.

How very deeply Satan is interested in having Christians pursue their "noiseless track." How very solicitous that "only the life should testify."

He was never known to find fault with the suppression of testimony, this is most pleasing to the great arch-enemy of souls. Again, how very æsthetic the devil becomes in the presence of the blood. The old vampire, who has deluged this earth with floods of human gore, shivers, and rolls up his eyes in horror, when the blood of the cross is brought into view. He has become so refined that he can no longer endure the spectacle of a "bloody religion."

How very consistent the devil is! He has never been known to be solicitous about silence in any of his own campaigns. Let him win a victory, and the flags are run up, the bells rung, and every part of artillery he controls must roar, and monuments must be built to tell the story. It is not in human nature to keep still in the flush of victory. The victories of base-ball, the boat-race, the horse-race, and of the last idiot that jumped from the bridge, are all flaunted before us in flaming headlines by the press, while the crowds throw up their hats and yell. When the ides of November shall herald the triumph of one of the great political parties the welkin will be split from top to bottom.

But when the grandest victory that ever was won by mortal man, is taken, then how very fearful the devil becomes lest the thing be overdone.

Then you must be very careful and not get excited. Do not say anything about this great salvation. Let the blear-eyed, cross-eyed world size up your victory by its beautiful rule of misconstruction. And if there is any one thing in the Arch-fiend's work which must astonish him most it is the ease with which he chokes off the testimony of the soul that has been redeemed from the thralldom of sin, and found a kingdom.

Beloved, you are a witness for Jesus.

A witness is never let off by a reference to his life. He must tell what he knows. This is the way of victory, and God, angels, and lost men, are waiting for your testimony as to what Christ has done for you.

THY WILL.

BY MRS. L. FENNER BAKER.

Thro' days of weariness and nights of pain
My longing soul ascends dear Lord to thee,
Like a caged bird whose fettered wings would fain
Soar to the sky it seeks, and so be free!
So little is the work I now may do—
I can but pray, and patiently abide,
Till thou shalt in thy time my strength renew,
Beneath the shadow of the cross I'll hide!

Thou ledest thy children by mysterious ways,
The paths are many which do guide them home,
Thou countest up the number of their days—
And at the last the day of rest shall come.
Grant only this, the grace to waver not,
Or doubt thy love and wisdom any wise,
Whate'er thy discipline, whate'er thy lot,
Let faith still hold her anchor in the skies.

HOLINESS is the only means by which holiness can be diffused. It is a salt, its usefulness to others must begin itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others; it is the good man that can diffuse goodness; and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician who is to restore health to others must not himself be fretting with the leprosy.—*Jenkyne.*

You might as well attempt to check an earthquake as to prevent the going-forth of a spirit of holiness from a soul washed with blood or a Church refined by fire.—*G. C. Wells.*

SALVATION IN HOLY SONG.

"O Thou to whose all searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for Thee,
O burst these bonds, and set me free."

The divine omniscience is here distinctly recognized. He has an "all searching sight," can look into the darkest recesses of the heart, and bring to light every lurking impurity. A heart panting for God, desires that God shall "search and prove it," make manifest what is wrong. It pants for liberty, for entire deliverance from sin, that the bonds may be burst, and that it may be set free.

THE POWER OF EXPERIENCE.

BY REV. JESSE S. GILBERT.



ALL men admit the value and power of experience. Experience added to knowledge gives to the physician, lawyer, or merchant the highest possible vantage ground. All scientific knowledge is based upon experience. What could we know of the properties of matter, the motions of the heavenly bodies, or the wonders of animal life, without experience and experiment? Of all the religions that have appeared in the world, Christianity alone appeals to experience.

Therein lies its highest power. Because it bases its claim upon the power of experience, it can never be overthrown. They could not argue the blind man whom Jesus healed, out of his restored eyesight. To all their cavils, he replied, "One thing I know, that whereas I was blind, now I see! When even the elders and scribes saw the lame man that had been healed standing with them, 'they could say nothing against it.'"

All objections against God's truth fall harmlessly at the feet of him who "hath the witness in himself." A man born blind might argue that there was no sun in the heavens, but how many would he persuade to believe him? A deaf man cannot appreciate the beauties of sound,

and no more does the carnal heart know by experience the power and beauties of holiness. This evidence of experience is within the reach of all. The humble cottager may have it, as well as the greatest philosopher. Of course experience is not the only evidence we have, for the religion of Jesus can be justified at the bar of reason, but it is the final and most satisfactory. Such being the case, how important becomes the question, "Have I a personal and living experience?" No other will stand us in the hour of trial, or the Day of Judgment.

Then we should tell our experience. Even under the old dispensation, God said to his people, "ye are my witnesses." We read of the blood-washed ones that they overcame the evil one "by the blood of the Lamb and by the word of their testimony." If we never tell our experience there is danger that we will soon have none to tell. O for a revival of witness bearing! Alas, in many places the old time testimony is seldom heard.

Lord grant us a baptism of fire, that shall send a tidal wave of testimony from ocean to ocean.

THE BEST RELICS.—A Popish preacher in the Strand was bemoaning some time ago the barrenness of the country in religious privileges. "Some countries," he said, "have the bone of one saint, some the relic of another, but here there is nothing, no vestige of the blessed saints!" "Ah, thought a passer by, 'but we have, though! we have the best relics of the saints we could have. We have the first promise which ever cheered the heart of man, if we have no relic of the first man to whom it was given. If we have not a fragment of the harp of David, we have the sweet sounds that David's harp gave forth. If we have not a portion of the thorn which tried St. Paul, we have the comfort he received, 'My grace is sufficient for thee, &c.;' we have the arrow that pierced him, 'Saul, Saul, why persecutest thou me?' and the balm which healed him, 'I am Jesus.'"

A state of justification cannot be retained while sin is committed.—J. A. Wood.

SALVATION IN HOLY SONG.

"I love to think on mercies past,
And future good implore.
And all my cares and sorrows cast
On Him whom I adore."

Here is a wonderful theme for meditation—God's mercies. How numerous, how full of magnitude have been the mercies of the past—new every morning and renewed every evening. The review should awaken gratitude and praise. And the remembrance of these past mercies should inspire confidence for the future, and lead us to cast our cares and sorrows upon God.

A SOLEMN INQUIRY.

BY REV. W. K. NOE.

PHILIP saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, yet hast thou not known me, Philip? John 14: 8.

How loving and touchingly tender are these words of the blessed Master to Philip. We almost feel like chiding him for being so slow to believe all that his Lord had said unto him, and would, did not our own conscience condemn us for being no better than Philip.

Much of our professed Christian life has been a mixture of faith, love and unbelief. Doubting Thomases have we been. It is true we have been "following" our Lord, but like Peter at a great distance. No, No; we will not rebuke Philip; we are sorry for our brother, and ashamed are we of ourselves, that we have not followed more closely, loved more tenderly, trusted more fully, Jesus who is able to save to the uttermost, who has styled himself the way, the truth and the life. But thanks be unto God which giveth us the victory through our Lord Jesus Christ; for we have repented of our sins, and folly past and entered into newness of life, and now we being risen with Christ seek those things which are above, where Christ sitteth on the right

hand of God. Now, without *doubting*, or a *faith wavering*, but *fully trusting*, and with a heart all aglow with love and zeal for the blessed Master, we go boldly forth with the Psalmist telling what the Lord has done for our souls, proclaiming every where with Paul, that we are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

O professed followers of the Lord Jesus; no longer give way to doubt and despondency. The Lord has been a long time with us all, as with Philip, and the disciples of old, and yet we have not known Him as we ought.

The promise, "Lo, I am with you alway" uttered so many years ago in the distant past, by the One who came to seek and to save the lost, has been ringing down the ages. It has been often repeated by many of the saints of the living God, and believed on by martyrs at the burning stake,—and yet, with shame we confess it, we have not always fully believed. We have followed too much the devices of our own evil hearts; like lost sheep we have gone astray, and it is our own evil ways and crookedness that have so seriously estranged us from our blessed Lord. Christ all the time has been precious near if we only had the faith to realize the ever-living, ever-sympathizing, omnipotent and omnipresent One. In our sore trials the taking away of our dear and most precious loved ones of earth, our hearts were filled with bitterness and we were full of mourning, and we complainingly said, "*mysterious providence!*" and then after sobs and sighings and groanings as a last resort, looking away from the earthly things, and our own helplessness to things spiritual and divine; we plaintively, and sympathetically, from the fulness of our sad hearts commenced to tell our dear Saviour all about it and He, reprovably, but most sweetly and tenderly, whispered to us as to Philip of old? "Have I been so long time with thee and hast thou not known me?"

SALVATION IN HOLY SONG.

"I love by faith to take a view
Of brighter scenes in heaven,
The prospect doth my strength renew,
While here by tempest driven."

Faith is "the substance, or subsistence of things hoped for, the evidence of things not seen." It brings within range of the interior eye the realities of the eternal world. Heaven, with its bright, beautiful, and attractive scenes. And the sight is cheering, it gives strength to pursue our pilgrimage, in prospect of dwelling in that heavenly land. Let us keep this faith in lively exercise and know more and more of heavenly realities.

THE ABIDING OF THE HOLY SPIRIT.

BY MRS. M. HATFIELD SEARLES.



THE great need of the Church is the coming and the abiding of the Holy Ghost in the hearts and lives of the professed followers of Jesus Christ.

We are impressed with the solemn thought of the mention of the name of One who represents the character of the Godhead. It is environed with solemn thought; and reverence and dignity begotten of the holiness of His mission should check every thought other than awe and love.

In these days of rush and free speech, the name of the third person in the Divine Trinity dwells so much on the lips of persons of questionable religious attainment, of narrow views, and still narrower personal acquaintance with deep spiritual truths, that the flippancy with which it falls on our ears often startles us. By the undue familiarity with which it is used—the sweetest, loftiest dignity of the name, seems almost lost. We believe in the Holy Ghost, and rejoice in His indwelling, keeping power, and long for the time when in many, very many hearts He may set up His kingdom and reign supremely. His coming is to be the sovereign in the realm of human

affection. His rightful empire the domain over which sin has once flaunted the black flag of rebellion. His sway in the life of one yielded to His infinite power is one of trustful obedience, and whatever may have been discordant in the former life is removed. Peace supremely reigns in the heart, and joy in Him fills the life with gladsome sunshine. To the one whose life has been marked by fitful service, His indwelling gives settled harmony, and uniform, consistent obedience. To the vacillating and feeble He becomes a mighty undergirding power. He is an instructor to the ignorant, a helper and *power in life* to those enfeebled by lives of disobedience to His teachings. By yielding to the Holy Spirit's leadings many of God's little ones have become strong and valiant in the fight, as one victorious combat has succeeded another, until they have taken their place among conquerors to wear a crown that fadeth not away.

The great cause to-day why among professed Christians there is so little aggressive soul-saving, is the failure on their part to yield to the sway of this mighty Spirit. To be thus led may not imply a noisy and familiar re-iteration of professions, too often the flippancy referred to above indulged in by and to say, the least, thoughtless leaders, a feeling is generated on the one hand to think too lightly of Him whose office is to "lead into all truth," and by whom we are sanctified. On the other hand a sense of humiliation that a name so holy, so dignified, so worthy of our profoundest reverence, is subjected to common-place and undignified familiarity. O that all might be taught of God and especially persons who stand forth as teachers, or are given places of trust by pure minded fellow-workers, who are themselves wounded by this unthinking and, if allowed to grow, dangerous course. O that all God's dear ones might be more than careful not only to live in the light, but to walk worthily, to honor God in all things, and especially

to honor the Holy Ghost by always investing the name of the Sanctifier of the saints with due and becoming reverence, not only in thought and petition, but in all allusions to His personality and office.

WHAT IS HOLINESS?

1. Holiness is the state of man's spiritual nature in this life after inborn depravity, or the native propensity to sin, is removed.
 2. It is the post-conversion experience.
 3. It is obtainable soon after conversion.
 4. It is inwrought by the Holy Spirit of God.
 5. It implies a pure state of grace, but not a mature state of grace; no more than a clean garden implies the maturity of the useful plants in it.
 6. It is a subtracting process, a cleansing transaction, the very opposite of growth. Growth involves the idea of addition and increase. But spiritual growth is made healthy by this cleansing transaction.
 7. Holiness does not prevent having trials.
 8. It does not exclude the liability to sin and final apostasy.
 9. It is received through faith.
 10. It is a conscious state.
 11. It is a susceptible expansion.
 12. Necessary requisites to reach a state of entire sanctification may be stated in short as follows: A clear state of justification.
 13. A belief in the present attainment of it.
 14. Scriptural views of the nature of it.
 15. Consecration of all to God.
 16. An act of faith. The faith required is no more nor less than believing that God is faithful and true to His word, and gives the cleansing now.—*Sheridan Baker*.
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It is better to stop arguing the question of holiness with anybody, and with books too, and quit making objections to it as a doctrine and as an experience, and just go to God and get it. As M. G. says, "There is but one way of safety for us. It is to give ourselves right up to the claims of God in Jesus Christ, and to the power of His grace, saying and praying, O Lord, save me as far as Thou canst, and when Thou canst save me no further, then, and then only, will I be content to wait."—*Sel*.

A CONGREGATIONALIST TESTIMONY.

BY MRS. ALMIRA BROWN.

(This testimony was received some time ago, we trust it will be fresh and helpful to many. Doubtless the sister has advanced rapidly since the experience here related.)

For over thirty years I was a professor in the Congregational Church. I went to California and united with a Presbyterian Church. Some time afterward Rev. A. B. Earle, evangelist, came to San Francisco, and he led me to see my sinful heart as I never saw it before; and I was raised a little higher, but was not willing to give up my idols. I would sing, "Nearer my God to Thee," and God sent affliction after affliction, and then I would ask Him why He sent them. I did not know He was hearing my prayer. He would send me into a revival and I would go to work for Him, and I was able to say it is all right—He never makes a mistake. Then after the revival I would sink back into the old grooves again, with a little firmer hold upon Him.

I had to remove to another place and again united with a Presbyterian Church. I found they loved my Saviour and I let the outward forms go. I was led into another revival during which I was so anxious for the conversion of my husband. I said, "O Lord, I will do anything if he may be converted," but I did not have my husband to rejoice over. In about two years I had to offer him upon the altar, a whole sacrifice. Suddenly, the messenger came for Him—I trust he touched the hem of the Saviour's garment—for he prayed. It was so different from what I had expected. In time I had to give up my home, and go among strangers. I had so many things to try me. It seemed so mysterious, so dark, but I would not let go my my confidence.

About a year from that time I went one evening into a Methodist Church, a Church I did not love—but there I found they had something that I did not possess. I said, "Now I am going to find out about this, and I must have this living religion." The Lord sent Mrs. Van Cott to the Church and, when she asked us to go to work, at first I thought I did not have anything to say, and I was ashamed when I thought I had been a Christian so long and was not willing. I went to the back of the Church, and while engaged in this work I received such a great blessing—it seemed as if my whole soul was floating

in a sea of delight. I could not talk enough, the clouds were all gone and I was basking in sunlight.

All this time I did not believe Christians could live without sin. At length I came to Cape Cod. When I left California I thought I should always work for Jesus. When I came to the Cape I said, "What can I do here?" The only evangelical Church was a Baptist Church. I went in with them, but it seemed I could not go out among the people and lead them to Christ. I would try to tell them in the prayer meetings what I had received in California, and that I did hunger and thirst after righteousness. Some one sent the "Holiness Manual" and I was surprised that there were so many passages in the Bible on *Holiness*. I had to confess that it was possible. I had heard of a class of people that lived some distance away, and were pointed out with a sneer, and called "Come outers." I attended one of their prayer meetings and I found they were in "the higher life"—How my soul drank in that afternoon!

I sent for the tracts, "Frequent Baptisms of the Holy Ghost"—and, "Wings or Weights." They did me so much good, I sent for more, and loaned them to Christians. O how God bore with me! I was sent for to attend a meeting on Holiness led by Rev. D. J. Griffin. Soon after my arrival it commenced to rain so hard my friends urged me to remain all night, and God shut us in for two nights. The last night, March 20th about nine o'clock, Bro. Griffin led me into Canaan. Up to this time I did not expect to receive it. When I was almost in despair, he said, "Sister Brown, I do not know what to do for you, will you not pray?" I dropped on my knees and surrendered. I said, "I will trust you, Lord, to keep me and, just then, my heart was flooded with love, and all my sin was cast out. I could not sleep that night, I thought I must hold on to it or I should lose it. This passage came to my mind, Isa 27: 3. O, I said, "how I have limited His power—to think He could not keep a little worm of the dust like me." Passage after passage came to my mind with new beauty. The next day I took up my Bible and I could see a thread running through the whole, "*Holiness to the Lord*." For two weeks I hardly knew whether I was in or out of the body—I had such sweet communion with Christ—He was with me all the time. Praise His name.



"The entrance of thy words giveth light; it giveth understanding to the simple." *Psa. 119: 130.*

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. Acts VII, 54-60, VIII, 1-4. Aug. 28.

THE FIRST CHRISTIAN MARTYR.

VERSE 55. *Stephen, full of the Holy Ghost.* He is also said in the previous chapter to have been "full of faith" and "full of grace and power." These would seem to be equivalent expressions, for he who is full of faith will be full of the Spirit, and with the fulness of the Spirit comes the fulness of power. It all depends upon faith, and that depends upon consecration. In proportion as we give ourselves to God, God gives himself to us, in proportion as we open our hearts to Him he takes possession. Yet this fulness will have different manifestations in different persons. Not all can be as eloquent as Stephen, or as magnetic and successful in winning souls as a few modern evangelists, even though just as much under the influence of the Spirit. They have not the same calling, not the same work.

58. *A young man named Paul.* The first mention of the great apostle. How marvelous are God's ways. How far was it from Saul's thoughts as he encouraged this murderous mob that he himself should in future years figure in similar scenes as victim instead of persecutor.

59. *Lord Jesus, receive my spirit.* How strikingly alike the death of Stephen and that of his Lord. Both died praying for their murderers, and commending their souls to God. Both also were falsely charged with blasphemy against the temple. Both accomplished more in dying than in living; for it was Stephen's death that gave us Paul.

60. *He fell asleep.* Externally, the cruel stones beating his life out and mangling his

body, the scene was anything but similar to a peaceful slumber after a weary day; but within the charmed circle of Stephen's soul there was rest and satisfaction, for while he looked up to heaven, "from that happy place, God's glory smote him on the face," and he passed to be with Jesus.

1. *A great persecution.* The first of a long line of contests between the Church and the world, in which the world has been steadily beaten. There is far more danger to the Church in the present too close affiliation with the world than in all the storm and struggle of the past.

2. *Devout men bury Stephen.* These were Jews who were ashamed of the unlawful riotous proceedings of their fellow religionists and wished to show their admiration of the martyr's spirit. Probably some of them soon became Christians.

Lesson X. Acts VIII., 5-25. Sept. 4,

PHILIP PREACHING AT SAMARIA.

VERSE 8. *There was much joy in that city.* Wherever the glad tidings come and are received they result in joy. There are no such happiness makers in the world as missionaries of the cross. It is for this reason that in spite of their privations and burdens, they are the happiest set of people on the face of the earth. Travelers bear witness to this, and willingly testify that in all their journeyings they find no people so full of glee as the missionaries. They have the hundred-fold here for all they have given up.

12. *When they believed they were baptized.* The believing referred to here, and in the next verse concerning Simon, evidently did not carry with it a change of heart or what we should now term conversion. It was a change of mind, a change of religion, an acceptance of Jesus as the true Messiah accompanied by a purpose to confess Him as such and enroll themselves among His followers. Our missionaries in India to-day have the same kind of converts and baptize them by the thousand on precisely such a profession of faith in the truth of Christianity, after which they labor strenuously in camp-meetings and elsewhere to get them soundly converted.

15. *Receive the Holy Ghost.* This was the spirit of regeneration, making them the children of God with a conscious adoption and the witness within to their new birth. It is very important in all the history of the

early Church to distinguish between the change of religion from Judaism or Samaritanism or heathenism to Christianity, and the change of heart which so frequently is a subsequent matter. For lack of noting this, very erroneous conclusions have been drawn, especially in the case of Cornelius and the twelve at Ephesus, as well as in the case of the apostles themselves. There is no evidence that miraculous power uniformly or even ordinarily attended the reception of the Spirit.

19. *Through the laying on of the Apostles hands the Holy Ghost was given.* It is not worth while to deny that the Holy Ghost may be, and very likely sometimes is, received through the laying on of the hands of bishops or other good men. But faith on the part of the recipient is the *essential* thing, and this faith generally comes through hearing, by way of the tongue speaking to the ear, rather than by the hand touching the hair.

Lesson XI. Acts VIII., 26-40. Sept. 11.

PHILIP AND THE ETHIOPIAN.

VERSE 27. *Had come to Jerusalem to worship.* The journey of 1200 miles over rough and dangerous roads, which this eunuch took, sufficiently showed how earnest he was in the service of Jehovah. It is such spirits that God chooses for the imparting of His truth. But those who because of slight weariness of body or a slight cloudiness in the sky feel indisposed to take a slight walk to church deserve nothing and receive nothing at His hands.

28. *He was reading the prophet.* The best companion for a traveler is the word of God. If we were oftener found searching the Scriptures we should have much larger treasure. How much more extensive our Bible and how much less difficulty in apprehending it we have than did the eunuch.

30. *Understandest thou?* It is appalling to think what an amount of misunderstanding the Scriptures have been subjected to, what ludicrous and absurd beliefs have been founded upon the twistings of the texts, what a hodge-podge of notions appeal to the Bible with the utmost confidence for their confirmation. Plain common sense is a most important factor in understanding the Bible and is all that is necessary to ascertain the way to salvation. But when it comes to other matters a good deal of learning is requisite. Alas! the most ignorant are always the most confident. The Spirit will give light.

35. *Preached unto him Jesus.* Are we at all times as ready as Philip was to open our mouths and preach Jesus? Are we as aggressive and skilful and practical, as promptly obedient to the Spirit's voice, and as competent to direct an inquirer to the cross? There are many ways of preaching Jesus. Showing always His spirit of meekness and boldness is not the least important.

38. *Baptized Him.* His going into the water does not necessarily mean He went under the water. Probably this baptism, unlike those mentioned in the last lesson, was either preceded or accompanied by the reception of the Holy Ghost, for there would be no opportunity for subsequent instruction as the man was going so far from gospel teachers, and it was necessary that he be fully fitted to be a gospel teacher himself.

Lesson XIII. I Cor., IX., 23-34. Sept. 25.

THE LORD'S SUPPER.

VERSE 24. *This do in remembrance of me.* How impressive and imperative, how touching and solemn this command. It would seem that every one professing any love or loyalty to the Master would make haste to obey it as often as possible. And yet how many of our Church members are never seen at the Lord's table, how many of them indeed rightly feel that they have no business there. What can Christ say to them at the last day but, Depart from me, I know you not.

25. *The new covenant in my blood.* Whenever we come to the table of the Lord let us solemnly ratify this new covenant, and feel that as Jesus made it in His blood so we on our part are to hold ourselves ready at any moment to shed our blood in attestation or defence of it.

27. *Eat or drink unworthily.* This warning is directed against the careless and profane, not against the timid and doubting. He takes of it unworthily who does so while living in known sin or rejecting the efficacy of the atoning blood.

28. *Let a man prove himself.* Self-examination of the most careful sort is a very fitting accompaniment of the Supper, and one of the chief sources of its profit. On this account it seems that once a month is not too often to commune. We need to use these Christian ordinances with care, waiting upon God devoutly, and expecting the promised blessing.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR SEPTEMBER.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. John 16: 13.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

THE PROMISED COMFORTER.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 16.

FOR forty days the risen Saviour had been seen by the disciples, and most wonderful things had he spoken to them concerning the kingdom of God. At last, in company with the eleven he passed out of the city-gates, and crossing the valley of the Kedron, went out on the old familiar road to Bethany. How sweet and blessed it seemed to be once more to "led" forth by the Master.

"Do not go back to Galilee," He commanded, "but tarry in Jerusalem for the promise of the Father."

"Wilt thou at this time," they inquire, "restore again the kingdom to Israel?"

"It is not for you to know the times or the seasons, but ye shall receive power, after that the Holy Ghost is come upon you."

And as they passed over the summit of Olivet the soft sweet air of the beautiful May-day seemed to throb and quiver, while the azure sky was rarely deep and intense, when He passed, and lifting his hands, He blessed them, and as He blessed them, He was parted from them and was received up, most gloriously. A cloud of surpassing brightness, the emblem of the divine presence, received Him out of their sight.

—And yet they gazed upward. They looked steadfastly toward Heaven.

"Will the brightness fade away?" "Will the sombre darkness settle over the world again?"

"Nay, nay! I will send another Comforter, not many days hence."

Wondrous days pass, and still the sky glows with the anticipated coming. The voice of prayer and of praise ceaselessly ascends, when suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house, while a glory far exceeding the glory-cloud filled all the earth, for the Comforter who is the Promise of the Father had come.

Glory to the Father, to the Son, and to the Holy Ghost.

That we are living in the gracious dispensation of the Spirit should thrill the heart of every child of God, with profoundest joy.

The Spirit has been "*poured out*." Sister, has it reached you? Brother, do you feel its enkindling power? You have tasted of Jesus' forgiving love. You have heard Him say, "Thy sins are all forgiven thee" while

The Spirit answers to the blood

And tells you, you are born of God, and you were comforted. Now have you heard Him say, the words thrilling you to your heart's core, "I will send you another Comforter, who shall abide with you forever." Did you wait His coming? Did you cry

Come, Holy Ghost, for Thee I call.
Spirit of burning come!

Did you throw open the shutters, the windows, the doors of your soul and bid Him come in? Did you see to it that your heart was *emptied* of all sin and selfishness, ready for His in-coming? If so, then like a mighty rushing wind, *He came*, and filled all the place, for the Spirit has been poured out.

And as He came, you felt the life-kindling power; refining, illuminating, empowering. So easy now to swing out on the promises, to reach up and take whole "armsful" of God's great salvation. So easy, now, to launch out into the deep of God's love, and to let the cleansing blood flow over your soul while your whole being exults,

"He can to the utmost save."

Quick as thought, the heart leaps to expression. The "loosened tongue" is yours, "for ye shall be witnesses unto me" said Jesus. O that the children of God would claim their high privilege of being "filled with the Holy Ghost," so their lives would glow and burn with the holy power in consecrated service!

THE CHILDRENS STUDY.

SOMETHING CERTAIN—"My lips shall utter praise when thou hast taught me thy statutes." Psa. 119 : 171.

"All nature sings Thy boundless love,
In worlds below and world's above;
But in thy blessed word I trace
Divine wonders of Thy grace."

The word of God is indeed "a lamp unto our feet and a light unto our path." It is full of wonders. The more we study it the stronger and the happier shall we become. It is a real joy. But we need, and should seek, the teaching of the Holy Spirit so that we may understand the statutes of the Lord. Coming out into the light which He affords we shall be led with our lips to praise the Lord.

ANSWERS TO QUESTIONS.—The word OBEY—Frank Stephens, North Topeka, Kas., 66 passages. The word CHILDREN—J. Stirling Cook, North Grower, Canada, 1132.

A GOOD LETTER.—Some time ago we received the following from Glona J. Curtis, Berea, Neb.

I shall be eleven years old on Thursday—Sister Gertrude was eight last month. We joined the M. E. Church one year ago. This afternoon, while you were holding your Holiness Meeting, Mamma and I held our prayer and class meeting as near the same hour as we could so that while you prayed, we too might receive a blessing. O, dear sister ask those at your meeting to pray for us, earnestly, so we may be all the Lord's. I am so anxious to be just as good and obedient as dear Jesus would have me be. There are some in my Sunday School class that I desire to see converted.

NEW QUESTIONS.—1. How many times is the word PRAYER found in the Bible?

2. What is prayer?

LETTER TO CHILDREN.

GRATITUDE.

DEAR LITTLE ONES: Do we always think to praise the Lord for our daily blessings? We never can know how often He delivers us from the dangers that crowd around us; or, how much we owe to Him for everything. After the children of Israel had their marvelous deliverance from their enemies, then Moses and themselves sang a song of praise to God. "I will sing unto the Lord; for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." "Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy." But dear ones, never can the grateful spirit be so clearly realized until we have *proved* in our own hearts the power of the Lord to forgive and cleanse from all sin; *then* it is that we speak from a glad heart. "Bless the Lord O

my soul—and all that is within me, bless His holy name!" It is sweet, upon first awaking in the morning, to let our first thoughts be of Him who has watched over us, and spared us to our loved ones, O how much we lose by not having a thankful heart; may the good Lord forgive, and teach us how "in everything" to give thanks, for His own holy name's sake. Amen.

LOVED ONES GONE BEFORE.

OWEN, in his last hours, when on his dying bed, dictated a short letter to a friend. The amanuensis had written,—"I am yet in the land of the living," when Owen at once arrested him,—"Stop, alter that; write, I am yet in the land of the *dying*, but I hope soon to be in the land of the *living*."

MELANCTHON, when asked by his friends if there was anything he wanted, calmly answered,—"No, nothing but heaven," and then gently fell asleep in Christ.

THE REV. W. GRIMSHAW, of Haworth, when asked on his death-bed how he was, replied,—"As happy as I can be on earth, and as sure of glory as if I were in it. I have nothing but to step from this bed into heaven. I have my foot upon the threshold already."

THE REV. R. W. HAMILTON, when informed by the medical men, after their consultation, that no hope was entertained of his recovery, and that his end was near, hailed it with joy, and exclaimed, "This is the best news you could have brought me." Shortly before his death he repeated the two beautiful verses of Cowper's hymn,—"Lord, I believe Thou hast prepared, Unworthy though I be," &c.; and when he came to the words, "'Tis strung and tuned for endless years," he added, "But I did not string it,"—and then went on.

THE REV. EBENEZER ERSKINE, when near death, was asked, "Sir, you have given us much good advice,—may I ask you what you are now doing with your own soul?" "I am just doing with it," he replied "what I did forty years ago; I am resting on that word, 'I am the Lord thy God.'" Another friend put the question, "Sir, are you not afraid of your sins?" "Indeed, no," was his answer; "ever since I knew Christ, I have never thought highly of my frame and duties, nor am I *slavishly* afraid of my sins." At another time he said, "I know that when my soul forsakes this tabernacle of clay, it will fly as naturally to my Saviour's bosom as the bird to its beloved nest."



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

NOTWITHSTANDING the general summer hegira to Ocean Grove, and other resorts, by a large number of the usual attendants at the Tuesday meeting, there was present on this occasion, a sufficient number to make the meeting interesting and profitable. The Holy Spirit was present in a marked degree, and at times in the course of the exercises it was evident that hearts were deeply stirred. A very pleasant feature of the occasion was the presence of several brethren, members of the late "Christian Endeavor Convention," in Churches or Conferences from Georgia and Texas. They were warmly greeted, and participated in the exercises with earnestness and unction.

The meeting opened with the singing of hymn 502 of the Hymnal,

"A come and dwell in me."

After which a number of requests were read by Bro. Hughes for prayer for the Conversion of husbands and sons, for a fuller consecration, and for other objects. Several persons present made verbal requests of like character.

Prayer was offered by Rev. Geo. W. Matthews, pastor of the Methodist E. Church South, at Waycross, Georgia, and was made specially impressive and grateful to those present by its very earnest and tender invocation of the fullest blessing of God upon the dear sister (now absent,) who had inspired and conducted these meetings for over half a century.

Singing:—"I need Thee every hour."

Bro. Hughes.—Our dear sister Palmer is not with us to-day—which is always a matter of regret to all of us; but we are happy to

know that the Lord is here, which is more than all. We are favored in having present with us some of the brethren who have been in attendance on the great Christian Endeavor Convention, just closed, and have not yet started for their Southern homes. We need not say how happy we are to have them with us to-day, and we cordially invite them to the fullest participation in the services of the hour. I will request Rev. J. Lloyd, of North Western Texas, (late of Georgia) to read the Scriptures, and make such comments as he desires:

Bro. Lloyd remarked that, as Bro. Hughes had mentioned to him that he had intended to read the 17th chapter of John, he would read that selection. After reading, he said that this was a part of our Saviour's last talk with and prayer for His disciples. I have no thought to set forth concerning this chapter or its teachings further than to express my great delight in being here, and to tell you that I have come to get good, and to receive the help that comes from this meeting. A little more than seven years ago, I found the blessing of a clean heart, and it has been with me every day since, and my experience has grown brighter and sweeter all the while. Eighteen months ago, I left my native state of Georgia and went to Northwestern Texas, and while a large number in the meetings that have been lately held there have been experiencing perfect love, I have not been able to attend one of the meetings. I cannot tell you how much I have regretted this, and you can imagine how I have anticipated coming to this meeting, and here to bear my most unworthy testimony to His saving power in this sacred place to-day. May God bless and keep you all.

Singing.—"Forever here my rest shall be."

Rev. Geo. Hughes.—I am very glad, indeed, that these dear brethren are permitted to be with us this afternoon. I have been watching the spread of the work of Holiness in the South, and while I do not know just how many associations for Holiness there are in the South, I believe there are some in almost if not every state! The work of God is going forward in all parts of our country, and we may well rejoice.

I was present almost all day on Sabbath last, at the great and memorable Convention of the Christian Endeavor people. I went early, before eight o'clock—to attend the

morning prayer-meeting—the most marvelous prayer-meeting I have ever heard anything about on earth. The afternoon gathering was still larger, and at night larger still. That immense hall was filled to overflowing. I was in such a state of amazement at the spectacle that I have not quite recovered from it yet. Twenty thousand Christian people assembled,—such a representation of our Protestant Christianity as has never been heard of in this or any other land. The influence of such a Conference will not soon—nay, will never pass away. And the *singing*! I have heard sung many times the familiar hymn, “Blest be the tie that binds,” but never heard it sung with such unction and power as at this wonderful Convention. The effect was simply indescribable, and it is wholly beyond the power of language to adequately tell all that was felt in that magnificent assembly of Christian people.

Now, we are here for the purpose of testifying on the subject of Holiness. Let us not be slow to do this. On Saturday night, I went into the meeting of the Salvation Army at 45th Street and Broadway, and there I saw a number of the Christian Endeavor badges, and some of those wearing them gave their testimony in that meeting, on the line of Holiness. Dear friends, you are now invited to give plain and explicit testimony on this subject here.

GREATLY BLESSED.

A Sister.—I want to say how wonderfully blessed I was at the great Convention which has been referred to. I have long been doing Christian work, but I never expected to see such a meeting. On returning from the evening meeting some of us had a prayer and praise meeting in the street-car. Let us do what we can in the Master's service.

A Sister.—I praise God that I have the witness of the Spirit. My Christian life is deeply grounded, and God has wonderfully blessed me all the way along.

Singing.—“Precious Name.”

GREAT INFLUENCE IN THE CITY.

Rev. Seneca Howland.—I desire to say, in respect to the Convention of the Christian Endeavorers, that their meetings have had a mighty influence in this city. At the recent noonday prayer-meetings the power has come down, as it has not done since those memorable days of 1856. So, also, in the Stock Exchange. A number of Christian En-

deavor people went into that place of stormy confusion and sang some of their songs, and at once there was a cessation of business. Heads were bowed, and hundreds of voices joined in the solemn hymns, and a volume of praise went up such as those walls have never echoed before. At the Florence Mission the influence was strongly felt, and a number were converted under it. To-day the Fulton Street Prayer Meeting felt the grand uplift, and the effect is wonderful everywhere among God's people. We are hoping to gain power to overthrow the fourteen thousand rum-shops in this city.

Singing.—“Say, is your lamp burning.”

THE NARROW ROAD.

A Brother.—I am glad, this afternoon, that I am in the narrow road. Yet I know that this road broadens out, so that it will take in every soul that comes to Him. I have enjoyed the Lord's presence wonderfully of late. There was a time when a coldness came over me; but I remember what Sister Palmer said—to keep trusting and believing, and I said I would. On Saturday evening last, in my room, alone, on my knees, God revealed himself to me, and O, what joy I received! Since then a joy has been mine that I have never felt before, and to-day God is all in all to me.

A Sister.—I want to testify that, in answer to prayers made here in my behalf, the Lord has given me an especial baptism.

A HAPPY CONJUNCTION.

Brother Grogan.—It is a blessing that religion and common sense go together. Christian people are unlike any other people. They are more charitable, unselfish and sympathetic. They will deny themselves and give to others. I thank the Lord that it is my privilege to live among Christian people. Whenever and wherever you meet a Christian man or woman you know them to be such, I believe through the testimony of the Lord.

Singing.—“Close to Thee.”

A Sister.—I do know that the blood of Jesus cleanses me from all sin. He has kept me over thirty-four years, and I know He will keep me to the end.

A VOICE FROM THE SOUTH.

Rev. Brother Matthews. (Ga.)—It gives me great pleasure to be in this meeting this afternoon. My home is some distance from this radiating point of the doctrine of Christian perfection in our nation. But I want to say,

with gratitude to God, that the beams have reached Georgia. When Brother Lloyd left that state the visible headship of the Holiness Association there fell into my hands. I have felt my deep unworthiness and entire dependence on God to guide this movement, which we know has God in it. The problems you have already solved are upon us now. I feel, in this presence, a sense of special peace and joy, that God, who has guided you is with us to guide us through the perplexities which are sure to come upon this movement. And, I pray you, brethren, to remember me in my south Georgia home. We read the "Guide" and the "Christian Standard." They are very well known and popular with us.

Singing.—"Blest be the tie that binds."

BLESSEDLY SAVED.

A Brother.—I came here to receive rather than to impart; and yet I want to say that I have received great good from these services—chiefly by the reports printed in the GUIDE TO HOLINESS, which is the first publication I ever held in my hands. I feel here very humble, but I want to glorify my Saviour by saying this. I was converted in Greenville, South Carolina, but through all the years that followed I was thoroughly conscious of an indescribable lack. Five years ago I heard Dr. Watson on the doctrine of Holiness, and I then learned that it was my privilege to become perfectly purified in heart, with perfect rest. This was six years from my conversion that I learnt what Christ meant by saying, "Blessed are the pure in heart." I now hold up the doctrine of perfect purity.

Singing.—"O, sing of His mighty love.

A Sister.—I am passing through deep trials, and sometimes feel like murmuring, but my heavenly Father seems to say, Child, do not murmur. O, pray for me that I may ever rejoice in Him.

A Sister.—

"The blood, the blood is all to me.
It was the blood that made me free

THE SWEET PEACE.

A Sister.—I thank my heavenly Father that I have now the sweet peace that passeth all understanding. I no longer murmur. With me it is onward and upward. He enables me to love my enemies and pray for them. Great peace have I, and nothing offends me. I abide under the shadow of His wing. He carries me above the billows. I did so long and hunger to get to this place to-day. God is here. We do know it. I

bless Him that those who established this meeting fifty years ago, were raised up for this blessed purpose.

Singing.—"Bind me closer."

THE BLESSING LOST.

Brother Stanton.—I, like Brother Matthews, came from Georgia. I am a firm believer in this doctrine of purity of life. I do not believe a man can live a Christian life without it. It is also a condition that we can fall away from very easily. Several times I have possessed it, and several times I have lost it. I do not have it this afternoon, nor have I known it in twelve months. O, I need it! I feel that I never shall get to heaven without it. Remember me and pray for me. I do not discredit the doctrine. I love it—I crave it—I believe in it with all my heart. [At this point Brother Stanton was so overcome by his emotions that he could not proceed.]

Brother Hughes.—This dear brother's testimony deeply affects our hearts, and indicates that the time is come for us to go to prayer. Now is the accepted time.

Brother Lloyd.—I want to say that Brother Stanton's pathetic words have touched my heart very deeply. Let us all pray that he may be strengthened and restored.

Brother Lloyd offered a most fervent prayer, in the course of which he said—"We have heard the dear brother's testimony and our hearts have gone out to him. We have in days past seen him rejoicing in God, with his heart all aflame. He says he has lost it. Thou, Lord, art ready and willing to restore to him full salvation. Lord, show to him what keeps Thee out. Has he forgotten any of the things that help to hold him? Shine into his heart and show him his difficulty. Blessed God, put his feet upon the solid rock and help him to stand more firmly than ever before. Lord, fill him with perfect love, that he may show his people, and to his own loved Sunday school, a sanctified superintendent on the road to God.

Singing.—"My body, soul and spirit, dear Lord, I give to Thee."

Two other prayers were offered, and Brother Hughes followed in earnest prayer for the visiting brethren, and that the whole land, North, South, East and West, might be filled with the glory of God and His mighty salvation.

The meeting closed with singing "Praise God," and the benediction pronounced by Brother Lloyd.

OUR SOCIAL MEETING.

"A GRACIOUS PROMISE."—"And he shall redeem Israel from all his iniquities."—Psa. 130: 8.

"Jesus I hang upon Thy word;
I steadfastly believe
Thou wilt return, and claim me, Lord,
And to thyself receive."

Blessedly Saved. Lillie M. Hagan, Hedrick, Iowa. I was converted five years ago in a great revival in the Presbyterian Church in Martinsburg, conducted by Bros. Gibbons, Campbell and Hunter. It was a glorious meeting, many were converted. But there was no preaching of the second blessing of sanctification, hence the young converts were not instructed to go on unto perfection. I was just past eighteen when I was converted. A camp meeting was held some time after, conducted by Bros. B. S. Taylor, Kennedy and Cannon. It was glorious. I commenced seeking full salvation. On Sunday night when I testified that I had given all up to Jesus and believed He saved and sanctified me, I could just feel the weight of sin rolling off, and was so light and free from all sin. The sanctified children of God looked so attractive to me. Over fifty experienced sanctification—among them my mother and a young lady who makes her home with us. I have been taking the GUIDE since 1889, but I did not realize how precious it was to my soul until I received this heavenly gift.

The Abiding Comforter. Mrs. Sallie Adams, Stouts, Ohio. I shall never cease thanking my Heavenly Father for having the GUIDE placed in my hands. It has been the means under God, of leading me into the glorious light and liberty of full salvation. About a year ago a friend of mine handed me two or three copies, but she did not know the good work she was doing for my soul, as I was then seeking this second blessing of sanctification, but she has seen the fruit of this act. Praise the Lord for the abiding Comforter, and the keeping power of Christ. I shall do all I can to place the GUIDE and your other publications in the hands of the saved and the unsaved.

The Fullness. Chas. A. Sykes, Shawville, Canada. I would like to add my name to the number of those who enjoy the blissful experience of living a real, consecrated, sanctified life. I was hungering and thirsting for a power to make me new, and to free me from all sin, from the time of my conversion in

1889. I was led to make a full surrender of myself to God for time and eternity, I freely consecrated my body, soul, and spirit, my time, talents, possessions, and all, to my Master, and having left this offering on the altar, Christ, I simply trusted that the "altar sanctified the gift," and kept repeating, "Lord, I believe it," Lord, I believe it—until the cloud broke and the darkness was dispelled and then what a flood of light and what a tranquil peace became my happy possession, a perfect resignation to the will of my Heavenly Father in *every thing*, immediately followed. This abiding peace has continued to grow and develop till now, a consuming, unceasing love for immortal souls has filled me, and penetrated every fiber of my being. O praise God for the fulness! It is soul—satisfying, soul—uplifting, soul—ravishing. It makes my life as different from the justified state as that was from the natural state. The power of the living God now goes with the word, and souls are being born into the kingdom continually, while many hitherto crippled and unable to work for Jesus successfully, have I seen out into the sweet rest of faith," and perpetual converse with the Father. Praise God! I find the GUIDE a stimulus to holy living, and a help that every person enjoying this glorious blessing should have.

A Swedish Testimony. John Eklund, Fultonville, N. Y. I was born in Sweden and converted there in 1860. I came to America in 1862 and became connected with Pastor Hedstrom's Bethel in New York. I was encouraged at Sing Sing camp meeting in 1865 through Bank Street Mission, and the labors of some sisters who were full of the Holy Ghost. I came to this place in 1866, and joined the Methodist Episcopal Church by letter from Pastor Hedstrom, and have held an official position in the Church ever since. At present I am a steward and trustee. I was a Lutheran before my conversion and today I can say, Glory to God in the highest, I am on the way to heaven, and it is a joy to my soul to trust in Jesus the Lamb of God. For many years I made crooked paths, but Jesus is sweeter to me than ever before. Pray for me.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit to the young converts.—J. A. Wood.

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,— No Wrath,— No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"And ye also shall bear witness?" John 15 : 27. Jesus had been telling His disciples of the Comforter who was to come, of whom He said, "He shall testify of me—" and a wonderful testimony He gives in regard to the beloved Son of God. "And ye also shall bear witness," giving a reason why they should do so, "because ye have been with me from the beginning." They had been eye-witnesses of His majesty. And they were true witnesses after the Pentecostal enduement.

THE GROWTH PERIOD.

ENTIRE sanctification is the auspicious period of Christian growth. But we do not say that there is no spiritual growth until entire sanctification is obtained. The justified believer, continuing to walk in the light, daily grows in grace and becomes stronger in the knowledge of our Lord Jesus Christ. It belongs to a converted state to have longings after the pure and the heavenly, to aspire after the full image of Christ. The taste of the goodness of the Lord received in conversion is so sweet and precious as to beget unutterable longings for more, as the poet expresses it,

"Heavenward our wish aspires,
For all thy mercy's store;
The soul return thy love requires,
Is that we ask for more."

But while there is this outflow of desire from the heart of the one just born into the kingdom, there are formidable obstructions in the way of decided progress. The chief hindrance is *inbred sin*. It rests upon the soul like a grievous yoke. The pressure is heavy and galling, and there is a cry for deliverance, as the poet voices it :

"Break off the yoke of inbreds in,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee."

And if the individual be well instructed, and fully determined to measure up to the Gospel

standard, he will not rest until the work of entire purity is wrought within, and every weight stricken off, so that he may prove what is the acceptable and perfect will of God.

And now having passed over into the land of Canaan, he is unfettered and free, and is enabled to live the life which is by the faith of the Son of God, and to know the joy of perfect love. All the hindrances to growth being removed, he is able to put forth his powers in sublime exercise, making rapid development, and becoming more and more transformed into the divine image, from glory to glory, as by the Spirit of the Lord.

The reasons for this rapid growth in the state of entire sanctification are apparent to every thoughtful mind. Perfect faith is one of the elements of this advanced experience. And perfect faith enables its possessor to grasp with becoming firmness the exceeding great and precious promises, and by so doing the promises are verified to the believer, and he is brought out into the realm of divine verities that is full of glory.

Entire sanctification is *perfect love*. That is its greatest attraction. It brings the one under its sway into the most perfect union and communion with God, and amid such hallowed and continuous fellowship, the one so privileged is lifted above that which is earthly into that which is heavenly and divine. His character takes on a deeper mould, and the image of the adorable Christ becomes legible and lustrous.

But, above all, the entirely sanctified have the conscious indwelling of the Holy Ghost. Thus He becomes light, life, power, and joy to those in whom He dwells. He is the Tutor of all Holy ones, and under His tuition they make rapid progress. Jesus said, "when he the Spirit of truth is come he shall lead you into all truth, and he shall bring all things to your remembrance, whatsoever I have said unto you, and he shall show you things to come." Under such a line of instruction the Christian student must rise higher and higher until he is lost in the multitudinous unfoldings of the kingdom, and be filled with wonder, love and praise. It is ours to be diligent and careful students, following the leadings of the Holy Spirit, and searching the Scriptures daily that we may know the truth and be strong in the Lord.

GOSPEL ARROWS.

"Therefore judge nothing before the time?" I Cor. 4: 5. This is an important precept. There is nothing more common than rashness of judgment—as is sometimes said "to jump at conclusions." But this is not wise—we should wait until the case is fully developed, until all the facts and circumstances are before us, then, and not till then, are we prepared to render intelligent judgment.

CHEERFUL CHAPTERS.—VI.

"**W**HEN the Lord turned again the captivity of Zion, we were like them that dream."

"Then was our mouth filled with laughter, and our tongue with singing; ther said they among the heathen. The Lord hath done great things for them."—Psa. 136: 1-2.

When Israel was delivered out of captivity, it was a great deliverance. So great that it seemed like a dream. And "their mouth was filled with laughter"—there is a place for holy laughter in the kingdom of God. And "their tongue with singing"—The most natural thing in the world. The next thing in course was proclamation—saying "among the heathen, the Lord hath done great things for them." If they had kept silence the very stones would have been ready to cry out.

We have had a far greater deliverance in being redeemed from the bondage of sin, and when those bonds are fully broken as they are in the experience of Bible holiness, it is life everlasting, it is heaven below. It often seems like a dream, and the mouth is filled with laughter and the tongue with singing—and all who come into this joy will not fail to tell all around that the Lord hath done great things for them. Silence is impossible.

Christianity at all stages is joyous. "The joy of the Lord is your strength." The manifestation of this is greatly needed. We may be sure when a soul is truly converted, the bonds of iniquity broken, and he comes into the liberty of God's children, joy will be realized. We believe in joyous conversions.

And, certainly, when the second stage of Christian experience is reached, and the individual is made perfect in love, it is a glad day, and there is a joy which is unspeakable and full of glory. Holiness and happiness are inseparably joined. They are united in the bonds of everlasting wedlock. This is not a fitful experience, it is an abiding, all-pervading joy—deep, full, glorious. Let each of you, beloved, possess it.

GOSPEL ARROWS.

"Seven baskets full." Matt. 15: 37. After the multitude had been fed by Jesus and were filled "they took up of the broken meat that was left seven baskets full." The Master would have nothing wasted, and hence this gathering up of the fragments. This teaches us a good lesson. Let us act upon it in the scenes of life. And the fragments may be of use to somebody.

GOD'S TEMPLE.

DRUMMOND says, "The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being—a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's spirit. Nature has her revenge upon neglect as well as upon extravagance. Misuse with her, is as mortal a sin as abuse."

The most revolting spectacle to angels, and to the the whole universe is a soul without God. The soul is a magnificent structure, highly capacitated, and its lofty design is that shall it be "a habitation of God through the Spirit." But in order to realize this design it must be purified. The "strong man" who has defiled the temple "must be cast out and spoiled of his goods."

Christ who is "stronger than the strong man armed" proposes to re-enter His temple and assert His divine authority in the expulsion of the usurper, re-establishing His rightful government. Then there is an end of impurity in the thought—realm, of perversity in the will, and alienation in the affections. The eye of faith apprehends the supreme beauty and excellency of Christ, and adores Him as the "chiefest" among ten thousand and the One altogether lovely. The Holy Ghost who abides in the temple continually testifies of Him and brings His blessed words to remembrance.

And the temple thus divinely possessed is under guardianship so that it is not exposed to further invasions. The Lord keepeth it day and night. Walls and bulwarks are appointed, which are salvation. The temple thus secured is invulnerable. Satan cometh and tries his skill, drawing out the forces of his dark realm, but he finds no access. The Lord keepeth the city and all the devices of the enemy are vain. Peace reigns within, and the temple-exercises are undisturbed. Offerings of praise and thanksgiving to the Lord are freely rendered and accepted.

GOSPEL ARROWS.

"For I have given you an example?" John 13: 15. Jesus had performed the menial service of washing His disciples feet. It was astonishing to Peter and he refused to have it done, until his Master showed him it was needful. And he said to them, "For I have given you an example, and the same spirit of humility which prompted the act should be possessed and cultivated by them."

THE ANGELIC CARE.

THERE is a beautiful promise given in the Psalms, "For he shall give his angels charge over thee to keep thee in all thy ways." There is an innumerable company of angels. And they are our ministering servants, in instant readiness to do the bidding of their Sovereign in behalf of His saints. In this service they delight. When they receive a commission from the throne in behalf of one of God's dear children they fly swiftly to fulfil it.

The fulness of the promise is noteworthy, "*in all thy ways.*" there is not a period of our life when we are without these angelic vigils. They follow us in all our journeyings—they are conversant with our cares and difficulties and, in the opportune moment, they put forth their skill and power. Could the record of these angelic ministrations be opened to our persual we should undoubtedly be filled with wonder, love, and praise.

One of the blessed studies of the life celestial will be the volumes of angelic guardianship. With what profound interest, think ye, we shall peruse these things—the messages of light and love which they have brought us from our Father, and more, their positive intervention, unseen, in our earthly pilgrimage, snatching from peril, strengthening in conflict, and in a thousand ways, contributing to our welfare. O blessed angels of God, should we not love them?

When Jesus was in the garden there appeared unto Him an angel strengthening Him. There is something mysterious in this. How, or by what means the angel strengthened Him, does not appear. But the fact is recorded, and for our encouragement. Many a time they strengthen us by methods that we do not apprehend. Let our faith realize their presence and claim the fulfilment of the promises concerning their care and guardianship, and it will prove a source of joy, and we shall have constant victories over our enemies.

GOSPEL ARROWS.

For we are members of his body, of His flesh and of His bones. Ephes. 5: 30. This shows the intimate relations between Christ and His Church. It is indeed a vital union. From Him they derive their life, and all their faculties are to be employed for Him, as the members of the human body moved and actuated by the head. Are you dear reader, in this intimate relation with Christ.

THE CHRISTIAN ENDEAVOR CONVENTION.

THE "Christian Endeavor Convention" recently held in this city was an important Christian convocation. It was composed of about *thirty thousand delegates* coming from all the States and Territories of our own country, the Provinces of Canada, and from foreign lands. It was held in Madison Square Garden, having a capacity to hold about twenty thousand, but this was inadequate, and many of the delegates were thus excluded.

Such a gathering of Christian people was never known in New York, or indeed in any other city. The larger number were young people, representing the youthful Christianity of the country. And it was undenominational, manifesting the substantial unity of the Church. Each delegate wore a badge, and they were seen everywhere throughout the city and recognized as followers of Jesus. We rejoice in this assemblage, and hail it as betokening the coming triumphs of a united Christianity. We attended the Sabbath services faithfully, spending ten hours altogether in the hall. Ten thousand were present at the early morning prayer meeting, and far more in the afternoon services. It was grand. The songs, and prayers, and testimonies were wonderful. Praise the Lord.

The lines of distinction between the several branches of the evangelical church are fast fading away, and God's children are being united in bonds of Christian love. It is not that our denominational peculiarities of doctrine or worship shall be obliterated. No; let us adhere to them loyally, but we may, while maintaining them, commingling in holy fellowship and active service.

We believe a deep impression has been made upon the city by this Convention. It was a subject of conversation everywhere, and the people realized that there was, after all, a power in living, active Christianity which was not to be ignored.

GOSPEL ARROWS.

"He shall glorify me." John 16: 14. So Jesus declared of the Comforter, when He should come. And this is His peculiar work which He is now carrying on in the world glorifying Christ in illuminating and so producing conviction, in applying His precious blood, in transforming into His image, and in guiding to His eternal kingdom.

GUIDE CATECHISM.

QUESTION 64. What grace of the Spirit shines with pre-eminent luster in the sanctified state?

Love is the central grace that shines with pre-eminent luster—"Now abideth faith, hope, love; says the apostle, "but the greatest of these is love"—greater even than faith and hope which sustain such vital relations to our salvation. Why? Because love is the divine nature and he that dwelleth in love dwelleth in God, and God in him." So love is the chief, attractive grace, and around it the other graces revolve harmoniously and in peculiar brilliance.

QUESTION 65. What is the next grace that shines conspicuously?

ANSWER. Humility. Love can stoop, can condescend to men of low estate. This was the mind of Christ. "He made himself of no reputation." Before honor is humility," "And he that humbleth himself shall be exalted." And the humble are peculiarly pleasing to God. To this man will I look even to him that is poor and of a contrite spirit and trembleth at my word!" Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

QUESTION 66. What is the next grace in the bright constellation?

ANSWER. Meekness. "Blessed are the meek," said Jesus, "for they shall be called the children of God."

Meekness is defined to be "mildness of temper; not provoked, given to forbearance under injuries; soft, gentle, yielding." As the little girl said, "It gives soft answers to rough questions." Now this grace shines brightly amid the irritations, perplexities and provocations to which we are constantly subject in this life.

A meek man enjoys almost a *perpetual Sabbath*. Meekness not only gives great peace of mind, but often adds a luster to the countenances as in the case of Christ, Moses, and Stephen, whose faces shone with the light of the glory of God

GOSPEL ARROWS.

"Take no thought for your life." Luke 12: 22. That is take no *anxious* thought. We are to be diligent in business as well as fervent in spirit—serving the Lord. But we are not to be weighed down with anxiety. While our hands are busy we are to have a sure trust in the Lord—knowing He careth for us.

SOWING AND REAPING.

A WRITER says: "Many a man puts in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day. It may be necessary for his own spiritual welfare that he should be kept in this ignorance. And certainly he renders no small honor to the Master when he perseveres in the face of all discouragement."

We live by faith, and if we give it full exercise in the changing scenes of earthly life, it will bring rich remuneration.

It is a faith that exists irrespective of feeling—looks to God's word alone, and leans upon it trustfully—pursuing its course without asking or looking for signs. It is the all-conquering weapon in the spiritual contest.

THE ACCEPTABLE GIFT.

MARK HOPKINS says: "Give yourselves—give as Christ gave—as the Apostles gave. Pierce to the kernel those Christian paradoxes that we save by losing, live by dying, and receive by giving. Go where duty calls, where there is ignorance to be enlightened, suffering to be relieved, vice to be reclaimed, character to be improved. These are works that must be done by living men and women."

The Apostle writing to the Romans, calls for this personal consecration. He says: "I beseech you that ye present your bodies"—that is, ourselves—our individuality, all that it implies. Doing this, we shall prove what is the acceptable and perfect will of God.

In the spirit of this consecration we shall not stand idly by, waiting for employment, but shall find a field of labor anywhere, and be ready unto every good word and work. And among the richest will be our "pierce to the kernel experiences" whereby we shall understand those paradoxes which to many are inexplicable.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"If the world hate you"—John 15: 18. Well, suppose it should, what then? It is very probable it will—it hated Christ Himself, and it is not to be expected that his disciples will fare any better. And in any proportion that the Christian bears His image will the world hate him. Be content with Christ to share its hatred.

THE LONG PSALM CXIX.

"Deal bountifully with thy servant, that I may live and keep thy word."

"Open thou mine eyes, that I may behold wondrous things out of thy law."

"I am a stranger in the earth, hide not thy commandments from me."

"Deal bountifully," says the Psalmist. Why should he not, when He is the God of infinite love and grace? And then the object of this petition must be eminently pleasing to God, "that I may live," God created man a living soul, breathing His own life into him, and now He has provided through His Son that we should have "life, and have it more abundantly." "And keep thy word"—he proposed to be an obedient son, walking in the way of the divine commandments.

"Open thou mine eyes, that I may behold wondrous things in the divine law." God's law is full of wonders—wonders that hold men and angels in amazement. To behold them we need spiritual illumination. The Holy Spirit opens the spiritual eyes, and if He but open them, how the vision is flooded with light and how the wonders of God's Book rise before us!"

"I am a stranger in the earth"—of course therefore needing divine guidance. Strangers are liable to be imposed upon—they are in danger of being a prey to evil men, "hide not thy commandments from me"—surely such a prayer as that must reach the throne, and bring down a speedy and satisfactory answer. A soul that pants to be in line with God, to walk undeviatingly in the way of His commandments, will surely be helped of God and be enabled to go in the way of His steps.

Beloved reader, are you thus in love with God's law—are you eager to know it in its length and breadth—would you have it fortify you in the devious paths of your earthly pilgrimage? Then make your wishes known to the God that heareth and answereth prayer, and He will come to your aid—illuminating, strengthening, and leading you in a course of holy obedience—a way of light and joy. God has made numerous promises to those who seek Him. And especially is He ready to impart light to those who need it. "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not."

IMPORTANT QUESTIONS.

1. "From whence come wars of fighting among you?" James 4: 1.

So asks the apostle James. And he quickly finds an answer: "Come they not hence, even of your lusts that war in your members?" All these things are the outcroppings of "Old Carnality." The remedy is extirpation—not suppression but extirpation.

2. "Know ye not that the friendship of the world is enmity with God?" James 4: 4.

Is not this palpable to every thoughtful mind? There is no use to plead for accommodation or compromise—the lines are clearly drawn. Separation from the world is indispensable to the maintenance of true Christian character.

3. "Who art thou that judgest another?" James 4: 12.

And yet how often is the attempt made. Why, to be able to judge our brother we need to be able to know his heart. But this is the province of omniscience alone. Note the pungent reasoning of the apostle in verse 11.

4. "Doth a fountain send forth at the same place sweet water and bitter?" James 3: 11.

No, as the fountain is so is the stream. If the fountain of the heart be pure and sweet, the waters flowing therefrom will be the same. The great thing then is to have the fountain made pure and sweet, by an infusion of grace.

5. "Who is a wise man and endured with knowledge among you?" James 3: 13.

The church should be full of such. They are needed. But wherever such a character is found there will be a corresponding life. Hence the direction of the apostle: "let him shew out of a good conversation (or life) his works with meekness of wisdom."

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper would be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them, which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give. Let these kindly acts be multiplied, and good fruit will appear.—Josephine Pollard.

Forebodings of evil are a more potent cause of trouble than evils that are present.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

WATCH YE—I Cor. 16: 13. Brief, but pointed and comprehensive. A duty required of every Christian. There is great need of this. Enemies encompass us on the right hand, on the left. Hence there is need for continual watchfulness, so that we may not be surprised, or taken unawares by the adversary. We must keep our garments white if we would be found by our Saviour when He cometh in peace. "Watch ye."

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR—SEPTEMBER.

1. I. Pet. 2: 12; Prov. 28: 20; Psa. 119: 45; Isa. 63: 16.
2. Deut. 3: 39; Num. 14: 24; Psa. 141: 2; Psa. 146: 2.
3. I. Pet. 3: 8; II. Pet. 1: 8; Psa. 119: 41; Psa. 66: 4.
4. Josh. 24: 14; Isa. 43: 2; Psa. 70: 3; Psa. 44: 8.
5. Rom. 13: 8; II. Cor. 9: 6; Psa. 4: 1; Psa. 119: 164.
6. Rom. 12: 9; I. John 3: 2; Psa. 17: 15; Psa. 67: 6.
7. Rom. 14: 19; John 6: 51; John 6: 34; Rev. 7: 10.
8. I. Pet. 2: 13; Rev. 22: 14; Rev. 2: 20; Rev. 7: 12.
9. Rev. 3: 11; Rev. 7: 10; Rev. 6: 10; Rev. 15: 3.
10. Rev. 2: 25; Rev. 7: 1; Psa. 31: 5; Rev. Rev. 12: 10.
11. I. Tim. 6: 8; Rev. 21: 3-4; I. Pet. 5: 10; Rev. 4: 8.
12. Rev. 3: 3; Rev. 7: 1; II. Cor. 9: 10; Rev. 20: 6.
13. Ephes. 4: 24; Ep. 2: 21-22; Psa. 90: 1; Acts 4: 24.
14. Zech. 7: 9; Zech. 8: 2; John 17: 26; Psa. 84: 4.
15. Psa. 100: 1; I. Cor. 15: 26; Psa. 31: 9; Psa. 69: 30.
16. Psa. 2: 11; Psa. 115: 113; Psa. 119: 166; Exod. 15: 1.
17. I. Pet. 5: 5; I. Pet. 5: 5; Jonah 2: 7; Psa. 116: 17.
18. John 15: 12; Psa. 91: 14; Psa. 5: 11; Psa. 145: 7.
19. I. Cor. 14: 26; I. Cor. 1: 9; Psa. 36: 11; Psa. 22: 26.
20. Psa. 37: 4; Psa. 33: 12; Psa. 39: 8; I. Tim. 1: 17.
21. Num. 15: 39; Num. 15: 41; Psa. 137: 5; Rev. 17: 14.
22. Rom. 15: 2; I. Cor. 6: 14; Psa. 142: 6; Psa. 142: 5.
23. Psa. 34: 14; Matt. 13: 43; Zech. 13: 9; Jer. 20: 13.
24. Heb. 3: 7-8; I. John 3: 5; II. Chron. 20: 6; Psa. 118: 16.
25. Rom. 13: 13; Ezra 8: 22; Mark 14: 36; Rev. 16: 17.
26. Matt. 6: 26; Joel 2: 27; Psa. 40: 13; Dan. 4: 37.
27. Ephes. 6: 14; Isa. 51: 17; Hag. 2: 9; Psa. 57: 8.
28. Matt. 6: 20; Rev. 19: 9; Rev. 22: 20; II. Pet. 3: 18.
29. Ephes. 5: 6; Isa. 40: 5; Ephes. 6: 23; Psa. 119: 14.
30. Ephes. 5: 16; II. Thess. 5: 9; Hos. 12: 4; II. Cor. 11: 31.

SABBATH TOPICS.

Sabbath, Sep. 4.—CHRIST'S SECOND COMING—Foretold by Prophets. Dan. 7: 13; Jude, 14.

Sabbath, Sep. 11.—Foretold by Himself. Matt. 35: 31; John 14: 3.

Sabbath, Sept. 18.—Foretold by His Apostles. Acts, 3: 20; I Tim. 6: 14.

Sabbath, Sept. 25.—Foretold by Angels. Acts, 1: 10, 11.

Blessed is the man that sticks to the place he has until the Lord leads him into a better one. No doubt there are difficulties and drawbacks—opposers and hardships. They that dig to much purpose must bend their backs and get their hands and garments stained with the clay. If we reach any depth we must pierce the solid rock. We must not mind the toil and stain. He that succeeds must stick to his work.—*Exchange.*

CLOSET EXERCISES.

The Closet Precept.—Commit the way unto the Lord. Psa. 37: 5.

Do this without reserve—in full confidence—as to a faithful Creator.

Closet Promise.—Trust also in him; and he shall bring it to pass. Psa. 37: 5.

We should implicitly—take the promise—Make it ours.

The Closet Song.—Sing or read hymn No. in the Methodist Hymnal. "Come, ye that love the Lord," &c.

STUDIES FOR THE MONTH.

The Scripture for study: Matt. 21: 33-46.

First Week.—The Householder and His vineyard.

Second Week.—The servants behavior at the of fruit—its application.

Third Week.—The Lord's reckoning anticipated 40-41 v.

Fourth Week.—Christ's application, 42-44.

CLOSET PRAYER.

GENERAL REQUEST:

For a general revival among the Churches this Fall.

REQUESTS IN WRITING:

Pennsylvania.—D.—For a Christian lady who is threatened with blindness.

New Jersey.—For a daughter in feeble health to be restored.

England.—L.—For a backslidden brother.

Ohio.—C.—For a brother out of Christ.

Indiana.—Fo the conversion of a brother.

WORK FOR JESUS.

Study the following passages; Jas. 2: 14, 17; II Cor. 6: 1; Heb. 6: 10;

WHAT YOU MAY DO:

1. Write a Christian letter to some unsaved friend.

2. Ask your pastor for some Autumn work.

3. Help to fill up the Sabbath School.

4. Try each week to take some one with you to class or prayer meeting.

5. If a Sabbath School teacher work for the Salvation of your scholars.

6. Look after some family in need.

Look upon the bright side of your condition, then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

GOSPEL ARROWS.

"But in deed and in truth." I John, 3: 18. That is the kind of love Christians are to show one toward another.—
 "Not in word, neither in tongue; but in deed and in truth." It is to be practical—to manifest itself in deeds of kindness and helpfulness. Have we such lover? Do we constantly manifest it?

THE GUIDE PRAYER UNION.

The friends of the Prayer Union will please observe

TUESDAY, SEPTEMBER 13TH,

as the day for special prayer for the work of Holiness throughout the land, and for the families represented in this Union.

The Scripture for the day is, Ephesians 1st Chap., and the Hymn is No. 173 in the Methodist Hymnal. We hope many will receive cheering divine visitations on this day.

EDITORIAL BRIEFS.

A NEW OFFER. New subscriptions to **THE GUIDE** will now date from October 1st, and the subscribers will receive the August and September numbers free so long as we have them. This is certainly a liberal offer and should bring us many new subscribers. Let our agents, and all our subscribers, so far as they have opportunity, call the attention of their friends to this proposition. Those who are disposed to work in this matter desiring copies to give to persons likely to be interested, can have them on application. Let us hear at once.

HEART QUESTIONS:

- Do you readily resist temptation?
- Is Jesus' presence a conscious reality to you?
- What has been done for you spiritually this summer?
- How many souls have you won for Jesus this summer?
- What new plans for usefulness have you been forming?
- What lessons have you recently learned concerning the blessed Holy Spirit?

—**YOU HAD** better send for a copy of "*Old Corn*" the new book of David B. Updegraff just published. Price \$1.25. If ordered before Sept. 15 we will send this book and a copy of the **GUIDE** for a year for \$1.60.

—**HAVE YOU** home singing? If so, it is well, In that case do not fail to procure that choice selection of holy songs, "*Grand Hallelujahs*" price 35 cents.

—**GET TO WORK AT ONCE.** If you have been enjoying special religious privileges this summer, and have been benefited, now that you have returned home do some work for Jesus. Do not wait for extra services in your Church do something of the line of salvation at once.

—**OUR BROTHER** and contemporary, Rev. J. Gill, was quite sick at the Douglas Camp Meeting. Let prayer be made for him.

CAMP MEETING CALENDAR.

Sept. 1 Guilford, Mo., (Harnvey.)

" 1-10.—Gasport, Ia., (Aura Smith.)

" 3—Storm Lake, Ia., B. S. Taylor.

" 6-15—Eddyville, Ia., "

" 8-13—Beloit, Kan., Kansas Holiness Association.

" 13-22—Poweosville, Mo., Harnvey, Aura Smith.

" 16-25—Oskaloosa, Is., B. S. Taylor, B. H. Kennedy.

" 25—Lyons, Neb., B. S. Taylor.

—**ISRAEL COMING.** A Jewish Rabbi in New York has recently been converted. He and his wife and nine children have been baptized and united with the Hebrew Christian Church, of which Rev. Jacob Freshman is pastor. Israel is coming.

—**MRS. TETER**, of Bishop Taylor's Missions in Africa, now in this country with her husband, has put some interesting facts in her missionary life in a neat tract. It is embellished with a portrait of Mrs. Teter. They are at work at camp meetings.

—**BISHOP TAYLOR** is hard at work as usual. He is making a tour of the Camp Meetings and God is blessing. A handsome contribution for his work was made at Douglas Camp Meeting.

—**HOME RELIGION.** Is your home positively religious? Are your children all saved? Is your family worship lively and interesting, and do you arrange to have all the members of your household present, including "the help?"

—**IS IT UPON YOU?** That is, "the unction from the Holy One" of which the apostle John writes. If you are *holy* it will surely be *in* and *upon* you. And if you have it your power over others will be marked.

—**Rev. W. E. Blandy** and wife being released from the pastorate, are engaged in evangelistic service. They are solid, effective workers in the Holy Ghost. Address them at this office.

—**WANTED.**—A large number of brothers and sisters on the line of holiness, who will this fall engage earnestly in the work of circulating the literature of holiness. There is need for greater effort in this regard. Those who have patience and holy determination can do excellent service. From those wishing to enlist we should like to hear. We can make it advantageous to them, personally.

—**A CALAMITY.**—The barn on the farm occupied by Mrs. Osborn for her Missionary Training Institute at Hackettstown, N. J., was recently struck by lightning, and several horses were killed, and a considerable stock of hay consumed with the building. Our friends will, doubtless, have this under kindly consideration. We commend it to their prayerful attention.

—**THE CHRISTIAN STANDARD**, Philadelphia, is offered for the balance of the year for *fifty cents*—a good opportunity to become acquainted with it.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Eaton Rapids, Mich.* The meeting was a very blessed one. Bros. Keen, J. H. Smith and others participated. Sinners converted, believers sanctified.

—*East Epping, N. H.* The meeting from July 18 to 23, Bro. C. J. Fowler in charge—The spirit of the meeting was good, and some excellent fruit was gathered.

—*Mountain Lake Park, Md.* This meeting, held in July, under the superintendence, of Bros. D. B. Updegraff and John Thompson, was quite Pentecostal in its character as heretofore. About 150 converted, and a large number sanctified.

—*Silver Heights, Ind.* Brother Thompson reports glorious meetings at this camp. Fine congregations. Preaching good. Souls pardoned and purified. Preachers helped. Meeting promises to have a widespread influence. More extended report may be expected.

—*Douglas, Mass.* The Camp Meeting at this place in July was one of the best that has been held. It was in charge of Rev. W. McDonald. The power of the Lord was displayed in the conversion of quite a number of sinners and the sanctification of many believers.

—*Ocean Grove, N. J.* The morning meetings in charge of Mrs. Palmer, during the early part of the season have been very good, and souls have been finding full salvation. As we write the Camp Meeting is at hand, in regard to which great expectations are being indulged.

—*Westville, Ind.* Evangelist S. B. Shaw writes, July 27: We had a glorious victory at Harvey Camp-meeting; fifty saved. Have been here in tent-meeting one week with Brothers Kent and Warrington, and Sisters Cook and Skinner. I go from here, to-morrow, to Eaton Rapids Camp-meeting, July 28-31; then to Harkly Park Camp-meeting, August 2-12; then to the Reed City Camp-meeting, August 13-17. We expect victory all along the line. Am much blessed in the work. My home address is Baldwin, Mich.

—*Pitman Grove, N. J.* As we pen these lines this meeting has been progressing some days. As in time past, the Spirit has been very graciously poured upon the people. We were permitted to spend the last Sabbath there. Bro. Updegraff gave a sermon in the morning, of much power. In the evening Bro. W. B. Osborn preached an old-time unctuous sermon. In the afternoon it fell to our lot to give a Gospel Message. The altar work was steadily maintained, and the power of the Lord was present to heal. Bro. Naylor, a Primitive Methodist evangelist, just from England, preached some sermons which were greatly blessed.

FROM THE FOREIGN FIELD.

—In New Zealand the number attending services is 197,000.

—*Prussia.* 2101 Jews have been converted to Christianity since 1875.

—*Africa.* The North Africa Mission has opened work in Lower Egypt by sending 5 missionaries.

—There are 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2000 adherents under instruction.

—The Bishop of Madras is now in the thirty first year of his episcopate and has seen the native Christians in his diocese increase from about 40,000 to 107,000.

—*Islands of the Sea.* Among the newer work of the London Society is that in New Guinea. It has 53 stations, 6 missionaries and 2000 children under instruction.

—*India.* There are more Missionary Societies represented in India to-day than in any other part of the world. The statistics of the United Presbyterian Church show 6779 communicants.

—*London.* The Wesleyan Mission managers, during the year, secured two additional halls, making eighteen halls and chapels in connection with the mission. There were ten ministers, and between sixty and seventy "sisters of the people" working under their direction, and they had quite 5,000 people meeting in class.

—*Australia.* General Booth, of the Salvation Army, appears to have chosen Australia as the most desirable place for English colonies. His plan is to put his colonists on land, giving each man a few acres which he can work, in order that population may not be too scattered. General Booth's success in raising money, and his good use of it, will probably enable him to carry out his plans.

—*England.* The Church of England Lena Missionary has 22 new missionaries. The Church Missionary Society at its Annual Meeting in May reported that during the past two years their missionary force has increased 103. The British and Foreign Sailor's Society has an income of \$150,365, and works in 87 stations. The Established Church of Scotland reports for foreign missions for the past year \$156,790.

—*Liverpool.* Rev. S. R. Macphar says of a mission held by Gipsy Smith: "The Lord has been graciously pleased to grant a spring-time of blessing in Canning Street Church. There has been a turning to a present God by Christ, the atoning Saviour, to live a new life in Christ, the living Saviour—170 confessing—and, doubtless, others, who have not made themselves known; while believers give thanks for fresh quickening.

GUIDE HYMNAL

No. 68. COME AND HELP US.

FRANK GOULD.

JNO. R. SWENEY.

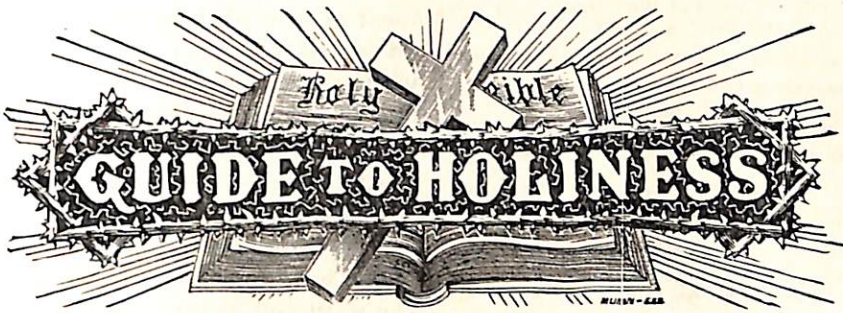
1. Bless - ed Sav - iour we be - sech thee, While before thy throne we bend;
 2. Help them now to seek and find thee, E're the day of grace is past;
 3. Now the Ark is just be - fore them, We can lead them to the door;
 4. We are ask - ing and be - liev - ing, That our prayer will answered be;
 5. They are com - ing Lord we thank thee, An - gels catch the joy - ful sound;

From the cloud that hangs a - bove us, Let the promised shower descend.
 And a night with - out a mor - row, O'er their life its gloom shall cast.
 We can plead with them to en - ter, But our hearts can do no more.
 So we know thou hast a wel - come, For the souls that turn to thee.
 Up to heaven they bear the tid - ings, That the lost thy love has found.

REFRAIN.

Come and help us, come and help us, Lord thy help we great - ly need;

Save, O save the un - con - vert - ed, Hear us while for them we plead.



OCTOBER, 1892.

THE VOICE OF PROPHECY.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13: 1.



HERE we have presented by the prophet Zechariah, a view of the provision, in Jesus Christ, for the salvation of our race.

In that day, the Gospel day—a day of gladness to all mankind, there shall be a fountain opened. This refers to the atonement made by the Redeemer, in that great sacrifice which He offered on Calvary, giving Himself, the just for the unjust, that He might bring us to God. It is a fountain ever flowing in fulness and freeness—not a laver needing constantly to be replenished with water, such as stood between the tabernacle and the altar (Exod. 30: 18) but a fountain whence issue abundant and never failing streams of grace.

It is a fountain *opened*. There was a period when it was not opened, represented by the Apocalyptic vision of a *sealed book*. But there was found One who could break the seals and open it. So here, under the image of a *fountain* it is opened to our lost race.

It is opened to the house of David and

to the inhabitants of Jerusalem. To them were made the first proffers of salvation, but their eyes were holden so that they did not see the opened fountain, and hence they failed to receive the gift of eternal life so freely offered.

This fountain is opened "*for sin and uncleanness.*" As one writer says, "*for judicial guilt and moral impurity.*" Thus justification and sanctification are implied in this verse as both flowing from the blood of Christ, not from ceremonial sacrifices (I. Cor. 1: 30; Heb. 9: 13, 14; I. John 1: 7; of Ezek. 36: 25.)

The guilt of sin may be pardoned—the power of sin broken—and the pollution of sin entirely removed by Christ's atoning blood. The fountain lies open, and whoever will may come, Jew or Gentile, bond or free, and have a perfect salvation.

Have you, dear reader, availed yourself of this rich provision, in its fulness? Are you entirely delivered from sin? Has grace been magnified in your perfected holiness, perfection in love, through the efficacious blood of the Lamb?

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine —
'Tis God that speaks, and we confess
The doctrine most divine.

* THE SERMON.

CRUCIFIED WITH CHRIST.

BY REV. WILLIAM REDDY, D.D.

(TEXT: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.") — Gal. ii: 20.



HIS text is strangely paradoxical; I live, and I do not live; I am dead and yet I live. If you can understand that, I shall think that you have had some of the same experience. But here is a mystery: How can one being live in another? "Christ liveth in me," said the Apostle. There is a mystery about this which the world cannot understand, for only the Holy Spirit can enable the mind to comprehend this truth.

But there seems to be in the text also a kind of antagonism, and that antagonism seems to be between myself, or the Apostle's self, and Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." There is always antagonism between self and Christ, so that to live for self, is to be at war with Christ; and to live for Christ, is to be dead to self. Christ and self are like the two scales of the balance; when one goes up the other must go down; and the Apostle plainly teaches that, in order

to a true and acceptable exaltation of Christ, there must of necessity be the death of self. I must die in order that Jesus may live in me; for while self lives, it will always be crowding Christ out, as the two are at variance. The Apostle gives it as his experience that this self, which was at war with Christ, had not merely been overpowered and kept under, but slain, in order that by its death, Christ might live in his soul.

It is a strange fact that life should ever spring from death, and yet this is often true. Said our Lord: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." In this He may, and doubtless did have in view, His own approaching death and resurrection, and He intended to teach, that unless He should die upon the cross, the fruits of His love could never appear to bless the earth, but that dying and rising there should come of this the fruit of life. I think He meant also to apply these words to the carnal nature, and to teach that, unless this should die, the fruits of grace could never be produced upon the soil of the human heart, but that when this dies, then, springing from that death, will be seen these glorious fruits. Let us

ANALYZE THIS DEATH PROCESS.

Mark the transitions from the life of self to the death of self, and from the death of self to the life in Christ. Paul designates it under the general figure of crucifixion, "I am crucified with Christ." There is here an allusion to the historical fact of the crucifixion of Christ, upon which hang all the hopes of humanity; and there is a question in my mind, whether there is not some analogy between the whole of the historical facts of Christ's life, death, resurrection, and ascension; and the processes of experience in the Christian who passes from sin to justification, and then to sanctification, and then to glorification. I shall not stop to examine this; but let us look at

the fact and manner of the crucifixion, as an illustration of the death of the old nature. It is

PAINFUL AND IGNOMINIOUS.

There are two things in death by crucifixion, which make it peculiarly appropriate as an emblem of the death of the carnal mind, namely: it was painful, and ignominious, and these two ideas always attach themselves to the word cross whenever we use it; and yet, when we rightly understand it, we shall glory in the cross of Christ. Jesus commands us to take up the cross. "If any man will come after me, let him deny himself and take up his cross, and follow me." We talk sometimes about taking up Christ's cross, but this is not what the Lord commands, and indeed this is beyond our power to bear. Christ bore His own cross, and we must bear our cross, and not His. In this cross, I think the idea of pain and ignominy are always present, and all they who expect to come from sin to righteousness without pain, will find themselves sadly mistaken in the end. Crucifixion is a painful death, and crucifixion of the old nature is painful, for connected with this death-struggle is such a denial of self as brings the keenest smart; and if any one thinks to glide out of self into life, as one would glide down a stream, he will awake one of these days to see his error. Many attempt to make religion fashionable and easy, so that the world can glide out of self into Christ without making any sacrifices, or bearing any crosses. How many efforts have been made thus to popularize religion, in order that its pain might be removed. But all these attempts have failed. No man dies to self without suffering the pangs of that death.

Why does Christ say: "If thy right eye offend thee, pluck it out; . . . and if thy right hand offend thee, cut it off."? Is it a painless operation to tear from its socket a right eye, or to sever a right hand? No, no. But Christ says this,

because He knows a right hand and a right eye are so dear to us, that they are the last things with which we would part, and the parting with which, would give us intensest pain, and yet even this we are willingly to endure to gain Christ. With some the great pain will come from one source, and with others from another. With the young man who came to Christ, it was in giving up his riches, and it was so keen he could not endure it; with others it is something else, but it is always present.

A CLEAN BUSINESS.

Some years ago, one of our preachers was holding a series of meetings in a region of country where there were many distilleries, and it was quite a business to buy corn and to sell to the distilleries, to be made into whiskey. At one of these meetings a brother came in who was in this business, and had, just before entering the meeting, been trying to close a trade for corn, to be distilled. During the meeting he was convicted for holiness, and went forward to the altar. While there, a voice seemed to ask him what he would do with the large quantity of corn he had on hand. Though he tried to do so, the Lord would not let him dismiss this question. He went away from the meeting without getting help, and did not appear again for two or three days. When he came back, he said to the minister that he might have thought it strange that he had not been there, "but," said he, "the Lord and I have been holding a protracted meeting around the corn cribs. I prayed long for a clean heart, but at last I seemed to hear God say to me: 'Give me a clean business, and I will give you a clean heart.' And then and there I said: 'Lord, I will give Thee a clean business;' and I settled it that the corn should rot in the crib, before I would sell it to be made into whiskey, and then the Lord poured salvation into my soul." Some of you here, perhaps, may have something to do with

the hop business, or with signing applications for license to sell strong drinks. Let me say, you must have clean hands if you would have a clean heart. Let us look carefully to this, ministers as well as people, for, strange as it may seem, it is sometimes hard for us ministers to give up all things, so that we shall not murmur at poor appointments, or because we do not get all the good things. We must die to all ambitions that are not holy, and be willing to trust our appointments, our reputation, and our all to Jesus. Paul said: "I am less than the least of all saints." I used to wonder how John Fletcher could write such humbling things of himself, when I thought him about the saintliest man the earth has ever seen, next to Paul; but I see the reason now. He knew that the valley of humility is the valley of blessing. We must be little, if we would be exalted. We must first have death to self, and then a resurrection to the life of Christ.

How His enemies triumphed over Jesus, as they thought He was going down, and as He hung there upon the cross, they cried in derision: "He saved others; himself He cannot save. If Thou be the Son of God, come down from the cross." But Christ only went down, that He might go up, He died, that He might deprive death of his victory. So we must die that we may live. We must die to every unholy feeling. Some of you may want a clean heart while you hold a grudge against your neighbor. You must die to this, and die to all of self. And we can tell very well when we are dead. I found it necessary in this death process, to lay wife and children, and all upon the altar. Then came the question: "What if you die?"—"Well, then, let me die," I said. Then came the question: "What if you become superannuated and are poor, and are not permitted to die, what then?" This took me some time to overcome; but at last I put my fears upon the

altar also, and then God saved me gloriously.

INSTANTANEOUS DEATH OF SELF.

Some object to the teaching that this work is instantaneous. Well, I know that it takes some of us a long time to die; but when at last we do die, it is in an instant. There is a moment when we are alive, and the next moment we are dead. So also, the making of us alive is instantaneous. God has but to speak, and the work is done. When you have come to the point when you can give your heart to Christ, then you will soon die to self, and be made alive to God.

And now, in conclusion, let me tell you a little of my own

EXPERIENCE.

I was about nine months seeking the blessing of entire sanctification. I was brought up under Presbyterian influence, and was taught nothing of this doctrine; but when I came to read the works of Wesley and others, on perfect love, my soul coveted this blessing, and night and day I wrestled with God for it. My soul felt the import of the words—

"I cannot rest till pure within,
Till I am wholly lost in Thee."

But there were test-points from which I shrunk. They made me a class-leader when I was twenty-one years old. I procured the life of Hester Ann Rogers, and read it, and took it into my class and read it to the members, and then went home. My good Presbyterian mother had retired, and I took a candle in one hand, and my book in the other, and sat down to read, and when I came to the words: "Reckon ye also yourselves to be dead indeed unto sin," the Lord enabled me to see it as I had not before, and I said: "Yes, I see it now; I see that this is true in the atonement, true in Christ, though it is not true in me, because of my unbelief." And so I began right there to reckon, and I said: "Yes, I am dead to sin; I have redemption in His

blood;" and, brethren, it seemed to me that my orbit of the self-life contracted till it was lost in nothingness; and I seemed to be as nothing; but O how the circle of glory that enshrouded my Saviour widened, till it came all around me. I went to bed, fearing that I might lose it, but I prayed God to keep me, and He did, and in the morning as I awoke, I began to reckon again, and in a moment I was free, though I had been so long seeking release from captivity.

THE TOBACCO TEST.

One of the tests which I constantly met was on the subject of tobacco. You may think that was a small matter, but it is sometimes the little foxes that spoil the vines. It takes but a single hair, or least particle of dirt, to derange the movements of a watch. If you get but a little dust in your eye, it causes a great deal of irritation and pain. It requires only a slight frost to kill all the beautiful flowers. I loved a good cigar, and every time I went upon my knees to seek perfect love, this test would come before me. I begged God to indulge me in this, but He would not; so I would stop sometimes for days and months together, and my appetite would sleep for a season under the power of my will, and then it would awake and say: "Let us have a good time now, for we have abstained so long." Finally, after one of these lapses, as I had a cigar in my mouth, and was thinking upon the subject, it seemed as though God spoke to me and said: "If you don't let those cigars alone I will let your conscience alone." I was alarmed and said: "If it is so wrong, then I am done with this indulgence." I looked to God for help, threw away my cigar, and my appetite went with it. If you would live, you will find death struggles somewhere. And I love this death because of the life, the glorious, spiritual life of love that comes afterwards, a life of symmetrical holiness, and of constant victory. In view of this the Apostle

cries out: "Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"More than conquerors!" Thank God, you may outwit the devil every time, and be more than conqueror! And then comes glory, for glory always follows victory. You remember how, when General Taylor returned from his victories in Mexico, glory, like a cloud of incense, surrounded him. And when Grant, the victor, came from those struggles in the Wilderness, and around Richmond, what glory crowned his brow; and when, in olden time, Titus came home from his victories, you have read how the people rent the air with their shouts, as they ascribed glory to him. So, my brethren, you are conquerors, and the day of your coronation is coming, when, in the presence of the angels, who will delight to do you honor, you shall be crowned eternal victors. O, will not this be enough? And that life, which is born of this death to self, is an eternal life. Think, then, of this, when you shrink from the pain of the present strife, and press on—

"On to the heights where the seraphim soar,
On to the bright hills of life evermore."

* Preached at the third National Camp Meeting at Round Lake, N. Y., held in July, 1869.

The meeting continued from the 6th to the 16th of July, with increasing manifestations of the Divine presence and power. The preaching and other religious services were under the control of the National Camp-meeting Committee.

SALVATION IN HOLY SONG.

"Jesus see my panting breast;
See I pant in Thee to rest;
Gladly would I now be clean;
Cleanse me now from every sin."

That is bringing the matter to a decisive point. "Gladly would I *now* be clean; cleanse me *now*." Here are two potent *nows* in the prayer. And it is comprehensive—*now* be clean—*now* from every sin. If we are to realize this great salvation, there must be deep hunger of soul, crying out after God. And when this is manifested the Lord will surely appear.

THE DOCTRINE OF SANCTIFICATION.

III.

REV. EDGAR M. LEVY, D.D.



WHAT is sanctification? How and when may we obtain it? These are momentous questions, and demand perfect sincerity and a spirit of earnest prayerfulness in their consideration. Let us, then, endeavor to put aside the prejudices of education, and forget the definitions given by men, as well as the contradictory theories of schools and creeds. It is a matter of very little importance what men teach. What does the word of God teach? "To the law and the testimony." There is, there can be, no other appeal. But we must not forget that to *learn* "the mind of the Spirit," we must "*have* the mind of the Spirit." To the unspiritual man the Bible is a sealed book; "the things of the Spirit of God are foolishness to him. Neither can he know them because they are spiritually discerned." He cannot know them; it is not simply that he does not, or that he will not, but that he *cannot* know them. He lacks the faculty wherewith to discern the truth, beauty, and excellence of Divine things. No man can have a just and true view of sin until he is convinced of sin by the Holy Ghost: No man can know those deep and blessed

truths which belong to "the higher Christian life" unless he has the clear witness to his justification.

Assuming, then, that the reader is a true and sincere believer, and that he is "hungering and thirsting after righteousness," we will try to answer the question: *What is Sanctification?*

The first passage in the Bible in which the word *sanctify* is found (for the noun sanctification does not occur in the Old Testament) is the third verse of the second chapter of Genesis, and refers to the original institution of the Sabbath. "And God blessed the seventh day and sanctified it." Admitting that the Hebrew word (Kadash) is correctly rendered by the term sanctify, and I presume no one doubts it, I ask, what is its meaning? According to Gesenius, and there is no higher authority in Hebrew, the word means, first of all, primarily, "To be pure, to be clean; and secondly, "To be holy, sacred." expressed in Latin by the word *sanctus*, which means holy. The third and last meaning given to this word according to the same authority is to *consecrate*.

These three definitions, then, exhaust the meaning of the word in the Hebrew tongue: first, to be pure; second, to be holy; third, to consecrate, or set apart. In the Septuagint, and in the Greek of the New Testament, a word was chosen to represent the meaning of this word which appears so often in the Hebrew Scriptures—a word not occurring in classic Greek, and which was never used by profane writers. It may be called a sacred word, and signifies, to "cleanse, to purify, to regard or reverence as holy." And this is a derivation from the adjective meaning, holy, hallowed, separate from common condition and use.

Both the Hebrew and the Greek words are used of both *things* and *persons*. When used of *things*, such as the altar, the temple, the furniture of the tabernacle, and the Sabbath, I think it may properly be rendered, to *consecrate*. When used,

however, of *persons*, more properly to *sanctify*. *Things* are consecrated; *persons* are more than consecrated—they are *sanctified*. And in the apostolic letters, as far as I can discover, the word is almost always applied to persons, not to things. If, therefore, to sanctify means to make holy, of course sanctification means holiness. Such is the obvious meaning—holiness, moral purity, cleanness in thought, word and deed. This, beyond question, is the correct definition of the word. Sanctification is holiness, moral purity, freedom from the defilement of sin.

It is supposed by many that sanctification is simply consecration, or simply setting apart to God, and that when that is done, the person is already sanctified as fully as ever he will be in this world. Now the fallacy of this theory is made manifest when we remember that the apostles everywhere exhort Christians, who are already justified, to follow, to pursue, to seek sanctification.

Sanctification, it is true, implies previous consecration. A man cannot be sanctified who is not consecrated. But consecration is only the human side of sanctification. The primitive, radical, essential idea of the word is to be made pure, to be holy. In Lev. xi. there is an expression repeated several times, which seems to me to settle beyond doubt the original meaning of the word. Jehovah said to the Jews, "Be ye holy; for I am holy." The same word which is used to describe the character of God describes what should be the character of men. And when it is said God is *holy*, what is meant? Surely not that He is consecrated; but that He is *pure, free from sin, just, righteous*, and that in the highest and most absolute sense. And what He requires in us is the same thing—not simply consecration, but more, even that to which consecration leads, purity of heart, or, in the words of the apostle, "sanctified wholly," or, in the language of the Saviour, "perfect as your Father in heaven is perfect."

What sanctification *is* may be made further evident by a statement of the difference between it and justification. Justification is that done *for the sinner*; sanctification is that which is done *in the believer*. Justification is that which *changes the sinner's state*; sanctification is that which *makes the believer holy*. Justification is derived from the *obedience of the Lord Jesus Christ*; sanctification is received *through faith by the operation of the Holy Spirit*. Justification is the *imputation of Christ's righteousness to the sinner*; sanctification is the *impartation of that righteousness to the believer*, by which he is made "a partaker of the Divine nature." Justification *gives the sinner a title to heaven*; sanctification *gives the believer a meetness for heaven*.

Sanctification, then, is a radical work; it is a work of purification; it is the baptism in the Holy Ghost and in fire, by which all the believer's weaknesses and fears, all unholy tempers and worldly ambition, all pride and impatience are consumed, and by which "perfect love," like the river of life, beats and rolls through the soul.

"ABIDING IMPRESSIONS." It is said, that, by a certain experiment, you may perceive on the retina of an ox's eye, some time after death, the pictures of the objects upon which it last looked. If this is true of the eye of the ox, what shall we say of the soul of man?—if on the eye impressions are made which abide after death, what of the impressions made upon the conscience, the memory, and the whole retina, of the immortal spirit? Surely, these abide after death. Is it possible ever to erase one? Do not *all* impressions, from the first to the last, through life, made in all ways, continue as immortal as the soul itself? Surely, we undying ones ought to be careful upon what objects we look, from which to get impressions upon our souls. The impressions made on the soul in time will form its own picture-gallery, upon each of which it shall gaze through the boundless ages of eternity.

"PURITY OF JESUS." His life resembled a polished mirror, which the foulest breath cannot stain nor dim beyond a passing moment.

SALVATION IN HOLY SONG.

"O Thou, to whose all searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for Thee;
O burst these bonds, and set me free."

The divine omniscience is here distinctly recognized. He has an "all searching sight," can look into the darkest recesses of the heart, and bring to light every lurking impurity. A heart panting for God, deserves that God shall "search and prove it," and make manifest what is wrong. It pants for liberty, for entire deliverance from sin, that the bonds may be burst, and that it may be set free.

THE HUNGRY FLOCK.

BY REV. JOHN PARKER.

GOD has been pleased to put in my hands the pleasant responsibility during the past forty-five years of feeding his redeemed and beloved flock. I have greatly loved my task. Nothing has given me so much joy as to see, betimes, His flock sheltered, fed, contented, safe and prosperous. I said betimes,—for I have seen many wanderers and very many to whom fat pastures were not agreeable. They could not, would not consent to the safe limitations of the Divine Shepherd's fold. Alas, they become lean and many perished.

The great fact that now, most painfully oppresses me, is the avowed, and evident hunger of the spiritually minded of God's people. Not betimes or even frequently, but all the time, and everywhere I go, the uniform complaint of such is, "We are so hungry, we are not fed, the pulpit has nothing but sweetened milk, as if we were all babes, 'the strong meat that belongeth to them of full age' we never get. Our teachers and shepherds bring us Sabbath after Sabbath, milk, milk, milk, as if they were 'unskilful in the word of righteousness,' and as if we were babes, Heb. 5:12-14. We are treated as rebellious sheep if we ven-

ture to speak of better pastures, and more succulent food. We are told to go to work and stop talking about our hunger, for doing so we make the flock discontented. But we have read of the fat pastures our great Shepherd provides, that they are so abundant that after eating all his flock want, 'He maketh them to lie down in green pastures,' full-fed, then half buried in clover. Of course, such a flock, need no fences to keep them from wandering, they are not craning their necks and looking with longings over barbed wire fences for some supplementary pastures. They are contented, fat and flourishing. But we are often reminded of discipline, and the Shepherd's rod, and the necessity for duty, work, obedience, self-denial, till these things become a weariness; give us plenty of good fresh nourishing pasture and the shepherds might take away the fences and burn the rods, and sell the dogs. You cannot coax or drive us away, if you will only feed us well. We should make no trouble, we should be an attraction to every poor wanderer, and the fat pastures would be full of flocks. Loyalty to our One Great Divine Shepherd, whose brand of blood we bear, keeps us within the fold. We will not go back to browse on the heather of the world's common. So we crop a little here and there, we wait and hope, for something better. Some of us have waited and hungered for many years, thinking, perhaps, the next shepherd will consider our needs; for a dozen years ago we had a shepherd who fed us, but he was soon removed by authority we could not control. Our last shepherd made a jest of our hunger, as if we were exceptional and disagreeable. The present shepherd discourages especial means to provide for our hunger, and tells us we ought to help in all gatherings of the flock of every kind. By which we are made to understand that the fold is more important than the flock. "Money to tighten the fence or ornament the fold; raise money, respond cheerfully to all

calls for service and sacrifice. Do as others do, don't be singular. Mix with the crowd, help to make it cheerful and uncomplaining. Welcome by your presence and support, the occasional music and revelry provided to make the fold popular to the unfolded. This satisfies others who are richer and stronger than you; why should you complain?" Now what shall we do, so hungry and no prospect of any better food or greener pastures? For it is no comfort to us to be offered so often a few dry stalks from Shakespeare, or the poets; or from Tyndall or Spencer. It is no help to us to be reminded that our shepherd has been labelled by such a college as fitted to feed us. We want food. What shall we do?"

The question embarrasses me. I know what I did when I was a lamb in the fold more than fifty years ago. May I modestly suggest this? First.—I read the word diligently, daily, lovingly. I went alone for secret prayer five times each day for many years. I regularly went to my class and prayer-meetings. I lived a life separated unto God. I chose as my companions only those who loved Him most. I never read a book that suggested or fixed a doubt, to merely gratify a worldly or fleshly taste. I read the lives and writings of Wesley, Clark, Watson, Carvosso, Bramwell, Fletcher, and Hester A. Rogers, &c., &c. I asked everywhere for more light, more truth. I sought in prayer continually for more love, more faith, more humility. During my first seven years of the Christian life I did not hear from the pulpits of John Wesley a single sermon on perfect love; or the promised entire sanctification of my soul and body. But I read of it. I heard of it in the meetings of God's saints. I hungered for it; I obtained it. Praise the Lord! Dear saints of God, I greet you; you are greatly beloved by Him whose name you bear. Read devoutly and carefully the 34th of Ezekiel; you will there find how deep is the interest the great Shepherd has in your welfare,

that all human institutions and arrangements, all opportunities and hindrances, all means and methods, all pastors and Churches, shall be made by Him subordinate to your safety, your spiritual prosperity and your eternal life. All these outward helps, as the scaffold once needed for the building, shall be put away as useless lumber, but you shall be God's building, so graceful at last, the angelic architects of God shall shout "grace, grace unto it."

PRESERVED.

ABIE MILLS.

Though I am weak, whom shall I fear?
 Since Jesus says, "Be not afraid,"
 Though friend or brother be not near;
 On Him my trust is ever staid.

He keeps my feet amid the throng,
 His angels compass me around;
 Their footsteps fill my heart with song,
 Where'er I am I hear the sound.

'Tis like the music heard of old,
 That filled with joy the midnight air;
 As heavenly ones the news unfold,
 A Saviour born our sins to share.

The publishers, on that blest morn,
 Caught from the harps above the strain;
 And still they tell of Jesus born,
 To save from sin, and fear, and pain!

Of Jesus born, of Jesus slain,
 They haste to tell, from shore to shore,
 With rapture add, He rose again!
 He rose and lives forevermore!

In this great company, by grace,
 My Lord hath bidden me abide;
 He keeps me in His secret place,
 I in His tabernacle hide.

When 'er led forth, He goes before,
 He is my strength, He gives the word;
 Though but a child, I fear no more,
 Since fire from heaven my heart hath stirred.

My feeble voice could never wake,
 One soul asleep in sin I know;
 But God's own Spirit hearts can break,
 And cause repentant streams to flow.

He wounds to heal, I sing His praise,
 He makes the echo loud and strong,
 To trumpet tones, turns softest lays
 'Till lost ones learn salvation's song.

SALVATION IN HOLY SONG.

"Holy Lamb who Thee receive,
Who in Thee begin to live,
Day and night they cry to Thee,
As Thou art, so let us be!"

Every one who has been born of God has begun to live in the "Holy Lamb". Jesus, the Son of God. He draws his life from Him. He feels the joyous pulsations in every part of his being. And this makes him aspire after higher things, after the fulness of His salvation. He would be conformed, perfectly to the image of Jesus, hence he cries, "As Thou art, so let us be!"

A MINISTER'S EXPERIENCE.

BY REV. JAMES HOBBS.

(Author of "Methodist Standard Holiness Gems;" "The Little Preacher;" "Bible Holiness Keepsake," etc.)



ON the 25th day of January, 1853, in the city of Chester, Randolph County, Illinois, by the strong, heart-stirring, and thrilling Gospel appeals of Rev. James Knapp, of Southern Illinois Conference, I was brought to a true sense of my need of Christ, and to the foot of the cross, where I believed my sins were forgiven. In my simplicity, I gave my heart to God through Christ, and became His child, as I sincerely believed. At that same time I also gave my hand and name to the preacher, and became identified with God's people in the Methodist Episcopal Church. I felt then, and even before then, that I was called of God to preach the Gospel. I never gave up the cause of Christ, but was not faithful as I ought to have been, and my call to preach was not obeyed for twenty years or more. I made some advancement, and grew in grace, a little now and then, I thought; and enjoyed many happy seasons, notwithstanding my dullness of hearing and my inattention to the heavenly impression. Many years after this I was appointed class leader in Salem, Illinois.

In the winter of 1871 and '72 we enjoyed a very gracious revival of religion. On the 24th of June, 1872, I was licensed to preach by the Salem Quarterly Conference, and was admitted to the traveling connection in the Southern Illinois Annual Conference in the fall of that year, at Mount Vernon, Illinois. I preached for eight years, believing and saying that I was every word a Methodist, through and through; but in spite of this the truth in the case gradually unfolded itself to me, that I did not clearly understand nor heartily believe, much less enjoy or experience, the highest blessedness to which the grand peculiarities of Methodist teaching pointed me, and that is salvation from all sin by a second and distinct blessing of God by faith after conversion. I had been preaching holiness, or Christian perfection, to others in an indefinite way, and living without it myself, and very quietly allowing them to do the same. I had just about as much success in this as an unconverted preacher would have in getting souls converted to God. I could not point out the way for others to obtain the experience. Souls were converted in my meetings, but if any one reached THIS BLESSING, I never knew of it. In the fall of 1879, the Conference sent me to a charge where some of the members had the experience of full sanctification, and they testified to it in a convincing and unmistakable way. I knew I was converted, but I also knew that these persons had an experience that was beyond mine. I knew I could not stay there and feel at home without having what they had. I could not preach to them, about sixty or seventy in one class, and feel right, without an experience equal to theirs, at least. I was uncomfortable. It set me to hungering and thirsting in a manner before unknown to me. I sought definitely for the blessing of a clean heart, and, glory be to the great name of my God, I found it! On the 24th day of May, 1880, after careful examination and

consciousness of entire consecration, by simply believing, for a present application, "The blood of Jesus Christ, His Son, cleanseth from all sin," I was able, by the grace of God, to step into that glorious liberty. I know what it is experimentally to love God with all my heart, soul, mind, and strength, and my neighbor as myself. I am solidly happy in the enjoyment of the perfect love of God.

Creatures no more divide my choice,
I bid them all depart :
His name, His love, His gracious voice,
Have fixed my roving heart.

HOLINESS.

PROF. A. R. BRADBURY.

O, Holiness, thou blessed grace,
In every heart, shouldst find a place,
God welcomes thee to every soul,
On whom he holds supreme control.
O, Holiness, the Christian dress,
The crystal robe of righteousness,
Thou dost adorn the Christian mind
With jewels rare of diamond kind.
O, Holiness, thou blazing light,
Which scatters the Egyptian night,
Thou dost afford great peace and love,
Flowing in streams from realms above.

"LET NOT thy praises be transient, a fit of music, and then the instrument hung up, till another remarkable providence makes thee take it down. God will not sit at such a niggard's table, as invites him to a thanksgiving feast once for all the year. God comes not as a guest to his saints' house, but to dwell with them ; He 'inhabits' the praises of His people. The day in which thou dost not bless God, thou turnest Him out of doors. 'A lying tongue is but for a moment,' saith Solomon. Something drops from a liar within awhile that discovers his falsehood. The tongue that lies in praising God, is thus for a moment ; he can curse God with that tongue to-morrow with which he praiseth Him to-day."—*Sel.*

"Great gifts are beautiful as Rachel, but pride makes them also barren like her. Either we must lay self aside, or God will lay us aside."

SALVATION IN HOLY SONG.

"Equip me for the war,
And teach my hands to fight ;
My simple, upright heart prepare,
And guide my words aright."

Christianity is a warfare. For it we need an equipment. No king would think of sending soldiers to war without suitably equipping them. So the King of Zion has provided for the full equipment of His soldiers. The armor is complete. It is ours to put it on, and so be prepared to fight a good fight.

IMPRESSIONS—HOW TO TEST THEM.

BY REV. M. W. KNAPP.

(From his latest book "Impressions.")



OD has made such ample provision for the guidance of His children that they may be just as sure that they are led by Him as that they are saved.

In order to do this it is needful to apply to every doubtful impression certain detecting tests. To do this sometimes requires keen spiritual sight, yet is a privilege which the least of God's children may enjoy. "His sheep hear His voice" and "follow Him," and we would not be commanded to "try the spirits whether they are of God," if there was no danger from them, or if we were powerless to distinguish them. All impressions which are from above bear the four following distinguishing features. They are:

1. *Scriptural.* In harmony with God's will as revealed in His Word.
2. *Right.* In harmony with God's will as revealed in man's moral nature.
3. *Providential.* In harmony with God's will as revealed in His providential dealings.
4. *Reasonable.* In harmony with God's will as revealed to a *spiritually enlightened judgment.*

Many impressions are so evidently of God that they need no testing, but all

that are any ways doubtful should be summoned before this infallible court of final appeal.

Every impression from above has upon it the Divine Stamp: S. R. P. R.

S—scriptural.

R—right.

P—providential.

R—reasonable.

It is perilous to act on an impression which lacks any of these letters.

1. *Scriptural.* Impressions from above are always in harmony with the teachings of the Word. Other impressions may wrest isolated passages to their support, but God's guidance is in harmony with the whole blessed Book. It never leads a person to do contrary to its teachings or to influence others to such a course. On every doubtful point the question, "What does the Bible teach?" should lead to search until that knowledge is gained, and then it should be acted upon. While it is a book of general principles, it also covers almost every practical point that ever occurs in human life.

Multitudes of impressions from below die of fright at their own images when they are compelled to look in the mirror of God's Word. The sword of the Spirit which is the Word of God, will pierce the thickest armor in which Satan can mail his deceptive suggestions. Then let every doubtful impression first of all be rigidly examined under the focalised light of all that the Scripture teaches in regard to it.

2. *Right.* God speaks through the voice of man's moral convictions. The rule of right and wrong in moral matters is universal. Even cannibals know that it is wrong to steal and lie and kill, "which show the work of the law written in their own hearts."

"Our own minds," wrote President Finney, "their convictions, their necessary affirmations, do truly reveal God and many of the great truths that respect our relation to Him and to His government."

Impressions which are from God are always right. They may be contrary to our feelings, our prejudices and our natural inclinations, but they are always right. They will stand all tests, and their rightfulness soon becomes a conviction which can not be shaken.

The voices of Scripture and of right always agree, but many who have not all the light of Scripture are convinced by the voice of this monitor within which way the path of duty lies. This voice brands as from below any impression which would lead to a wrong act.

Millions of impressions if compelled to answer the simple question: "Are you right?" will blush and hesitate and squirm, and finally in confusion retire.

3. *Providential.* God often speaks to His children through His providences. "In examining the Scriptures upon this matter," writes Dr. G. D. Watson, "we find that the peculiar sphere of the Father's leading is providence; the peculiar sphere of Christ's guidance is the written Word, and the peculiar sphere of the Spirit's guidance is direct conviction and illumination upon the heart and spiritual senses.

"The providence of God touches at every point our physical being and wants, and appeals to our common sense. The *Logos*, the word of God takes hold of our immortal nature and appeals to our faith; the Holy Spirit operates immediately on our minds, giving us such impellings and restraints, such premonitions or drawings as compose the living, practical filling up of the outline of guidance."

Emphatic mention of this test of impressions is made by Upham in his valuable treatise on "Divine Guidance." He says:

"The mind of God as it is disclosed in His providences, and the mind of the Holy Spirit, as it reveals itself in the soul are one; and consequently, in their different developments can never be at variance, but will always be at harmony with each other."

4. *Reasonable.* Impressions from above are always in harmony with a *spiritually enlightened* judgment. God has given us reasoning powers for a purpose, and He respects them, appeals to them, and all of His leadings are in unison with them. He will bring up all the facts in the case in such a way as to convince that His leadings are all in harmony with sanctified common sense. Indeed, when the first three tests above mentioned are met, reason can but accept the conclusions which they bring.

I have a friend who was frightened from receiving the baptism of the Holy Spirit, because Satan kept suggesting to her that if she did she would have to do absurd and unreasonable things. He "impressed" her that she ought to go and preach at a political meeting, talk religion to every one she met on the street and everywhere, and do kindred unreasonable things. He made her believe that these impressions came from God instead of from him, and thus fearfully perplexed her. Satan took the fact that we are good to do good "as we have opportunity," and with it sought to compel her to force opportunities. An appeal to this test would have defeated him. God never requires an unreasonable thing. He invites us to "reason" with Him, and appeals to our judgment that His service is a "reasonable service."

As some one has said, it is a wise thing to "rap impressions on the head and see if they have sound sense." If we, in our finiteness, can see that they are unreasonable, the conclusion is resistless that they can not come from God. Let it be remembered that we must not depend on our unaided reasoning powers for this purpose, but that God helps us to see the truth through their use.

"If we shut our natural eyes we will stumble over many obstacles, and just so if we refuse to permit God to illuminate our judgment, or ride recklessly forward over its rightful decisions, we will come to trouble.

"God deals with us as with rational beings, and it is a consequence of that recognition of our rationality that He does not require us to act upon sudden suggestions or impressions, even if they come from Himself without our first subjecting them to the scrutiny of reason.

THE POWER OF FAITH.

The Christian's power is in his faith. What is strong faith? It is not in its quantity. It does not necessarily act out on a broad scope. It is unmixed faith, whether little or much. If it is like a grain of mustard seed it is strong faith, if it is unmixed. If we mix a little sight with faith, we injure faith, and the admixture of anything with it is against the character of God. If persons cannot believe, you cannot help them by urging up their faith. The most effectual assistance is to smash in all their broken reeds, to break in upon their hopes, until they feel themselves ready to perish. Put a man down until he consents to lie on God's door-sill a spiritual foundling, too weak to cry, and then that man will believe as you bring him to Christ. It requires more exertion to disbelieve in ourselves than to believe in God. We are strong in the kingdom and in God through what relates us to God. Fourteen cars went up on the train that passed here this morning, and the last car went as strong, seemingly, as the first. It had no power in itself, but the power was in the coupling. The power of faith is in the coupling. Just in proportion as your coupling to Christ stands, you are almighty, however weak in yourselves: and until this is severed Satan can do nothing with the Christian. No matter how ignorant he may be, devices of men or devils, nor the rage of hell, can move him as long as he buckles on to God. Now I feel a little better, but as though there was a volcano in me yet. I feel glad that old-fashioned Methodism can get up the biggest meeting on the continent. This means a revival of old-fashioned gospel power, and God is going to take care of this thing. Here is my hope of the world. Said a man who was up here, "They have Presbyterians, Baptists, Episcopalians, and Methodists, but they all love each other." Christ is wonderfully pleased to make all his little ones work together for the universal sway of His kingdom. We want the Holy Ghost. I would not have talked a few years ago as I am often constrained to do now—no, not to have saved the cause; but now I must speak when I see God's great programme laid out before me.—*Benjamin Pomeroy, at National Camp-meeting.*

SALVATION IN HOLY SONG.

"This blessed word be mine,
Just as the port is gained;
Kept by the power of grace Divine
I have the faith maintained."

That was a grand utterance of Paul, "I have fought a good fight, I have kept the faith, I have finished my course." So every true Christian would testify when the closing hour comes. If so, our life must be entirely devoted Christ, at every point there must be fidelity. Then when the moment of transition comes all will be well, it will be a triumphant moment.

ABIDING IN CHRIST.

BY REV. R. G. SHEPHERD.

(The Blind Frangelist. Author of "A Blind Evangelist and His Work.")

IT is not enough that I have once been converted, and that I am an accepted member of the Church. It is not enough even that I give to the support of the gospel, make long prayers, and do everything else that is expected of the typical "big man in the Church." The question is, Am I abiding in Christ? To abide implies not a simple sojourning, not a few days' visit, but a continued stay. So abiding in Christ implies a continuous living in Him; not that state in which we are constantly going astray and being reclaimed; not a state of sinning and repenting and asking forgiveness day by day; but a condition wherein "our life is hid with Christ in God."

Paul beautifully expresses this thought in Gal. 2: 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It is only He that abides who can bear fruit, or who can know the deep things of God. The reason we have so very many shallow Christians is, that they don't stay in Christ long enough, at any given time, to get acquainted with Him.

They get converted every winter, and sometimes manage to hold out three or four days after the revival; but they will not hold out long enough to get to heaven. I hardly expect to find any every-winter Christians when I get to heaven, because they generally die in the summer, when their religion is so congealed that even the Lord cannot find it. Yes, they usually freeze to death in the summer.

Brother, it is those who do not abide, who bring reproach upon the Church. What puzzles me is, how any one who has really experienced the joy of pardoned sin, and who realizes himself a child of God, can find anything in the world to go back to. I do praise God for the very darkest day of my Christian life! for even it was far better than the happiness of the world. Read the following passages, and see whether it will pay to abide in Christ:—

1. About not abiding:—Job 24: 13; Joel 2: 12, 13; Jer. 10: 10; John 15: 6; 5: 38; 1 John 3: 15.

2. Christ wants to live in us:—Luke 19: 5; Rev. 3: 20, 21.

3. Who shall abide?

Brother, this is a solemn question, and every one who begins will not abide.

Read these passages very carefully:—Ps. 15; Ps. 24: 3-5; 61: 4-7; 91: 1; Prov. 19: 23; Nah. 1: 6, 7; Mal. 3: 1-3; 1 John 2: 17; Matt. 7: 21.

4. How shall He abide?—John 15: 9, 10, 14; 1 John 2: 6, 10.

5. If ye abide:—John 15: 5; 14: 21, 23; 15: 9; 1 John 3: 6; Ps. 125: 1; John 15: 7.

6. Finally —John 15: 4; II. John 1: 9; I. John 3: 24; 2: 27, 28.

"O, I leave it all with Jesus,
Day by day!
Faith can firmly trust Him,
Come what may.
Hope hath dropped her anchor,
Found her rest,
In the calm, sure haven
Of His breast.
Love esteems it heaven to abide
At His side."

SALVATION IN HOLY SONG.

"Pray, without ceasing pray,
Your Captain gives the word;
His summons cheerfully obey,
And call upon the Lord."

The Scripture injunction is, "Pray without ceasing." Some have been puzzled to know how this can be done. But there is no difficulty. Prayer may be the habit of the soul and while the hands are busy with secular affairs, the heart may be in communion with Heaven. Follow then the Captain's order, and be ever looking to Him in prayer.

JOYOUS EXPERIENCE.

BY ELIZA J. WATTS.

"Therefore with joy shall ye draw water out of the wells of salvation. Isa. 12:3.



HIS is the blessed privilege of all travelers to the Celestial City. The enemy would discourage us by his deceptive arts in picturing to our minds the pleasures of the world, in comparison to the Christian warfare, with trials and persecutions. First, we must be convinced that salvation is attainable, and secondly obtain it by stepping out on the promise of God, and getting a well of living water in our soul, that shall spring up unto everlasting life.

When we are willing to let the Lord have the right of way in our hearts, old things will pass away and all our thoughts words and actions will be new. Many Christians find trouble along the way by neglecting to get into the grace where they can "stand and rejoice in hope of the glory of God." Rom. 5:2. That is having the heart cleansed from all unrighteousness and filled with the love of God.

We are admonished to be filled with all the fulness of God. We should be ambitious to see how much of Christ we can enjoy. All our time and energy should be given to this, then when persecution comes, "the Lord shall fight for you, and ye shall hold your peace." Ex. 14:14.

Many professors seem to see only how little salvation they can get along with and be Christians. No wonder they can so appropriately sing,

"In vain we tune our formal songs,
In vain we strive to rise,
Hosannahs languish on our tongues!
And our devotion dies."

The Lord has innumerable multitudes who are praising Him with joyful and glad hearts, and He has no use for a formal song, or languishing *Hosannahs*, or dying devotion. There is no such an experience spoken of in the word of God, for a Christian. But we are to draw water out of the wells of salvation with joy. *Praise the Lord.*

We are to sing with grace in our hearts, having joy unspeakable and full of glory. To the soul thus filled there is no formal songs, but it will be easy to serve the Lord in spirit and in truth and the beauty of holiness and they will continually have praise swelling up in the heart to the God of their salvation, having an anchor to the soul that is sure and steadfast and are kept by power divine, ready to live or die for God. Ready to endure afflictions, persecutions and hardness as a good soldier of Christ's, and rejoice in the midst of "all trials, knowing they work for us a far more exceeding and eternal weight of glory."

God has given us this blessed promise, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light and the days of thy mourning be ended." Isa. 60:20. Also the "Lord God is a sun and a shield; he will give grace and glory, no good thing will he withhold from them that walk uprightly." Psal. 84:11. *Praise the Lord.*

SOME MEN take no pleasure in flowers, nor care to keep them, but to look at and smell at; but the bees draw honey from them, and the apothecary extracts medicine from them: so many hear sermons for their pleasure only; others, who are wiser, for their profit.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson I. Acts IX, 1-20. Oct. 2.

SAUL OF TARSUS CONVERTED.

VERSE 1. *Breathing Slaughter.* This exceeding madness and cruel rage in which he was indulging gives evidence that he was troubled in his conscience, was "kicking against the goads" of silent self-accusation, was unwilling to pause and look into the subject calmly for fear that he should become a disciple of the despised Nazarene. Stephen's dying prayer and look were never absent from his thought.

5. *Why persecutest thou Me?* Whatever we do against any of the members is felt and resented by the head. A more constant realization of this would perhaps make some of us more tender and considerate in our treatment of the little ones and weak ones who, in spite of their infirmities and misdoings, have a vital connection with Him.

6. *Lord, what wilt Thou have me to do?* This word signalizes complete surrender. Paul was prompt, energetic, and thorough-going in all his movements. He made so absolute and comprehensive a submission at this time, and followed it up with such steady progress in all the way as fast as it opened to him that there does not seem to have been any call or need for a subsequent second work. He pressed on unto perfection and continually increased in the knowledge and love and favor of God.

11. *Behold he prayeth.* His prayer now was very different from what it was before. Each change in our experience as we go on from grace to grace will manifest itself in our prayers. Our intercourse with God will take on different aspects as we get nearer to Him.

13. *Ananias answered.* The remonstrance of Ananias is too much like many of our replies to God when instead of prompt implicit obedience we begin to reason and make excuses. Well for us if we do not persist in such attitude, but speedily go and do the errand.

17. *Filled with the Holy Ghost.* This must be regarded as the completion of his conversion, the divine answer to his consecration or presentation of himself, what we should call now the witness of the Spirit.

20. *Straightway he proclaimed Jesus.* If the convert does not do this in some fashion, and feels no impulse to do it, he has good reason to doubt the genuineness of the change. Genuine children of God are not still born.

Lesson II. Acts IX, 32-43. Oct. 9.

DORCAS RAISED TO LIFE.

VERSE 32. *The Saints at Lydda.* This term, "saints," here and elsewhere in the New Testament is simply used to designate the people of God or the followers of Christ. They are holy, all of them, by the very fact of their new birth and their indwelling by the Holy Spirit. Holiness is not something additional superadded subsequently. It is the business of God's holy people to go on to perfect holiness,

34. *Jesus Christ healeth thee.* There are those who would have us believe that Christ's atonement makes provision for the cure of all sickness just as much as for the cure of all sin, that we may and should obtain bodily health, and that the use of any remedies or the calling of any physician is sinful because tainted with unbelief. But we shall do better to hold with the great majority of Christ's people, that God, while perfectly able to heal without remedies when He sees fit, does not ordinarily intend or desire to do so. When He would deliver people from sin He almost always does it through the means of some fellow man. In the same way he uses the skill of physicians or surgeons or nurses and the various agencies which He has enabled us to discover, to drive away disease. He never does for us what we can do for ourselves, never works a needless miracle or ministers to our laziness. To expect results ordinarily without the means, whether in the spiritual or physical realm, is simply fanaticism; it is presumption pure and simple, not

faith. Yet we believe there are times when He sees it to be for His glory to heal directly, and then He grants as a special favor the *prayer of faith*, making known by direct revelation that it is His will to give health in answer to prayer alone. But great care is necessary to distinguish between the illumination of the Holy Spirit and the hallucination of our own spirit.

Lesson III. Acts X, 1-20. Oct. 16.

PETER'S VISION.

VERSE 1. *Cornelius*. Some people, in order to maintain a special theory, in the face of all facts hold that this Roman soldier and the other Gentiles mentioned in this chapter were Christian disciples before Peter came to them. They seem unable to understand that a man could be devout and fear God and give much alms and pray, and yet be an adherent of some other religion than the Christian. But every missionary can bear witness that such people are found in all lands. It is entirely plain to the unprejudiced mind that Cornelius though he may have been a sort of proselyte to Judaism was not even a full Jew being still uncircumcised, and much less was he a Christian.

2. *With all his house*. That this man was genuinely pious according to his light and greatly in earnest in his service of God, is clear from the fact that he surrounded himself with a pious household even in the midst of that wicked city, and in a soldier's camp. Many of the heathen set an example in some respects that shames many Christians.

4. *A memorial before God*. Many are the memorials erected by those ambitious to be thought of much and long by men. Comparatively few are they who give their thought to being kept in remembrance by God. Whether they come together or separately, both are essential.

14. *Not so, Lord*. Deep-seated prejudice, early training, and the force of habit are very difficult to overcome. It is hardly surprising that Peter under the circumstances should have said "Not so" even to the Lord. It was truly noble in him to be so soon convinced. John Wesley showed a like nobility in getting over his objection to outdoor preaching, lay preachers, and the rest.

15. *What God hath cleansed make not thou common*. Most of us are slow to learn that every creature of God is good, and nothing to

be refused. The caste spirit and pride of race, are still very frequently seen among those accounted good. The Puritan and the Quaker stand condemned by this text for some of their practices. So do the monk and nun, and all those who look down upon secular life as defiling and debasing. The vision of Peter needs to be repeated to-day in many circles.

19. *While Peter thought on the vision*. Bishop Phillips Brooks has a fine sermon on this text, which he styles "Visions and Tasks," showing the relation between the two. He says, "Every truth which it is possible for a man to know, it is good for him to know with reference to his brother man; only in that way is truth kept at its loftiest and purest." We must not only love truth but love men.

Lesson IV. Acts X, 30-45. Oct. 23.

PETER AT CESAREA.

VERSE 34. *God is no respecter of persons*. James also declares that "If ye have respect to persons ye commit sin." By this it is meant that the external appearance of a man is not to control our conduct regarding him so that we shall do him an injustice or unkindness. Our respect and favor must be based on deeper things than externals. We must respect character and goodness no matter in what outward garb it appears, or what may be the color of the skin. Otherwise we shall be very unjust.

35. *In every nation he that worketh righteousness is acceptable*. Those heathen will be saved who live as nearly up to all the light they have or can get as those of us who in Christian lands are heirs of salvation. No soul will be lost for not believing a Saviour of whom he had no opportunity to hear. Nevertheless the number of the saved from heathen lands will be greatly increased by sending them the gospel; and apart from that our duty is clear to obey the command of Christ who says "Go, preach."

38. *Who went about doing good*. Admirable summary of the life of our Lord. How far does it epitomize our career? Let us take it as a motto.

45. *On the Gentiles also was poured out the gift of the Holy Ghost*. In this case regeneration preceded baptism, as is customary with us now in Christian lands; but it did not do away with its necessity.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR OCTOBER.

"If any man thirst let him come unto me, and drink."
John 7: 37.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

FREE AND FULL SALVATION.

"I am come that they might have life, and that they might have it more abundantly."
John 10: 10.

THE human heart abhors a vacuum. It must be filled. The first sound that falls upon the ear of a penitent sinner, is that of the cool refreshing waters of salvation, and at once he cries out,

The cleansing wave, I see! I see!
I plunge, and O, it cleanses me!

As he passes on, obedient to the invitation, "Come ye to the waters and drink," his vision broadens and he cries

"Salvation like a river rolls,
Abundant, free and clear."

As he drinks, his appetite increases, and we hear him say,

"I drink, and yet am ever dry."

Then if he presses faithfully on, the mighty Christ reveals to him, "I am come that ye might have life and that more abundantly," like waves of the sea.

A few weeks ago I was at Thousand Island Park. One morning I wandered through the fragrant woods until I came to the head of Crystal Bay. Away before me, as far as the eye could reach, stretched the blue waters of the St. Lawrence. A stiff breeze from the farther shore sent great rolling waves up to my very feet—great, mighty, majestic waves.

In they rolled, on and on, ceaselessly, boundlessly, Above me hung the cloudless heavens filled with the summer's sunshine. Penetrated with a sense of God's Presence, I stretched out my arms as if to embrace the sea. I saw not so much the beautiful rolling river, as the infinite ocean of God's redeeming grace and love.

"There's a wideness in God's mercy
Like the wideness of the sea."

A sense of its fulness and its freeness surged through my soul and filled me with a "bewilderment of awful joy."

A realization in the soul of this fulness of salvation, this abundant life, is the need of the Church to-day. We need to empty our hearts and let this mighty salvation sweep in.

Worldly tendencies are on every side. Soul-thirst seeks to be pacified by multiplied ways and works for Christ, instead of by Christ Himself. The great strain is to do instead of to be, and yet *to be* is the great satisfaction, the secret of power. To be hid with Christ in God; to be filled with the Spirit; to be in fellowship with the Father and with His Son Jesus Christ; to be mighty through God. This can be secured only by communion with Christ. "Keep intimate with Jesus" said a devoted mother to her married daughter who was overloaded with Church work. "Be jealous of your hours *alone with Him*."

Our friendship with Him, is of more importance than the work. It is only by studying His character, sitting at His feet, that we can be changed into His image, or that will call forth the best and the highest in us.

When once we have entered into the "secret chambers of the King," our fellowship will not be hindered by any work He may commission us to do; but above every voice, we will hearken only for *His voice*, above every approval for His "Well done."

"SAYINGS OF JESUS."—The most eminent illustrations of the widest wealth laid up in narrowest compass must naturally be found in single sayings of our Lord's. How do they shine, like finely-polished diamonds upon every face! how simple, and yet how deep!—apparent paradoxes, and yet profoundest truths. Every one can get something from them; and no one can get it all. He that gathers little has enough, and he that gathers much has nothing over: every one gathers them according to his eating.—*Scl.*

THE CHILDREN'S STUDY.

A TRUE SAYING. "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20: 11.

Saviour like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare us,
Blessed Jesus,
Thou hast bought us, Thine we are.

WHAT is said in the above proverb is exactly true. If the heart of a child be not purified by divine grace, out of it will flow evil which will be clearly manifested in life. The outward shows what is within. If the fountain, the heart, be pure, then the streams flowing from it will also be pure. How important then that the heart be purified early, so that, throughout the whole life, there may be a course of things which will be pleasing to God, and profitable to us. The pure life is the happy life, and children like to be happy, so they should ask for a clean heart, and a right spirit, and the Lord will certainly hear and answer their prayer.

QUESTIONS FOR OCTOBER:

1. How many times is the word TRUST found in the Bible?
2. What is it to trust in Jesus?

If you've a task to do, my boy,
That's hard, don't try to shirk,
Just do the very best you can;
They only win who work.

If on the first attempt you fail.
Don't say, "It can't be done,"
But think of those who've won success,
And how success was won.

Pluck, patience, perseverance, boys,
O'er hardest tasks prevail,
For those who really mean to win,
There's no such word as fail.—*Sel.*

LETTER TO CHILDREN.

(We failed to receive one this month from our correspondent, so we give our young friends the following:)

HOW HE WAS HELPED.

“WHEN a boy,” said a prominent member of a Church, “I was much helped by Bishop Hamline, who visited at a house where I was. Taking me aside, the Bishop said: ‘When in trouble, my boy, kneel down and ask God’s help, but never climb over the fence into the devil’s ground and then kneel down and ask help. Pray from God’s side of the fence.’ ‘Of that,’ said he, ‘I have thought every day of my life since.’ Continuing, he remarked: ‘Sanford Cobb, the missionary to Persia, helped me in

another way.’ Said he, ‘Do you ever feel thankful when God blesses you?’ ‘Always.’ ‘Did you ever tell Him so?’ ‘Well, I don’t know that I have.’ ‘Well, try it my young friend, try it, try it. Tell Him so; tell Him aloud; tell Him so that you are sure you will hear it yourself.’ That was a new revelation. I found that I had been only glad, not grateful. I have been telling Him with grateful feelings ever since to my soul’s help and comfort.”

LOVED ONES GONE BEFORE.

MISS EMMA M. COX, of South Centreville, closed her earthly life December 13, 1891, in the 47th year of her age. She had been a faithful member of the M. E. Church, a number of years, she was a lover of the GUIDE, prized it next to her Bible, and in her last hours spoke of Mrs. Palmer. I often heard her say, “how she would enjoy being in the Tuesday meetings if she could have the privilege of going there.” We all loved Emma, but Jesus loved her better than we could, and He has taken her to live with Him forever. She said it was the Lord’s will for her to go, and meet Her in Heaven. MOTHER.

FANNIE SHARPE, wife of Samuel D. Sharpe, of East Village, closed her earthly pilgrimage, Aug. 12th, 1892. About thirty years ago she was converted. The witness of the translation from the “kingdom of darkness, to the kingdom of God’s dear son,” was clear, strong, and abiding. She knew whom she had believed. In her death, the Church has lost one of its most devoted and untiring workers. I know of no sister whose death would have been so great a loss to us. She was a live-acting, self-denying Christian, always ready to respond to the benevolences of the Church with a liberal hand. She leaves a husband, and one son, and a host of friends to mourn her loss: for her “to live was Christ, to die was gain.” We can say with the poet,—

“Servant of God well done:
Thy glorious warfare’s past;
The battle’s fought—the race is run,
And thou art crowned at last.”

TELL ABOUT IT.—Men are saved by word and example. One drives the nail, while the other clinches it. To withhold experience is to hide the gift which God designs for the enlightenment and purifying of the world. Many a blessing is lost because it is not confessed. It grows impalpable in the darkness, and hides itself from us, as we have hidden it from others.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

TUESDAY MEETING.

(OCEAN GROVE BRANCH,)

AS MANY of our readers may be aware, Sister Palmer is accustomed to spend a portion of the summer at Ocean Grove, N. J. The management of that popular and populous summer-resort of Christianity and Methodism, we are glad to report, makes holiness prominent. And the most conspicuous holiness feature of the place is Sister Palmer's daily meeting held at 9 A. M. in the Bishop Janes' Memorial Tabernacle. We have pleasure in giving GUIDE readers a report of a recent Sabbath morning session. It was a bright cool day, a goodly number came out—and came in the Spirit. Sister Palmer was in her accustomed place and opened the meeting in the usual way. After singing, a number of requests for prayer for one blessing and another, were asked, and at Sister Palmer's request, Rev. E. I. D. Pepper, one of the Editors of "The Christian Standard," led in prayer.

Singing.—"Arise my soul, arise."

Sister Palmer.—I am impressed this morning, with the thought of the almightiness of God and His willingness to do great things for us. I shall never forget one scene at a camp-meeting where the sister who prayed here this morning, had such faith as to ask God to come in convicting power to all present who were without a clean heart. I dared to hope the petition would be heard and answered, but almost feared to claim by faith the result. But not so with this dear sister, and sure enough the altar was filled with seekers for the blessing. I noticed one little girl weeping very much indeed, as though her heart would break, and when I went to her and said "Why, little girl, what is the

matter?" she replied, "O, may I not have a clean heart too?" And the dear Lord gave her what she sought for before she left the altar. So I know this morning, that it is the will of God that all here should have a clean heart. Would to God that all here should have a clean heart. Would to God that we might all be as willing to receive as He is to give. I have selected a few verses to read, from the tenth chapter of Hebrews. This Good Book tells us, and it seems to me I shall never cease to praise the Lord more and more for the blessed fact, that God has devised a way whereby we can understand His will concerning us.

Well, this Book says in the fourth verse, that "It is not possible for the blood of bulls and of goats take away our sins." "Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God." I rejoice that we are not under the old dispensation but under that of Christ and the Holy Ghost as well, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "Are sanctified," it says. That means, does it, that Christ has made the blessed promise for us, especially for you and me? Then let us freely accept it.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting until his enemies be made his footstool.

"For by one offering he hath perfected forever them that are sanctified.

"Whereof the Holy Ghost also is a witness to us." O, I take so much delight in this passage where Christ tells us, that, though He has gone from us, still He comes and lives with us in the Person of the Comforter and the Holy Ghost. O how can you abstain from saying from the heart, with the lips, "Praise God"? The hint was taken, and many present exclaimed "Praise God!",

When I was not fifteen years old, I was reading the Bible through consecutively, and came to that portion of it in Genesis; "Walk before me and be thou perfect." And I could not see how it was possible to carry it out. But if our hearts are receptive, it is easy. We then say, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh—let us draw near with a true heart in full assurance of faith, having

our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Let me read a few marginal references on this same thought:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ez. 36: 25. And it says in I Cor. 1: 9 "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." And again, "Faithful is he that calleth you, who also will do it." I read these references that they may be indelibly stamped upon our memories. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

We now know what is His will concerning us, and we may have boldness and liberty to come, remembering that "Faithful is he that calleth you, who also will do it." And O, how ungrateful not to accept such love! Is there such an ungrateful one here? It hardly seems possible. I would like to have Brother Pepper tell us if he thinks we may now accept full salvation.

HOW THE BLESSING WAS OBTAINED.

Bro. Pepper.—Just let me refer a little to my personal experience. This morning, in my reading for personal devotion, I came across that passage, "But many that are first shall be last, and the last shall be first." It came home to me with great force. The first in opportunities, the first in education, the first in life's ranks shall be last. In my mind I wandered back to childhood's days. I thank God that I had what some one has called an aptness for religion. Converted when very young, and reading some time after, "The Way of Holiness," I was soon brought into the experience of Entire Sanctification. I sometimes walk up Fifth Street, Philadelphia, and pass the house and look up at the window of the room where that second blessed experience came to my heart. I remember nothing else of importance that happened that year, but the memory of that experience is very very clear. Under such blessed influences as surround us to-day, I have lived since I was a mere boy, and reading that passage this morning, the conviction came to me that I ought to be a better man than I am. My life indeed has been a highly favored one.

There was a young man converted in one of my Churches, who is now a most successful evangelist. About five weeks after conversion, he came into the blessing of holiness, and that young man, Joseph Smith, has gone right up and up in the spiritual scale ever since. Sometimes I feel ashamed when I see how he has grown—not that he has grown so fast and so strong, but that I have not grown as well. I wonder if there are not a great many of us who have not grown as well. I wonder if there are not a great many of us who have been highly privileged in these matters? And I wonder if, by some slowness of faith, it will prove true that we shall drop back, back, back, in the line, and the first actually become last?

Of course it is our privilege to enjoy this full religious life at the present time, and I know no other way of entering it than by simple childlike faith. Bishop Taylor tells us just to tumble into it. Get an entire consecration of self, on the altar, and as quick as that is done, the work is done. Then walk right on in simple faith.

Singing.—"I've anchored my soul."

PRESENT GRACE.

Bro. Hughes.—Time is precious and there are a hundred people here who want to testify to this blessing. I could wish that we might have a spirit of sanctified sententiousness, and I will be a specimen of it. This morning, at half-past nine o'clock, the twenty-fourth day of July, 1892, I have the blessed knowledge that Jesus is my Sanctifier, which the Holy Ghost witnesseth to me. Blessed be His name.

A German Brother.—Glory be to God! I was born a Roman Catholic. I used to sleep in alleys and cellars and on trucks, and under them. I was picked up in New York City a poor drunken bum. I did not understand a word of the English language. I was led down to 316 Water street and the only word of all I heard that I understood was "Jesus" which is the same in the German as the English. Two men took me there but I only remember one of them. Jerry McAuley came to me and said "German Brother, do you pray?" And I looked up and said "Nicht Verstehen." But God had an instrument there, a young German Brother who told me to pray, and I said "Jesus help me." Like a flash of lightning, the light came. That was eighteen months ago and I've not

tasted beer or whiskey or tobacco since. And I've not been in prison again, either, and these "long fingers" have not itched for other peoples things and have been willing to work for an honest living. That's what God has done for me.

Singing.—"What a Wonderful Saviour."

SHAKEN UP.

Bro. Ullmer, of Montana.—I was never behind the bars for stealing, for I was one of those self-righteous ones who go about with head up, priding themselves on their morality. Nevertheless I came to a time when I realized I was in bondage. But when I let go of self, I triumphed in God. A few days ago I had a big spiritual shaking up at Mountain Lake Park and now I can say "I've anchored my soul in the haven of rest."

Sister Blandy singing—

"Where he leads, I will follow."

Nothing but a full surrender can enable us to say this, but when we have made the full surrender, we not only can say it, but say it with joy. And if you have such religion as I am blessed with, you cannot do otherwise than enjoy following where He leads.

A Sister.—I, too, am willing to be led by Jesus. I have been saying this since I was seventeen years old and the way grows brighter and brighter all the time.

Singing.—"It Just Suits Me."

THE LITTLE DETAILS.

A Brother.—When we sing "Where He leads me, I will follow" we may think it applies to something away off in the dim future, but I imagine we must follow Him right here in the little details of this life. And this, I am glad to say, I am willing to do as well, I trust, as the larger and more important followings.

A Colored Sister.—I surrender myself to General Jesus—not to Gen'l Grant or to Gen'l Meade. And the surrender was complete. Are you not glad? I am. My cup is full and running over.

Singing.—"O Precious Fountain."

Sister Palmer—gave an invitation for all not already there, to step immediately into the cleansing fountain, and asked, "How many are there who really do now present themselves a living sacrifice to Christ?" At this, nearly every one in the Tabernacle rose, and as the preaching service was about to commence at the Auditorium the meeting was dismissed with the Doxology and Benediction.

At the last meeting held before the close of the Camp Meeting, Bishop Taylor recited the 130th Psalm, commencing, "Out of the depths have I cried unto thee, O Lord," and made some beautiful comments thereon. Then he called for short testimonies. Some of them caught our ear as follows:

—For seventy years I have been climbing, and I expect to keep on.

—I praise the Lord I never had any struggle. I just gave myself to Jesus, and He received me.

—I hungered after this fulness, but was kept out of it by an unwillingness to make the required consecration, but at the Tuesday meeting I made the consecration and received the blessing.

—Jesus has sanctified my soul.

—I say *yes* to God.

—Jesus satisfies my longings.

—I have religion. I should be a miserable wretch indeed if, at 82, I had it not.

—I have yielded myself to Christ this morning, all is under the blood.

—I received this blessing on the Eastern shore of Maryland.

—My soul is ravished with the Saviour's love.

—I am sanctified throughout, soul and body, and I am going home to tell the story.

—I stepped out on the promise years ago, and to-day I am under the blood.

—My soul is sanctified.

—*Sister Grace Weiser Davis* thanked God for definite answers to prayer received at this meeting.

—*Bishop Taylor* said, when a little boy he had learned how to hold on to Jesus, and he had continued it ever since.

About one hundred and fifty testimonies like the above were given in forty minutes, intermingled with holy song, and hearty responses came from many hearts and lips.

"HE WAS VERY RICH" (*Luke xviii. 23*).—"The Hebrew word signifies 'heavy.' For riches are a burden, and they that will be rich do but load themselves with thick clay (*Hab. ii. 6*). There is a burden of care in getting them; of fear in keeping them; of temptation in using them; of guilt in abusing them; of sorrow in losing them; and a burden of accounts at last to be given up concerning them."—*Henry*.

OUR SOCIAL MEETING.

"The Lord hath done great things for us; whereof we are glad."—*Psa. 136: 3.*

"Christ, our Brother and our Friend,
Shows us His eternal love!
Never shall our triumphs end,
'Till we take our seats above."

The Sabbath morning lovefeast at the Ocean Grove Camp Meeting is an indescribable occasion. The one held this year was as in former years, with perhaps an increase of fervor. Five thousand were present, mingling their voices in holy song, and there was great eagerness to witness for Jesus. At times several would be on their feet at once.

After the opening exercises, there was a general hand-shaking in token of Christian love, amid which many were moved to tears. President Stokes spoke of the white-winged angels and the loved ones on the other side, the mention of which seemed to melt all hearts. The following were some of the testimonies:

—A brother said he had been black with sin, but the blood had cleansed him.

—"I am saved. I was a lost soul, going to a drunkard's grave, but I have not touched a drop of liquor in ten years. I am doing what I can to help save the lost."

—*Bishop Carman*.—"Where the Spirit of the Lord is, there is liberty. I am talking here in the liberty of Christ. Glory be to God! He saves me now."

—*Singing*.—"Blest be the tie that binds," etc.

—I have stepped out on the promises, and am resting under the blood. I am filled to overflowing with divine love. Glory be to His name.

—"Jesus can save a Dutchman as well as a Yankee, for He saves me. My soul is filled with joy."

—"My home is in Germantown, Pa. I have been at Ocean Grove for eighteen summers. I am a Christian and feed on the strong meat of the kingdom."

—"I am from the fourth ward, New York, and God has saved me from drink for ten years."

—"I am from the North East of Maryland, and am on my way to heaven. It is a delightful way."

—"I look at those beautiful flowers, I remember they took root in the earth and grew nicely—but they will fade. So while I am united to Christ I shall grow, but separated from Him I shall fade away. But I intend to grow until He shall say, 'Come up higher.'"

—"I was born in Germany, sanctified in America, and expect to be glorified in heaven."

—"When sixteen, I gave my heart to Jesus, and the way has been growing brighter and better every day."

—"Glory be to God, I am in the chariot, and I am going up higher, Hallelujah!"

—"I have been living in heart-purity for years. It has been a delightful life for me."

—"When I came to Ocean Grove I had my baggage checked, but I lost my check. I am checked for heaven, and I shall not be lost, thank God."

—"For twenty-four years I have been wholly sanctified. I was led to Jesus by a now sainted mother. I am washed in the blood of the Lamb. O, bless the Lord."

—"I was saved in Upper Canada. I am on my way to heaven and find the way a glorious one."

—*Amanda Smith* arose and sang: "I am glad salvation's free," and shouted as she took her seat."

—"I am also glad salvation's free. It does make me so happy to be free. There is so much in it, praise the Lord."

—"I want to say hallelujah, the blood cleanseth me. I told the Lord if He would bring me to Ocean Grove this summer, I would shout hallelujah louder than ever."

—A German brother arose, singing "The Lily of the Valley," and said "I was converted in Germany, sanctified in America, and I expect to be glorified in heaven."

—"I was led to the Lord Jesus Christ by the Holy Spirit. Many of my loved ones are in heaven and I am on the way."

—*Singing*.—"I have anchored my soul," etc.

—"Jesus sought me when a stranger. I am saved through the blood."

—*Miss Fannie Sparks*, of India.—This same Jesus whom you adore and praise here, is our joy and song under the shadow of heathen temples, and at greater gatherings on the Gauges.

EDITORIAL STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,— No Wrath,— No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS.

"But thou shall know hereafter." John 13: 7. That was a strange thing when Jesus girded himself and proceeded to wash His disciples' feet. We do not wonder that the impulsive Peter protested against it, and declared that he would not have it done for him. The words of the Master, however, overcame his objections. Particularly was the promise welcome. "What I do thou knowest not now, but thou shalt know hereafter." Now there are mysteries in every human life for which we seek in vain for a solution, but we have the assurance that we shall know hereafter, and rejoice at the unfoldings.

A SUBLIME RECORD.

PETER and the other apostles had been brought before the Jewish council for testifying of Jesus. "And the high priest asked them, saying, Did we not straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Then Peter, and the other apostles answered and said, "We ought to obey God rather than men." Following this declaration they gave a glorious testimony concerning Christ. And they said, "We are His witnesses of these things and so is also the Holy Ghost." "When they heard that they were cut to the heart, and took counsel to slay them." Faithful testimony concerning Christ is well nigh irresistible. In some form or other it will "cut men to the heart."

Gamaliel, a doctor of the law, advised that they should "refrain from these men, for if this counsel, or this work, were of God they could not overthrow it—but if of men it would come to naught." His words impressed the council, "and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

Now, here comes the sublime record :

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

Strange that after these Jewish rulers had seen the boldness and unflinching fidelity of the apostles, that they should expect them to be silent. The theme was too great and their experience too precious, to withhold their testimony. Commanding them, and even beating them, failed to accomplish their purpose. The Apostles counted it joy that they were "counted worthy to suffer shame for His name." This was far more than *enduring* shame for his name, they exulted over it, they rejoiced in it as a great privilege. And they ceased not to testify. "It is said, daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Beloved of the Lord, do you meet with rebuffs, are you called to suffer persecution for giving your testimony, concerning the fulness of grace and salvation in Christ Jesus? Well, how does it affect you? Are you, like the early apostles, steadfast, unmoved, standing the storm, and the play of the wrathful elements? That is the New Testament order, those who can meet tribulation with a shining face, and a spirit full of joy, are God's nobility, the royal mark is in their foreheads.

Unhappily for the cause of Holiness, some have been awed into silence, and others driven from their Church homes when persecution has risen. Hence, independent "Holiness Churches" have been organized. This is to be deplored, it has done inconceivable harm. Far better is it to adhere to existing denominations, and let the light shine therein, and an unflinching testimony be given. In so doing strong Christian character is builded, and the matchless potency of saving grace is magnified.

The erratic course of some who claim to be entirely sanctified, is a reproach to the sacred profession which they make. These inconsistencies should not appear. All who stand forth as witnesses of this grace should be heroic, steadfast, unblamable in holiness. They should, like the apostles, never be silent, even if commanded to be by authority, but faithfully testify and abide results.

GOSPEL ARROWS.

"IN DUE TIME"—Romans, 5: 6. God manifests Himself in due time—He has done so in all ages. Especially was this illustrated in the gift of His dear Son, Jesus Christ. "When we were yet without strength"—humanity utterly bankrupt—"in due time" Christ died for the ungodly. That was the opportune moment of the universe—when Christ came to the rescue of our stricken world. Glory to His name!

CHEERFUL CHAPTERS VI.

THEY helped every man his neighbor; and every one said to his brother, "Be ye of good courage"—Isa. 41: 6.

This is a beautiful picture of elevated Church-life in Gospel times—*true neighborliness*, in word and act—every one saying to his brother, "Be of good courage—and every man helping his neighbor. It is a sunny picture. If fully realized it would transform this desolate and selfish world into an Eden of love.

Does any one ask, as did one of old, "Who is my neighbor"? Jesus has fully answered the question. Our neighbor is the next man we meet who is in need of sympathy and aid. The parable of the "Good Samaritan" beautifully illustrated this. When a case of suffering is presented, love, in true neighborliness, will not stand upon geographical lines, or race distinctions, but will fly to his relief. Or, if shades of despondency gather upon a brother's brow, how quickly the cheerful word is given. "Be ye of good courage, brother!" "Sorrow may endure for a night, but joy cometh in the morning."

These are the words, and especially if accompanied by practical aid, that unloose the heavy burdens from human shoulders, that let light into dreary dwellings, that "lift up the fallen, and rescue the perishing."

It is the Christly spirit—pure, loving, tender—Are we all possessed of it? Do we live and move upon this line, breathing cheery words, and putting our shoulder under our brother's burdens? If so we shall give proof of our vital union with Christ, and of our recognition of the brotherhood of man. The Lord melt us all down into the mold of love. It is not so much what professing Christians say, as what they are and do; that is the impressive testimony. We are here in this world to represent Christ, to be like Him, and to tread in His footsteps.

CLOSET PRAYER.

"Who is he, Lord, that I might believe on him?" Jesus, having heard that they had cast the blind man out of the synagogue, "found him, and said, Dost thou believe on the Son of God?" As He had opened his natural eyes, he desired now to open his spiritual eyes, that he might believe and be saved. His answer to the inquiry of Jesus shows that he desired to be enlightened and being enlightened that he would believe—and he did, saying, "Lord, I believe."

ONE HUNDRED AND TWENTY.

REV. B. M. ADAMS preached a pentecostal sermon during the Camp Meeting at Ocean Grove, having the above as a text. He said this was a minority of the disciples and he thought was thus recorded, in part at least, to encourage the faith of minorities. After the resurrection of Christ, according to Paul's testimony, "He was seen by about five hundred brethren at once." So this company of one hundred and twenty did not include the whole body of believers. Where were the remainder that they did not tarry according to the command of their Lord and receive the promised endowment? inquired the preacher. He thought they were absent through indifference, thinking perhaps the promise of the Father was not of paramount importance. One thing is certain, they were absent, and being absent they failed to receive the pentecostal endowment.

The preacher thought a minority carried the affairs of this world, and it is so in the Church. But these that bear the burdens receive the blessing—God lets His richest benedictions rest upon those who stand for the truth, in loyalty to Jesus.

Bro. Adams dwelt upon the main thought, being *filled* with the Holy Ghost, showing that the Christian was not at *his best* until so filled. Would that every believer in Christ could understand this, and rise to his New Testament privilege. Then would the Church in all its length and breadth, have an empowered membership, fully fitted for the Master's service. The Church thus anointed would march forth under the banner of the cross and soon bring the world to the feet of its rightful Sovereign. In order to this, there needs to be closer study in regard to the character and relations of the Holy Ghost, and especially the nature of the pentecostal endowment. And, learning what is our privilege let us claim it.

GOSPEL ARROWS.

"WHOMSOEVER I SEND."—John 13: 20. Important words of Jesus are here recorded. He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me. Just as when the ambassador of any king is duly accredited it is as if the king himself were received—A double honor is thus rendered, both to the Son and to the Father. Let us be careful to receive Christ's messengers if they have His credentials.

FULNESS OF JOY.

IT is recorded in the 15th chap. of John: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." There is a joy of Christ that is revealed in them that believe. It is the joy of His revealed presence in the heart, the joy of conscious communion with Him, the joy of His love shed abroad in the heart, and the joy of participation in His plans and work for the salvation of the world. And this joy He purposes shall be full, pervading the whole being. Our joy is full when we are full of Christ, revealed to our personal consciousness by the Holy Ghost. So that the heart filled with joy is ready to sing.

"Thou, O Christ, art all I want,
More than all in Thee I find!"

And this joy is to remain in us. Not like the rising of the sun in brightness and glory, and quickly obscured by clouds, but like the sun shining in un-clouded heavens, higher and higher unto the meridian splendor. "That my joy may remain you"—to bless, to cheer, to inspire along our pilgrim way. "Remain in you"—amid earthly darkness and sorrow, and conflict. Some talk of a joyless, emotionless salvation. We do not read of such a salvation in the Book of God. His salvation is glad some, yea, full of joy, having an even, steady flow, and on the bosom of this silvery stream we are borne onward, until lost in the infinite ocean of Divine love. Hold steadily then to the precious things which fell from His gracious lips and are recorded in this immediate connection, and be filled with His joy.

The truly influential religion in this world is that which is full of joy. The countenances of the people of this world are full of care and gloom and sadness. In order to avoid them we must have a countenance full of light and gladness which is in contrast with their own.

GOSPEL ARROWS.

"AND FELT NO HARM." Acts 28: 5. This is the record of Paul's experience in regard to the viper which fastened upon his hand. He shook off the beast into the fire, *and felt no harm*. This was a remarkable preservation. God has various ways of delivering His people. He knows how to turn aside the threatened peril. Surely we may trust Him in the most trying circumstances.

GET YOUR ORDERS.

YOU have returned from the Camp Meetings and the summer resorts. You are once more at home with your usual environments. It is presumable that you have been refreshed in body and soul, and are better prepared to work for God, in consequence of the extraordinary privileges which have been enjoyed. Now is the time then for a new and fuller devotement of your faculties to The Master's service. And, in order to this, go to Him and get your orders. Ask with becoming earnestness, "Lord what wilt Thou have me to do?" And as His will shall be ascertained, distinctly, after prayer and due deliberation, under the enlightenment of the Holy Spirit, do it, with a glad heart and mind.

"The fields are white unto the harvest," and reapers are everywhere demanded. If you listen, you will hear a voice saying, "Put ye in the sickle for the harvest is ripe."

We want abundant harvesting, and a gathering of great sheaves into the garner of the Lord. And be sure your toil will not go unrewarded. He will pay you your wages which will amply remunerate for every work of faith and labor of love.

Never was there a time when the call for Christian activity was so loud as at present. The world is in tremendous earnest. Life and activity pervade every department. And shall the Church be supine, inactive, failing to measure up to the high demands of the period? No; let us show that we are risen with Christ, that the resurrection power is diffused through our whole being, and that we are thoroughly consecrated to our Lord and Master.

Let us be filled with the life of Jesus. We must abide in Him, and He in us, then shall we be fruitful branches, bearing much fruit, and so glorifying our Father which is in heaven. Are you filled with Christ's life? Then get your new orders and go forth to execute them.

GOSPEL ARROWS.

"And he that seeth me seeth him that sent me."—John 12: 45. What a privilege! Those who had seen the Son had seen the Father also. Jesus was the brightness of the Father's glory, the express image of His person. The light of the glory of God shone in the face of Jesus.

GUIDE CATECHISM.

QUESTION 67. What grace is next in the train?

ANSWER. Joy. Dr. Hamilton says: "Joy is the happiness of love; it is love exulting." Christianity is full of joy, and full salvation brings with it fulness of joy. "These things have I spoken unto you that your joy should be full, and that my joy may remain in you." There is a joy that is unspeakable and full of glory—joy in the Holy Ghost. Not that we are to be always in a rapture, we could not bear it; but all the time a deep, rich, full joy in the Lord, pervading all the depths of the soul.

QUESTION 68. What is another of the beautiful graces?

ANSWER. "Peace." When a soul is converted there is a blessed realization of peace. "Being justified by faith we have peace with God through our Lord Jesus Christ. But when entire sanctification is reached, there is a deeper, and more steady peace pervading the whole interior being. The discord and passions are all harmonized and brought into natural play, and there is settled and permanent peace. Dr. Hamilton says: "Peace is love reposing. It is love on the green pastures: it is love beside the still waters." This repose of love in the soul is indescribably delightful.

QUESTION 69. What other grace shines brightly in this constellation?

ANSWER. "Long-suffering." This is a divine quality, begotten within us by the Holy Ghost, when our love is perfected and shines lustrously in harmony with the central grace. When the Lord was revealed unto Moses He proclaimed himself, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Long-suffering is bearing injuries or provocations for a long time, patient, enduring long. If we bear the divine image we shall possess and exercise this. Men of the world are not blind to these lustrous manifestations of Christian character. They observe them closely, and are impressed thereby.

ANOTHER TRANSLATION.

Miss Nettie Van Name, known widely as "The Singing Evangelist," has been translated from earth to heaven. This occurred at Ocean Grove, where we were enjoying a brief sojourn by the sea. From our little cottage, just before four o'clock on Friday morning, August 26th, she passed through the pearly gate, into the city of the Great King. She had just returned from the West, having visited the Camp Meetings at "Mountain Lake Park," Md. and "Silver Heights," Ind. The extreme heat had prostrated her delicate frame so that on her return disease fastened upon her which quickly terminated her life. Skilful physicians did all they could, but the call of heaven was, "Come home," and she hesitated not to obey the call. For some days she was a great sufferer, but amid it all she had a triumphant faith, and to her were afforded rapturous visions of the Lord Jesus and the white-robed multitudes. She said the everlasting arms were underneath and around her, and that she was redeemed through the blood of the Lamb. There was no fear of death, but on the contrary, holy exultation, and a desire to depart and be with Christ which was far better.

Memorial services were held in St. Paul's Church, Ocean Grove, a large congregation being assembled, and appropriate addresses were made by Revs. W. Downey, Dr. E. H. Stokes, and E. I. D. Pepper. Revs. D. B. Harris, Dr. E. M. Levy, and W. Walton participated. Prof. Sweney and the choir sang some of her favorite pieces. Her remains were temporarily laid in the receiving vault in Mount Prospect Cemetery, and have been since interred in the "Evergreen Cemetery," near Elizabeth, N. J., quietly to rest until He who is the resurrection and the life shall bid them rise and put on immortality.

Our beloved sister "Nettie" has for seven years past been devoted to evangelistic work in connection with Mrs. L. H. Kenney of Philadelphia. They have been united in bonds of love, and have labored together in sweetest harmony, and to them have been given hundreds of souls. We miss her from our home—she has been one of our family for quite a number of years—but the heavenly choir has another rich voice to chant the praise of the Lord.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"TELL US WHEN SHALL THESE THINGS BE?" Matt. 24 : 3. Such was the curious question of the disciples to the Master. He had been speaking of the destruction of the temple, saying, not one stone should be left standing—They were anxious to know "when these things should be, and what shall be the sign of thy coming, and of the end of the world?" Jesus did not answer their question directly, but gave them cautions against being deceived by false Christs and prophets. Let us not attempt to pry into the unopened future, but let us stand in our lot.

THE LONG PSALM—CXIX.

"I have chosen the way of truth : thy judgments have I laid before me."

"I have stuck unto thy testimonies ; O Lord, put me not to shame."

"I will run the way of thy commandments, when thou shalt enlarge my heart? 30—32vs.

There are three things in these verses which are worthy of attention : 1. Choice—2. Perseverance—3. Activity.

1. *Choice.* Of the way of conformity to divine law—His law is the truth—all its underlying principles, all its rules of life.

2. *Perseverance.* "I have stuck unto thy testimonies. Having made deliberate and hearty choice of the way of truth, it is the course of true wisdom to adhere thereto—to use the forcible language of the Psalmist, stick to it. So that amid all the changes of all our earthly life we may say, triumphantly, "I have stuck unto thy testimonies, and we may pray, and expect an answer : "O Lord, put me not to shame." He will surely not put us to shame, nor allow our enemies to put us to shame.

3. *Activity.* "I will run the way of thy commandments. This is holy activity—not tardy or sluggish action—but full-hearted, loving obedience, promoting vigorous action, and as joyous as vigorous.

But these holy exercises on the line of obedience are dependent upon God's enlarging the heart. Matthew Henry says, "God enlarges the hearts of His people by His Spirit, when He gives them wisdom, for that is called largeness of heart. I Kings 4 : 29.—When He sheds abroad the love of God in the heart, and puts gladness there. "The joy of our Lord should be wings to our obedience"—Where the heart is thus enlarged, it is luxurious to be in the will of God and to do His commandments.

It is of the highest importance that Christians should have an even and steady life, not characterized by those fluctuations which are often seen. In order to this the heart must be thoroughly purified, and in that case there will be obedient love.

INQUIRIES BY CORRESPONDENTS.

A brother asks us to explain what the sin, or blasphemy, against the Holy Ghost is.

ANSWER. This is a subject that has troubled many sincere Christians. Satan has used it often to disturb the minds of timid and nervous persons so that they have had their minds tormented with the thought that they had committed the unpardonable sin, and some have been thrown into despair.

The simple state of the case, according to our best writers is this, the Holy Ghost is a divine person, the third person in the Godhead—there are three persons, the Father, the Son, and the Holy Ghost. The sin, or blasphemy against the Holy Ghost is the ascribing of the miracles of Christ to the devil, instead of to the Holy Ghost. There were those who said "He casteth out devils by the power of Beelzebub." It is not likely that persons now would commit this sin, because they are not eye-witnesses of Christ's miracles.

Another in New England, asks, "Is it right after a church has been solemnly dedicated to the worship of Almighty God, to close it on the Sabbath day to attend Conference, Camp Meeting etc."

ANSWER. We think our houses of worship should be kept open on the Sabbath day at least. No matter what may call off the pastor or any portion of the congregation, the house of worship should be opened, and provision be made for conducting divine service, for the benefit of those who choose to attend. And in our large towns and cities we are in favor, wherever practicable, of keeping the Lord's house open daily, so that those who wish to do so may step in to rest, to read the Scriptures, and to pray, if they be so inclined. In this respect we admire the custom of the Episcopalians who keep their churches constantly open.

A Sister in Wisconsin, asks ; (a) Can Christians afford to join a club of chess, some of them not being Christians?

ANSWER. We think if I Cor. 10 : 31 be brought to bear upon the mind and heart in such a case, with prayer, invoking the illumination of the Holy Ghost, that this case will be easily settled. We cannot see that such an employment of time by Christians can glorify God.

(b) Can Christian women be as strong religiously if they attend fashionable receptions?

ANSWER. We think if the same passage be applied it will soon settle this case also. *Fashionable* receptions imply a display of dress, gossip, late hours, etc., which cannot in the nature of things contribute to Christian life and growth. "Can a man take fire in his bosom and his clothes not be burned?" Rev. 6 : 27.

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

AS IDLE TALES. Luke 24: 11 The women who were at the sepulchre gave their testimony to the apostles concerning its vacancy, and the rising of Jesus from the dead. But their words seemed to them as "idle tales." How slow, even the disciples were to believe. And is it not so still? We ought to credit the testimony concerning Christ which is duly authenticated.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken—"Four Pearls.")

DAILY BIBLE CALENDAR—OCTOBER.

1. I. Thess. 5: 8; Isa. 33: 17; Lam. 3: 58; I. Chron. 16: 25.
2. II. Tim. 2: 16; I. Cor. 12: 7; Psa. 119: 170; Psa. 148: 2.
3. I. Pet. 4: 12; Job 5: 19; James 5: 13; Psa. 145: 11.
4. John 3: 13; I. John 4: 4; Psa. 54: 2; Psa. 61: 5.
5. Zeck. 8: 19; Psa. 32: 10; Lam. 2: 19; Lam. 2: 17.
6. Prov. 3: 11; Deut. 33: 25; Lam. 3: 59; Col. 1: 12.
7. Phil. 2: 11; Prov. 14: 22; Lam. 5: 21; Lam. 3: 38.
8. Col. 1: 10; Eccles. 8: 5; Psa. 119: 31; Psa. 68: 34.
9. I. Cor. 4: 5; I. Cor. 4: 5; Psa. 139: 19; Psa. 92: 8.
10. Ephes. 4: 29; Heb. 6: 14; Psa. 141: 3; Psa. 119: 171.
11. Matt. 5: 37; Prov. 21: 23; Psa. 119: 17; Psa. 45: 17.
12. Psa. 105: 4; Matt. 7: 7; Psa. 63: 8; Psa. 40: 16.
13. Gal. 5: 26; Prov. 29: 23; Psa. 10: 17; Luke 1: 40.
14. Matt. 20: 26; Isa. 66: 2; Isa. 26: 13; Isa. 33: 22.
15. Ephes. 6: 6; Heb. 13: 16; Psa. 57: 2; Matt. 26: 30.
16. Isa. 41: 14; Deut. 33: 29; II. Sam. 23: 17; II. Sam. 22: 31.
17. I. Sam. 12: 14; II. Chron. 15: 2; John 13: 37; Isa. 60: 18.
18. Deut. 8: 2; Deut. 8: 7; Deut. 9: 26; Deut. 12: 7.
19. Josh. 22: 5; Deut. 11: 27; Deut. 21: 8; Deut. 11: 25.
20. Col. 3: 12; Job. 36: 7; Matt. 11: 26; Psa. 147: 12.
21. I. Thess. 5: 15; Rev. 3: 5; Isa. 63: 15; Psa. 16: 11.
22. Luke 10: 20; John 10: 28; Psa. 119: 43; Acts 2: 46, 47.
23. Phil. 2: 3; Isa. 58: 9; Psa. 71: 3; Psa. 72: 19.
24. II. Tim. 2: 22; Acts 15: 11; Psa. 86: 16; Ezek. 3: 12.
25. James 5: 7; John 15: 16; Psa. 27: 8; Psa. 50: 14.
26. Rom. 13: 14; Heb. 8: 12; Jer. 31: 9; Psa. 89: 8.
27. Gal. 5: 25; Isa. 30: 18; Acts 8: 15; Psa. 83: 18.
28. II. Thess. 2: 15; II. Tim. 4: 8; II. Thess. 3: 16; Psa. 47: 6.
29. Heb. 13: 5; James 5: 8; Prov. 15: 8; Luke 19: 37.
30. James 4: 8; Psa. 145: 9; Psa. 57: 11; Jer. 32: 18.
31. Isa. 24: 15; Job 34: 23; Psa. 134: 3; Psa. 148: 13.

SABBATH TOPICS.

Sabbath, Oct. 2.—Steadfastness Exhibited by God in all His purposes and ways. Dan. 6: 26; Heb. 2: 2; 6: 10.

Sabbath, Oct. 9.—Steadfastness commanded. Phil. 4: 1; II. Thess. 2: 15.

Sabbath, Oct. 16.—Steadfastness secured by the power of God. Psa. 55: 22; 62: 2.

Sabbath, Oct. 23.—Steadfastness a characteristic of God's people. Job 17: 9; John 8: 31.

Sabbath, Oct. 30.—Steadfastness should be manifested in cleaving to God. Deut. 10: 20; Acts 11: 23.

CLOSET EXERCISES.

The Closet Precept. "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 12.

Noble examples are set before us, of patient endurance. Let us imitate them, and so "inherit the promises."

The Closet Promise. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

The promise to Abraham was made *representatively*, as the father of the faithful, so we are blessed in him.

The Closet Song. Sing or read Hymn No. 549, in the Methodist Hymnal.

STUDIES FOR THE MONTH.

THE SCRIPTURE FOR STUDY. MATT. 22: 1-10

First Week.—The King and His Son. 1-2 v. Who are here represented?

Second Week.—The marriage made, how and when, v. 2.

Third Week.—The servants sent forth, and their treatment, 3-6.

Fourth Week.—How regarded by The King, and His course of procedure, 7-10 v.

CLOSET PRAYER.

GENERAL REQUEST:

That God will be gracious to us, and turn away from us the threatened pestilence.

REQUESTS IN WRITING:

Iowa.—W.—For an old lady to be restored to health, and for the conversion of a wayward son.

Wisconsin.—G.—For a young man to be converted and healed in his body. L. C.—For a sister to be sanctified.

Ohio.—D.—For the restoration of a wife who is paralyzed. C.—For a brother to be converted.

Indiana.—N. A.—For the salvation of an unconverted brother.

WORK FOR JESUS

Study the following passages: James 3: 13-18; Heb. 10: 24; Matt. 6: 1-18.

WHAT YOU MAY DO:

1. Endeavor to realize this: See James 5: 19.
2. Exercise yourself on this line; Matt 5: 44.
3. Try to do as here suggested; Matt 6: 3.
4. An exercise for you; Matt. 5: 24-25.
5. Try the virtue of this passage; Matt. 5: 9.
6. Write a letter to some unsaved person this month.

GOSPEL ARROWS.

"Abhor that which is evil."—Rom. 12:9. To abhor is to regard anything with horror, or detestation. This is what the pure mind does in regard to evil in every shape and form. There is a shrinking from it as from a serpent. "God cannot look upon sin," and the one who is like Him has the same mind.

THE GUIDE PRAYER UNION.

We set apart this month as the day for special prayer,

TUESDAY, OCTOBER 18TH.

Prayer to be made on that day for the work of holiness, for holiness literature, and for the families represented in our Prayer Union.

The Scripture for the day is Matt. 20: 1-16, and the Hymn No. of the Methodist Hymnal. Look for gracious manifestations.

EDITORIAL BRIEFS.

THE AUTUMN.—This is a favorable time to work for the Lord, during the fall months, before the winter comes. Let there be earnest efforts made everywhere to circulate holiness literature—both as to periodicals and books. Canvass for "THE GUIDE." New subscriptions now date from Jan. 1st, and the remaining numbers of the present year included.

HEART QUESTIONS:

- Is the law of the Lord your delight?
- Are you well acquainted with the voice of the Comforter?
- Is it a joy to contribute money to Christ's cause?
- Have you precious communion with God in the closet?
- Does your faith grip the Divine promises easily?
- Do you practice self-denial? How?

—"FACTS ON FIRE." Gems from the *Christian Standard*, Philadelphia. Some of the pointed, pithy, pungent utterances of our associate, Rev. E. I. D. Pepper, compiled by Rev. E. L. Hyde. Price, 15 cents.

—**EVANGELISTS.** Employ only those who do thorough work. Daubing with untempered mortar is deadly work. Get those whom God uses to stir the heart, to produce conviction, lead to repentance, and a real heart-trust in Christ. Getting people to infer that they are saved because they have lifted up their hands is a delusion. It may do to make a show of hands as a preliminary step, provided they are led on to repentance and a true faith, believing with the heart unto righteousness.

—**Nonsense and Frivolity.** The time for this is at hand. Festivals, fairs, dramatic entertainments, &c., will be in fashion. Get some of Dr. Carradine's book, "Twenty Reasons against these

Church Entertainments," and scatter them through the Church. Get the pastor to read it, and the official members, and particularly "the elect ladies," who have an aptness for getting up entertainments.

HELPING A SOUL.—A Sister in Maryland writes:

I am thankful that the publishers of the *GUIDE* are so kind as to offer it to me free of charge. I will gladly receive it and may God bless me more abundantly than ever in reading it. I love the name of sanctification. I love to talk about it, and to read about it. I think the last *GUIDE* was one of the best.

This is the kind of good work that is being done by our "Benevolent Fund." Help us.

FEW AND WEAK. Sister Asplin, writing from Wisconsin, says:

The Lord's forces are few and weak. Satan's forces are strong, and fortified here. What a blessing that our Captain never lost a battle. Please remember the Kirkham Sabbath School, and their leader, "that we be not afraid, neither dismayed, for the Lord thy God will go with thee, whithersoever thou goest."

May the Lord's forces be increased.—*Ed.*

Bro. W. E. Blandy, evangelist, writes from Lawrence, Mass.

The Lord has blessed His word, marvelously. Many seekers and a number saved.

Bro. Blandy and wife are excellent workers. Give them plenty to do this fall and winter. Address, *GUIDE* Office.

WELL DONE. Bro. F. M. Westhafer, pastor, writes:

The corner stone of our new church was laid by our presiding elder. Among our best publications placed therein was the *GUIDE* TO HOLINESS.

KEEP HIM BUSY. That is, keep our dear friend and brother "John Parker" busy. He is on the evangelistic line, and is a thorough and successful worker. We can endorse him. He will not heal the hurt of God's people slightly. God gives him souls to be brought to land in the gospel net. Address Rev. John Parker, Mount Kisko, N. Y., or to this office.

CONVENTIONS. There ought to be many Conventions in this vicinity, on the line of Holiness this fall and winter. Brother pastor, would it not do your Church good to have one. Let us hear. Bro. Thompson is actively engaged in preparing for meetings in Philadelphia.

OUR DEAR BROTHER, Rev. Dr. Brice, presiding elder of the Elizabeth, N. J. Dist., has reached his heavenly home. We have known him from his start in the ministry. He was an excellent minister, a Christian gentleman, and has run an honorable career in the New Jersey Conference, formerly, and of late years in the Newark Conference.

OLD CORN. The new and attractive book by D. B. Updegraff. Send for it. Price, \$1.25.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Joanna Heights, Pa., Camp Meeting* appears to have been a profitable occasion—sinners were converted and believers sanctified.

—*Providence, R. I.* Bro. E. W. Blandy and wife, evangelists, have been laboring with success in the Primitive Methodist Church, Providence, R. I.

—*Yarmouth Camp Meeting.* It is said there were not as many conversions this year as last, but there was a great advance along the lines of Christian experience.

—*Northfield, Mass.* The annual Convention of Christian workers was held at Northfield, under the direction of Mr. Moody. Eminent men participated, and the exercises were full of interest to those assembled.

—*Long Beach, Cal, Camp Meeting.* Dr. Bresee, presiding elder, writes—"Bros. Fowler and McLaughlin worked efficiently. Large attendance. Some of the preachers have come in, and many people. The Lord has been with us in great power."

—*Baptist Camp Meeting, Block Island, R. I.* This meeting was held in August under the leadership of Bro. L. S. Brown. There was disappointment in regard to securing workers, but Rev. John Parker, evangelist, was there, in labors abundant, and the Lord was present to bless. The spiritual results were gracious.

—*Eaton Rapids, Mich.* Bro. S. B. Shaw writes to *The Witness* that on visiting this Camp Meeting he found Dr. Keen and Bro. J. H. Smith at the front, and souls flocking to the altar. At *Reed City*, also there was an old fashioned Camp Meeting, in charge of the presiding elder, a thorough holiness man, hundreds of earnest seekers, and many saved.

—*Battle Ground Camp Meeting.* Dr. Keen and Bro. Glascock, evangelist, were the chief workers. Bro. Keen preached on Sabbath morning, under the special anointing of the Holy Ghost, and saving work followed. Bro. Keen had a children's service at 4 o'clock, and two score or more presented themselves at the altar, and most of them professed to find Christ.

—*Lakeside, Ohio, Camp Meeting.* The meeting this summer was in charge of Dr. S. A. Keen, whose sermons and Bible Readings were very effective. He was nobly aided by Bro. Joseph H. Smith, evangelist. Bro. Keen preached a sermon on Sabbath morning on Holiness, which, the *Western Christian Advocate* says, "mightily moved the vast audience." Such a scene of power and gladness was probably never witnessed at Lakeside.

FROM THE FOREIGN FIELD.

—*Africa.* The Salvationists are called "lamp-lighters" at Harrismith.

—*England.* An open air gospel campaign was sustained during the late annual Fair in Boston, Lincolnshire. Large crowds gathered, and saving results were reached.

—*Australia.* The Collingwood North and South Melbourne, and South Richmond Salvationist corps supply two hundred children and one hundred adults, with free meals daily.

—*Sandwich Islands.* Princess Lilinokalani, the ruling queen, has banished all kinds of liquor from her table, permitting no exceptions to this rule, even on royal reception days.

—*Southport.* The great annual Holiness Convention was held commencing June 27. It was a large and profitable gathering. It is a distinctly Methodist institution, and is a power for good among all the Methodist denominations.

—*North India.* This country is the scene of a stirring and powerful religious interest. It began last year and shows no abatement. It is largely among the lower caste, but though the converts are from this caste, they are said to be "both physically and intellectually the equals of the members of the higher castes."

The American Baptist Church has had a wonderful year among the Telugus of India. They have there fifty-two American missionaries, twenty-one men and thirty-one women. Their last annual report showed a membership of 41,840, of whom over 6,000 were added during the year.

—*Japan.* At the last Conference one of the closing acts was to appoint three days for special prayer for the outpouring of the Spirit upon the Japanese nation, and especially upon our work and workers in that great empire. The days specified were September 30, and October 1, 2.

During the five years from 1886 to 1890, inclusive, 34 books have been published by the Japan Mission, some of them volumes of from 400 to 800 pages. No less than 57,375 copies of these books have been printed in this period, including one-half of a hymn-book issued in connection with the Presbyterian Mission. Since it established itself in the country, the Japan Mission of our Board has published 444,325 copies of different works.

—A Mission was conducted recently in Christ Church, Bromley. Many clearly and definitely came to the Lord; believers were led to a deeper anxiety for the unsaved, and the need of real consecration of themselves to the Lord. Mrs. Morgan's work among the women every afternoon, had good results.

—Presbyterians are soon to have a *self-denial week*, for missions.

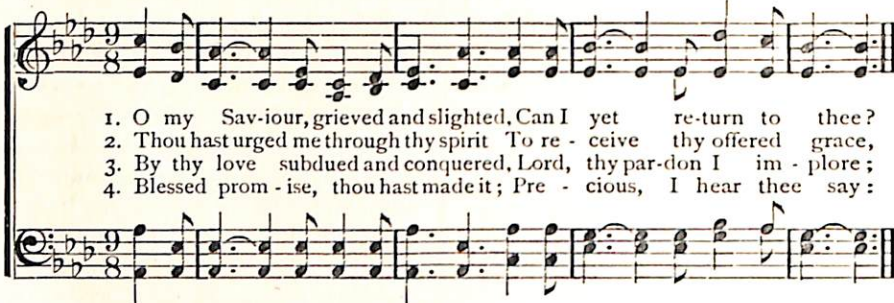
GUIDE HYMNAL

No. 58.

MAY I COME?

JAMES L. BLACK.

JNO. R. SWENEY.



1. O my Sav-iour, grieved and slighted, Can I yet re-tur-n to thee?
 2. Thou hast urged me through thy spirit To re-ceive thy offered grace,
 3. By thy love subdued and conquered, Lord, thy par-don I im-plore;
 4. Blessed prom-ise, thou hast made it; Pre-cious, I hear thee say:

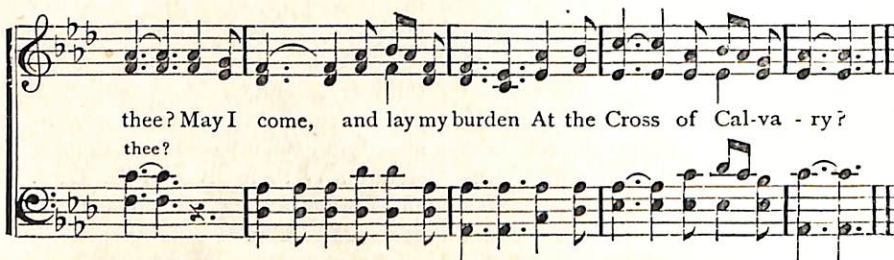


Will thy kind forbear-ing mer-cy Hear and pit-y one like me?
 But I heed-ed not thy counsel, And re-fused to seek thy face.
 Let me en-ter now thy kingdom, Faith has brought me to the door.
 Who-so-ev-er comes be-liev-ing Thou wilt nev-er turn a-way.

REFRAIN.



May I come, may I come, With my bro-ken heart to
 May I come, May I come, With my brok-en heart to



thee? May I come, and lay my burden At the Cross of Cal-va-ry?
 thee?



NOVEMBER, 1892.

THE VOICE OF PROPHECY.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59: 1-2.

THE God whom we worship is immutable. He changeth not. So "His hand is not shortened. The Oriental emblem of weakness, as the long *stretched-out arm* is of power. The prophet here shows that the reason why they were not saved out of the hands of their enemies was not that God was not as able to help as ever. As Matthew Henry says: "God's power is not at all lessened or straitened." Whether we consider the extent of His power, or the efficacy of it, God can reach as far as ever and with as strong a hand as ever. The Church's salvation comes from the hand of God, and that has not waxed weak, nor is it at all shortened. God asked of Moses, "Has the Lord's hand waxed short?" No, it has not. Neither length of time nor strength of enemies, no, nor weakness of instruments, can shorten or straiten the power of God, with which it is all one to save by many or by few."

What then is the matter? Why is

not God's hand stretched forth to deliver His people? Why are they not saved? The prophet gives the answer. We are not straitened in God, but in ourselves. Your iniquities have separated between you and your God, and your sins have hid His face from you. But is He not able to remove our iniquities and to destroy the power of sin. Undoubtedly. His power is infinite. But His people of old clung to iniquity and were unwilling to renounce their sins. God cannot force the human will. There must be a willing surrender on our part: we must put ourselves in God's hands, then will He work out a complete salvation. It was so anciently, and it is so now.

Are you, beloved, straitened? And is the power of God restrained until there be a surrender on your part? Bring the unhappy controversy to an end. God will not relinquish an iota on His part—nothing but an absolute and unconditional surrender will meet the case. Then will He show the greatness of His power.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

THE SERMON.

THE OLD CORN.

BY D. B. UPDEGRAFF,
(Minister of the Society of Friends.)

TEXT.—“And the manna ceased on the morrow after they had eaten of the old corn of the land.”—JOSH. 5: 12.

WHEN it pleased God to visit and redeem His people of old, He saved Israel out of the hand of the Egyptians, and they “came unto the wilderness of Sin, which is between Elim and Sinai.” The slender supply of a month’s provisions brought with them from Egypt was now exhausted, and the first real pressure of hunger was felt. It is certainly not to be marveled at, that they should look to Moses and Aaron for further supplies, and when they were not forthcoming that they murmured against them, saying, “Ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”

Food was an absolute essential to life, and of what avail was freedom without food? Better die slaves, sitting by the flesh-pots of Egypt, than die of starvation in the wilderness! But the God of all grace was but feebly comprehended as yet by His chosen people. Surely He had not brought them out of bondage to permit them to die of hunger! Only a

little while before, when they “were sore afraid,” they had but to “stand still and see the salvation of the Lord,” but to “hold their peace” while the Lord fought for them! And yet “they soon forgot His works, they waited not for His counsel.” Nevertheless, a God of love and pity took knowledge of their deep necessity, and graciously promised a speedy deliverance. “Behold, I will rain bread from heaven for you.” This was a marvelous provision indeed, and in blessed contrast with the leeks and garlic of Egyptian tables, their hungry bodies were supplied with angels’ food. Not only so, God designed to teach His people several things by the miraculous character of this provision.

(1.) *By this ye shall know that the Lord hath brought you out from Egypt.* They saw Moses as the instrumentality, but could not see God, the great first cause. But now it was plain that Moses could not rain manna, but God only, hence it must be He that brought them out.

(2.) *Ye shall know that I am the Lord your God.* They should not only know the power of the Lord, but His peculiar favor to them as their God. The Egyptians were made to know that He was the Lord by the plagues they suffered; the Israelites should know that He was their God by the gracious provisions of His hand.

(3.) *That I may prove them, whether they will walk in my law or no.* To be satisfied with the bread of to-day and be thankful, and absolutely dependent upon God for to-morrow, is a wonderful test of spiritual condition. The natural heart demands a store in sight. Far removed from this is the heart that securely trusts, and lives on God’s daily providence. “Give us this day our daily bread,” is the spiritual lesson enforced by the manna. “He that gathered much had nothing over, and he that gathered little had no lack,” and it must be gathered fresh every morning.

Such, then, was God’s provision for His people while in their wilderness life.

It was never seen in Egypt, and the manna ceased when Israel entered Canaan. "And they did eat of the old corn of the land on the morrow after the pass-over, unleavened cakes, and parched corn in the selfsame day . . . neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

For when the Canaanites heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we passed over, their heart melted; neither was there spirit in them any more, because of the children of Israel. So it was that they fled and left their houses and barns and fields, and all that was in them, for the subsistence and enjoyment of their legitimate owners—the Lord's people. Surely the Lord prepared a table before them in the presence of their enemies. And all of this "land of wheat, and barley, and vines, and fig trees, and pomegranates, and bread without scarceness," was received in exchange for the "light food," which was distinctively adapted to the wilderness experience.

That the successive stages in the history of the children of Israel do perfectly prefigure, or set forth in type, the spiritual experiences of God's children in the present dispensation, will, no doubt, generally be admitted without further examination here. And our present inquiry shall be confined to the three following points:—

I. That Jesus Christ is the antitype of both "manna" and "old corn."

II. That it is as "manna" only, that He is apprehended by such as have not yet entered the Canaan of "perfect love."

III. That He becomes as "old corn," to every believer that has thus entered, and is united to Him in resurrection life.

I. It is our first object to settle it, that Christ is the alone source of spiritual sustenance for His people, in every stage

of their experience. That just as "manna" and "old corn" were God's gifts for the perishing bodies of the Israelites, so Christ is given as food for the imperishable spirits of His followers. And the type was as much the provision of infinite grace, as the anti-type, since neither "manna" nor "old corn," were in any wise earned or deserved, but divinely bestowed. The Lord Jesus distinctly announced himself, as "the true bread from heaven" that was prefigured, by the "manna which your fathers did eat in the wilderness," and which was given, not by Moses, as they thought, but by God himself. "My Father giveth you the true bread from heaven," and "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." But "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." That is to say, if we have no spiritual appetite, no hunger and thirst for Christ, as food and nourishment for the soul, it is the surest possible evidence that there is no life in us, that we are yet dead in our sins.

And this is only an application of one of the universal laws of our being. That is, that the perpetuation of life is dependent upon an adequate supply of food; and this is quite as true of the spiritual as of the natural life. And the promise of Jesus is this, "He that eateth me, even he shall live by me." Just as the body lives by its food for a season, so the spirit lives eternally by Him who is its food, and "the bread of God is he which cometh down from heaven." Precisely how our bodies are nourished by our food we cannot describe, but we know that they are, and every true believer knows also that his spiritual life is nourished and quickened, in proportion as he feeds upon Christ, meditates upon Christ, and appropriates Christ and His finished work. It is Christ alone who imparts life. It is Christ alone who sustains life, and this must ever be true, whether the

type be the "manna," that came down from God out of heaven, or the "old corn" that had been brought forth out of the heart of the earth.

II. But this brings us to examine the difference between the two, and to see that it is our own spiritual attitude and stage of experience, that determines the specific character of our spiritual food. God's provision for the soul, like that for the body, is precisely adapted to the requirements of His child, and suited to the measure of his capacity. Nothing could be more distinctly stated than the announcement of this principle by Paul. He tells the Corinthians that they are babes; that is their position in God's family. That their food had been milk, and that it must as yet continue to be milk. But this is the precise counterpart of "manna," according to New Testament phraseology, while the "old corn" finds its counterpart in "meat," or "strong meat," in apostolic language. Now, it is just as positively affirmed that babes cannot have meat, as that they can have milk, and the same principles are applied to certain Hebrews, who still had need of milk and not of strong meat, for they were still babes, though for a long time Christians! In the use of this metaphor the apostle reduces natural food to two kinds, milk and meat, and those who are fed to two sorts, babes and men. He then transfers the similitude with divine accuracy to the spiritual realm. Babes, or little children, certainly do know their "sins forgiven for his name's sake." They have found redemption through His blood." This, then, is not a question of "eating and drinking," but of believing. "He that believeth on Me hath everlasting life." This divine life is first received on the sole condition of faith in the Son of God, who gave His flesh for the life of the world,—gave it to be crucified and slain as a substitute for lives which were already forfeited by sin. So that it is quite as true that Christ gave His flesh

as a sacrifice to redeem the lives of His enemies, as that He gave it to sustain the new lives of His friends.

Now a babe is as truly his father's son as is the young man, yet that which is entirely appropriate to the one, is not at all fitting for the other. God's call to every child of His is to put away childish things, to cease being a "babe," and to become a spiritual man. This is not a question of time or of growth, or else remaining in that condition would not have called forth the reproofs of the apostle, as in the cases already cited. The Corinthians had only been a few years out of darkest heathenism, yet they are complained of because they are not wholly spiritual men, or men in whom the Holy Spirit has obtained a complete supremacy. They were different from the "natural man," who receiveth not the things of the Spirit of God, because their spirits had been renewed by the Holy Ghost, and they were "sanctified in Christ Jesus," but they were, nevertheless, in a measure "carnal." This was proven by a "walk after the manner of men," *i. e.*, that were not in any sense spiritual. There was jealousy and strife and selfishness among them, and more evidence of the life of the flesh than of the Spirit. Hence they are appropriately called "carnal." And the same is true of all babes in Christ who remain carnal, simply because they choose to do so, since the Spirit of God seeks to make of these "babes" spiritual men, and will do it at once, whenever the whole being is yielded up to Him. But excuses in doctrine, in tradition and in practical unbelief, are as abundant as in the day of the provocation in the wilderness, when by a judicial sentence, Israel of old was turned back to spend their days in the desert, though God in grace, fed them with "manna," while it was quite impossible for them to have "old corn" without a change of residence. And there still exists the same positive inability to bear anything but "milk"

in case of "babes."

Theirs is a double nature of mind, and the prevalent relish for fiction, newspapers, magazines, fashions, operas, theatres, games, and amusements of all sorts, leaves no room for doubt that the old nature has a great abundance and variety of ailment. But what is to be said of the new? Let the preacher dwell on pardon, peace and hope of heaven at death, through Christ who lived and suffered and died on the cross, and other "first principles" of the gospel, and the average Church member will partake quite freely of such "sincere milk of the word" once, or possibly twice a week the whole year round! Not only in these rudiments, but in ceremonies and observances, no doubt the Holy Ghost often ministers Christ as "manna," to the soul of the babe in Christ, yet He is known "after the flesh" only, and is lost sight of at the tomb, "for as yet they know not the Scripture, that he must rise from the dead." What myriads of Christians stand "without at the sepulchre weeping," as did Mary, seeking their living Lord among the dead! Intellectually they know He is risen, but if we do not know it experimentally it avails nothing as a spiritual reality, and Easter is nothing more than a vain show, yet God be praised for even such a participation in Christ and His atonement, as apprehends Him as that bread which came down from heaven.

III. But "the manna ceased . . . and they did eat of the old corn," and they had "manna" no more, after the children of Israel had passed through the Jordan and entered the land of Canaan. Now here is a remarkable change of food that is coincident with a complete change of residence, and the two go together in the spiritual life of the Christian, just as certainly as in these historical facts.

And now let us see what is represented by the "old corn." It is certain that it is a type of Christ, only presenting

Him in a different aspect from the "manna." The latter represents Him, as we have seen, as bread coming down from heaven, while the "old corn" typifies Him as ascending up into heaven, and glorified there. It is Christ risen from the tomb—not going into it. It is the golden altar for incense, not the brazen altar for sacrifice. The life of Christ before His death was brief and powerless, when compared with His glorified life since that death. "I am he that liveth and was dead: and behold I am alive forevermore." He suffered being tempted, and died that "he might destroy him that had the power of death, that is, the devil." Now our spiritual life begins in Christ's death, but it should not end there. We are grafted into Him as our justification at the cross, while He becomes our indwelling Sanctifier only when we come into "the likeness of his resurrection." There comes, then, to every well instructed believer a crisis in his life, in which he is taught by the Holy Ghost in the word, to "reckon himself dead indeed unto sin, but alive unto God, and that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And this is that abundant life, that victorious life, that hidden life, that a "likeness to His resurrection" gives us, in the place of one attended by defeat and weakness and poverty.

But in order to this resurrection likeness there must first be "the likeness of his death," not any longer in a judicial sense merely, but a veritable and experimental crucifixion of self. It is an actual giving of "our old man," with his will, his ambitions, pride, dignity and selfishness, over to the cross to be utterly put to death. To do this voluntarily, satisfied that there is no other way of getting rid of him but by his death.

Do this in faith, expecting the Divine Saviour to make good "the likeness of his death," by dismissing the life that is

thus given over to destruction.

Beloved, we have thus conducted you to the mystic Jordan of the Christian. What will you do? Falter because of giants and walls and unbelief, and turn back to a wilderness life and its daily "manna," or will you go over this Jordan, and feed upon "old corn" and delicious fruits in great variety, as you enter upon the victorious life of identification and communion with your risen and glorified Saviour? May the Holy Ghost graciously aid you to decide aright at this moment. If not already settled, it is the most momentous question of your life. Alas, how many draw back and provoke God! They do as they will, but leanness comes into their souls. Then there is no relish for deep truth; no hunger nor apprehension of the sublime doctrines of holiness unto the Lord, the indwelling Holy Spirit, suffering with Christ, saving the lost, resurrection and glorification at the coming of the Lord! This is the "strong meat" which strengthens man's heart for work, for warfare and for worship. In them are embodied varied aspects of the Lord Jesus as the unfailing supply of His people's need. But accessible to us is the "old corn" of the land, only on the condition that the Jordan of self-judgment and death lay behind us, and our memorial stones are picked in Gilgal." O that the Holy Ghost may beget the unquenchable desire to "know Him, and the power of his resurrection, and the fellowship of His sufferings, being made conformable to his death!" Amen.

The Spirit of God will never lead people to do what the providences of God make it impossible for them to do. I have known people who were strong in their expressions that it was God's will that they should do certain things, when He was continually and emphatically saying NO to them by His providences. If, therefore, impressions contradict the voice of Providence, we may be assured that they come from the wrong source and ought to be rejected.—*Impressions.*

SALVATION IN HOLY SONG.

"The promised land, from Pisgah's top,
I now exult to see:
My hope is full, O glorious hope!
Of immortality."

Such is the exultancy of one who from a Pisgah elevation has a view of the promised land, the Canaan of perfect love. It is a glorious hope, and as the scene opens to the soul's interior eye it is a view full of immortality. All who are privileged with such a survey should at once go into the promised land.

THE DOCTRINE OF SANCTIFICATION.

IV.

REV. EDGAR M. LEVY, D.D,

NOW and When may we obtain entire sanctification, or be made perfect in love? We answer this great question by saying, that as in Justification, so in Sanctification, *faith* is the instrumental cause. Works have no more to do with the sanctification of the soul than with the justification of the soul. The provision for our sanctification has been made, and faith must receive it. "Being justified by faith, we have peace with God through our Lord Jesus Christ." And it is also written, "*Purifying your hearts by faith.*" The same authority that proclaims the one proclaims the other.

If it be by faith that we are sanctified as well as justified, then it must be *instantaneous*. Works require time for their execution. Faith, on the contrary, is an act of the heart. In a moment the believer, by the exercise of faith can be made "Whiter than snow."

And here lies the ground of controversy. All Papists and Protestants, agree as to the nature and importance of Sanctification. But they differ as to the *method* and *time* of its accomplishment. The Papist believes in a *purgatory*, with all

needful provisions for cleansing and purifying a guilty soul of all defilement, and thus fitting it to live with and enjoy the presence of God.

But the Scriptures give no information of such a provision for cleansing the soul in the future world. Hence the idea of a purgatorial arrangement, is a pure myth—the creature of fancy and tradition.

Thousands of Protestants, rejecting the dogma of purgatory, believe the Christian never becomes holy until the last sickness or in the article of death. That many believers do not reach the bliss of perfect love till on the death-bed, is admitted and lamented. But granting they receive sanctification at this time, how do they receive it? Certainly not by works or growth. There is no time now for such operations. It must be through faith in the Lord Jesus Christ. Faith is the channel through which all spiritual benefit must come into the soul. Pardon, justification, holiness, the gift of the Holy Ghost, are all received through faith in the Divine Redeemer. So, if the Christian is made holy in the *hour* of death, the holiness must be received through faith in Jesus, and not through some purifying work done for, or some holy virtue imparted to the soul by the presence or suffering of death. Since, then, the faith of a living man and that of a dying man must be the same in kind, why will not faith bring about the same result in the *living* as it does in the *dying* Christian?

The Author of Sanctification, according to his word, proposes to make his people holy, not by the slow process of works and growth, or by the means of sickness and death, but by his own direct work in the soul. "I will put my laws into their minds, and write them in their hearts." What stronger language could be used to express the state of that heart wholly transformed into the image of the heavenly, than by having his laws written and engraved in it? How could the

laws of God be thus written and engraved in a heart, and that heart remain full of inbred sin and corruption? To have the laws of God written in the heart, is the strongest language that could be used to express the state of that heart wholly conformed to the laws of God, or in other words, a heart made clean by "the power that worketh in us." And again, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you: and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Surely all this relates to a *living* and not a *dying* man. Walking in God's statutes, and keeping and doing his judgments, are intended to describe what may be expected of God's children during a life time of victorious faith.

And thus the most conclusive argument is, that the Bible does not fix the time at death. The demands of God, and the provisions of the Gospel are all in the present tense. "*Be ye holy*, for I am holy." "The blood of Jesus Christ, his Son, *cleanseth* us from all sin." "*Behold now*, is the accepted time, behold now is the day of salvation."

These scriptures, and many others of like import, apply to *believers*, not to sinners. They open a door of hope to every weary, sin-stained soul. Sanctification is not attained by the soul in the labor of self-efforts. Nor is it *grown* into it. It is the gift of God, received through faith. It is the flowing into the soul, which faith has opened, of the divine life of Jesus. It is the living Christ in the heart, the true anointing, the Holy Ghost abiding in the temple of the body. This is salvation from sin, received, and then worked out. It is the tree first made good, and then bearing good fruit. It is the gentle bliss and quiet rest of soul in Jesus which comes through the full assurance of faith. It is effected by the Spirit of God alone, through faith in Christ, in a manner beyond our comprehension.

In this state, Christ dwells in our hearts. Herein also we walk with God, like Enoch, and enjoy the sensible presence of Him that dwelleth between the Cherubim in the most holy place. The very process of faith transforms the believer. By looking away from our own works to Jesus, his image is impressed upon our hearts; his Spirit comes into our spirit; his life enters into us, and becomes our life; his love melts, overcomes and subdues our carnal nature, burns up the dross, and harmonizes us with the will of God. Can anything but the power of God accomplish such a work? All this power is in Christ, "for it pleased the Father that in him should all fulness dwell." And He is "made of God unto us wisdom, and righteousness, and sanctification, and redemption," not in a mere legal sense, but actually in an inwrought experience of holiness.

Now, the reason why so many fail in seeking sanctification is, they do not look wholly to Christ, but begin to pull down here and patch up there, and mend where they failed before, till, discouraged with their fruitless endeavors, they cease trying and declare it impossible, hoping that the grave will hide, with their mouldering bodies, their unsubdued sins; whereas they should remember that salvation is of the Lord, and should seek it from Him. Yet, in all in this work, we are neither idle nor indifferent. The human side of sanctification is the *Consecration* of our entire being to God. We are to put upon the Altar everything we have or may have, without hesitation, reluctance or mental reservation, and then believe that the Altar, which is Christ, sanctifies the gift.

Let me add, in conclusion, one or two practical conclusions. First, this grace must be sought *as a distinct and definite experience*. So long as we are indefinite in our aims, we shall miserably fail. This is the true reason why so few obtain the blessing of "a clean heart." Accept some Scripture name for the grace you

desire. Call it the "full assurance of faith," "perfect love," "a pure heart," "entire sanctification," "holiness" or "the Baptism of the Holy Spirit." Whatever the name, get a definite idea of the grace, and seek that till you find.

Second, *do not confound purity with maturity*. The first is the instantaneous work of God, the other is that "growth in grace" of which we read in Scripture, represented also by the same authority, as full grown, or mature men in Christ Jesus. The one is an immediate experience, the other is a gradual and life long process.

Third, be equally careful not to confuse *emotion* and cleansing. The two may be co-existent, and they may not. A continual looking for emotion, and thinking of it absorbingly, is fatal to the exercise of real faith. God may compel us sometimes to "walk by *faith alone*."

We may say the same also of great mental struggles and bodily exercises. It is true, there may be struggles of soul, agonizing desires, and strong crying, groans and tears. All these, however, are not able to give us the victory: *that is gotten by faith, and faith only*. Oh, how easy the conquest, when Jesus undertake for us! Oh, how simple the way of faith, when we may go forth simply trusting in Him who is "Mighty to save!"

"My flesh, which cries,—it cannot be,
Shall silence keep before the Lord;
And earth and hell, and sin shall flee
At Jesus' everlasting word,"

Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon, D.D.*

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach a ragged class, so you be faithful. The faithfulness is all.—*George MacDonald*.

As a man was known by the company he kept, so also might he be known by the books he read. If men read their Bibles more instead of arguing about them, they would soon be able by instinct to distinguish the vile book from the noble.—*Dr. Donald McLeod*.

SALVATION IN HOLY SONG.

"O Jesus, at Thy feet we wait,
Till thou shalt bid us rise,
Restored to our unsinning state,
To love's sweet paradise!"

That is the proper attitude for a soul that would be fully saved, at the feet of Jesus. Thus prostrated in lowliness and in poverty of spirit, the suppliant will not have long to wait. He will soon bid him rise to his unsinning state—the state designed in our creation. And thus restored he will prove that he has indeed entered "*love's sweet paradise.*"

THE BAPTISMS OF THE SPIRIT
UNDER THE TWO DIS-
PENSATIONS.

BY ASA MAHAN, D. D.



THE baptisms of the Spirit under the two dispensations were analogous, but we are still informed that the Holy Ghost was not given until after Christ was glorified. If we will also notice what is said upon the subject in the New Testament, we shall perceive that there is an essential difference between the two forms of baptism. The following is Peter's statement: "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Paul informs us that God has reserved better things for us than the ancient saints enjoyed, and that it was only by

anticipating and believing in what we have received, that they were rendered perfect: "And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect."

John, in the passage above alluded to, tells us that the Holy Ghost, as promised under the New, was not given under the Old Dispensation. We are now prepared to state definitely the difference between these two forms of baptism, and to show in what sense and form the Holy Ghost was not given until after Christ was glorified. As preparatory to answering these inquiries, let us fix our attention upon the special prophecy of the fulfilment of which the baptism at the Pentecost was the commencement.

Acts ii. 14-18: "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

These two forms of baptism differ fundamentally from each other in the following particulars:

1. In the *extent* and *universality* of the gift and promise of the Spirit. Under the Old Dispensation such special anointings were granted only to a few individuals. Under the New, what Moses desired might be universal then, becomes universal now. "Would God that all the Lord's people were prophets, and that the Lord would pour his Spirit upon

them." "The promise of the Spirit" now hangs over "all flesh." All God's people in common are privileged and required to become "the Lord's prophets," and being all in common "filled with the Spirit," to "speak unto men to edification, and exhortation, and comfort." In this fundamental form, the Holy Ghost had never before been promised or given.

2. There is another distinction equally fundamental and important. We refer to the element of *permanency*. Under the Old Dispensation, the prophetic baptisms were "like angels' visits, few and far between." For long periods, we are informed, the Church had no prophets, and "no teaching priests." Under the New Dispensation, the Spirit is to be in the Church as a perpetually abiding presence to the end of time: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

The fundamental design of God, in this dispensation, is that the prophetic office, in its special signification, shall never cease, and that it shall be just as extensive as the real membership of the Church. What a fundamental difference we have here between these two dispensations!

3. But the fundamental peculiarity which distinguishes these two dispensations, the one from the other, is the *relative power* of the Spirit's manifestations in each. The Spirit "speaks not of himself." For sanctification, for edification, and for consolation, he can only show to the mind those forms of divine knowledge already communicated.

Under the Old Dispensation, the *glory* of God was very obscurely revealed. Hence the power which the Spirit could wield for the ends referred to, was comparatively feeble. Under the present Dispensation, through the revelation of "the glory of God in the face of Jesus Christ," all of God that can be revealed to creatures in our circumstances has

been made manifest: "Life and immortality have been brought to light through the gospel;" "No man hath seen God at any time;" "The only begotten Son who is in the bosom of the Father, he hath declared him."

When, therefore, "the Spirit takes of the things of Christ and shows *them* unto us," so that we "behold, with open face, the glory of the Lord;" when he brings us into "fellowship with the Father and with his Son Jesus Christ," and God and Christ, through the Spirit, "come to us, and make their abode with us;" when he unveils to our vision "the New Jerusalem coming down from God out of heaven;" when he enables us to comprehend the breadth, and length, and depth, and height, and to "know the love of Christ, which passeth knowledge," and thus "fills us with all the fulness of God,"—"the communion and fellowship," "the sealing and earnest," and all "the manifestations of the Spirit," are so new, so removed from and so infinitely superior to anything known in the Church before, that it may truly and properly be said, that until after Christ was glorified, "the Holy Ghost had not yet been given." After this event we have a new Dispensation, and as a consequence a new mission of the Spirit.

JESUS ONLY.—Matt. xvii. 8. A Spanish artist was employed to paint a picture of the "Last Supper." He meant to throw all the sublimity of his art into the face and figure of the Master; but he put upon the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to look upon his picture on the easel, each one exclaimed, "What beautiful cups!" "Ah," said the artist, "I have made a mistake; these cups divert the eyes of the spectator from the Master to whom I wished to direct the attention;" and he took the brush and rubbed them from the canvas, that the chief object of attraction might be rightly appreciated. This is the great object to engage our attention and engross our affection—"JESUS ONLY." Let it be so with us, that we may magnify Him.—*Selected.*

SALVATION IN HOLY SONG.

"Come, O my God, thyself reveal,
Fill all this mighty void;
Thou only canst my spirit fill;
Come, O my God, my God."

This is the only thing that will satisfy the longings of an immortal mind—God. God must Himself be revealed, if we would have the void within perfectly filled. The conviction is deeply wrought. "Thou only canst my spirit fill." And the cry is, therefore, appropriate: "Come, O my God, my God." And such a cry will not be long unanswered.

THE SUPERIORITY OF LOVE.

BY G. D. WATSON, D. D.



CHARITY, or love, means divine love, and not human. It also means pure love in contradistinction from mixed love, so that in general terms we may define this word "charity" to mean the present fruition of the will of God to us here and now.

Hence, while faith may have to extend over the past, and hope may be nourished on what lies in the future, love, like God, lives in the ever-present. It is a meek and quiet spirit, receiving God's will now and living on that will.

Now, wherein is this love superior to the other graces?

1. Love furnishes the proper limit and boundary of all other graces. It is in that sense the bond, or bandage, of perfection rimming them in. If the soul is lacking in other graces, love pieces them out; or, if there be a redundancy or extravagance in the other graces, love curbs them to a proper limit.

It is impossible to be too extreme in pure love; but where love is lacking, the other graces may be pushed into extravagance. Every person who becomes a fanatic is a fanatic for lack, as Wesley puts it, of "lowly, humble, patient love."

Hope may in some things go too far. Hope takes in future events, such as our death, the second coming of Christ, the resurrection of the body, or the various fulfilments of prophecy; and if the soul runs out on these lines continuously, it may soon lose the spirit of love, and enter into various forms of fanaticism.

The baptism of the Holy Ghost annihilates space and time to the soul's apprehension, and it may make events which lie thousands of years in the future so real that they may seem on the eve of taking place. Hence, many devout souls overbalanced with the hope element, have made almanacs for the second coming of Jesus; they have predicted the time for the rising of the Sun of Righteousness and the tidal wave of the judgment. Others fancy they will not die, but be translated. Others think that the visible Church and the nation are crumbling into ruin, and that special prophecies are being fulfilled; and with these intense views they denounce other saints who do not follow their extravagances, as being devoid of the Spirit. Thus hope has run away with their chariot and wrecked the spirit of love. As long as love governs our hope it cannot be too full.

In like manner, faith may run at such high pressure or shoot out on certain lines of truth in a way that will be likely to damage our experience and that of other souls. Truth may be apprehended with such intense vividness that unless the soul is filled with patient love, the truth will be handled like a razor in the hands of a madman. Hence the Scriptures tell us not only to speak the truth, but to speak it in love, for even truth, devoid of love, may be ruinous.

The faith by which the sick are healed, if pushed into the extravagant statement that physical healing is parallel with soul salvation, would be ruinous to deep piety; for the moment that we affirm that physical healing is parallel with soul salvation, we will reach the next

logical step, that people are sick because they are not holy, and the next logical step will be to reprimand and upbraid the saints who are sick in body, as being destitute of the Holy Ghost; and this leads to all manner of rashness and bitterness of speech. There are many eminent holy ones who have poor health in body, and many who have been healed in body have but shallow and transitory piety.

If faith is allowed to go into rash presumption it is liable to be turned into bald skepticism; but if faith works by love, and is under the control of a patient, humble spirit, it will never go too far. Hence love is greater than these graces because it can govern and properly limit them.

2. Love is greater than the other graces because it utilizes them all to edification.

"Love, the divinest of the train,
And sovereign of the rest."

Pure love utilizes all our knowledge, and relinquishes that kind of knowledge which is useless. It utilizes wisdom, not only seeking to do right, but to do right in the very best way.

Paul teaches us that everything is to be done to edification. That which love cannot use it drops or gives no prominence to. Hence trances, dreams, falling in certain postures, inarticulate and loud screaming, odd and singular expressions, and everything in the manner which does not really conduce to good, the spirit of love will seek to weed out.

There are demonstrations of the Spirit and overwhelming displays of God to the soul, which, for the time being may suspend our self-control; there may also be true Scriptural trances, and God may teach individuals through dreams; but if these things become the objects of attention, and are magnified, they cease to be edifying. They come under the head where Paul says, "If ye have an unknown tongue, or a dream, have it to yourself. In the Church of God I had rather speak five words with my under-

standing, that others may be edified, than ten thousand words in an unknown tongue." Thus love weeds out the useless things, and emphasizes and uses those which are good.

Love gives color and weight and fruit to all religious actions. Our prayers and sermons and songs and money-giving and Church work are valuable, and in the end fruitful in ratio to the love there is in them. It is love that gives specific gravity to all our talents and all our labors.

3. Love is greater than the other graces because it is in this that we pre-eminently resemble God, and are turned into likeness to His nature. God is love. All His actions originate and terminate in love. Whether He creates worlds or tribes, or redeems or rewards and punishes, all the motions of His infinite will are in love. And when we are so melted and transformed by His Spirit that all our judgments and opinions of men and things are conceived and uttered in a loving spirit, and all our labors are prompted with love to God and our neighbor, it is then that we are fitted by perfect similarity to the divine nature both to do the will of God on earth and to live in everlasting communion with Him in heaven. We never can approximate a resemblance to God in gifts and talents; but in love we may bear His full image. Thus, the greatest of these is love.

A desire for purity, like a precious gem, is inlaid with this heavenly gift. Indeed, it is that which preserves the blessing from moment to moment. Dr. Clarke says, "Holiness, like every other gift of God, comes with the principle of *self-preservation* in it." That is, *holiness* preserves itself, and those who possess it,—a high encouragement to seek it. I would add, a *desire for purity*, like every other gift of God, has a similar *virtue*; it preserves *itself* and our *justification*, as salt preserves meat. Everything we behold is either advancing or receding, growing or declining, going on to a *higher state of perfection*, or sinking into *imperfection*.—*Selected*.

SALVATION IN HOLY SONG.

"Jesus, the Life, the Truth, the Way,
In whom I now believe,
As taught by thee, in faith, I pray,
Expecting to receive."

Jesus himself said, I am the Way, the Truth and the Life. He is the way of salvation, the way to God. He is the Truth. In Him is embodied all truth. And the Life. "In Him was life and the life was the light of men." In Him is eternal life.

SELF-EXAMINATION AND
CHRISTIAN ACTIVITY.

REV. T. E. STEPHENS.



A PROMINENT educator in this country once remarked that during his college course, nothing had aided him more in the development of Christian character and manhood than an hour spent regularly each Sabbath in a close and prayerful self-examination. But, for the average Christian, is once a week often enough for him to repair to his closet, where, unseen by mortal eyes, he may view himself in the light of the Holy Spirit? Ought not every follower of Christ to examine himself daily to see whether he be in the faith? And how better to examine and measure ourselves than by the rule of God's revealed word. Are we living a life of faith in the Son of God? Are we doing all that is required of us for God, for self, and for those about us? Are we living up to the full extent of our privileges? If not, why?

The self-interrogation of test-questions, such as the following, with the perusal of the Scriptural passages annexed, might be of service in the quiet hour of introspection.

Have I forsaken all for Christ? "There is no man that hath left houses, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present

time, and in the world to come, life everlasting." Luke 18: 29-30.

Have I the assurance of my present acceptance with Christ? "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16.

Are my affections centered in self or in Christ; am I laying up treasures on earth or in heaven? "Where your treasure is, there will your heart be also." Matt. 6: 21.

Do I scrupulously avoid *everything* that even savors of sin? "Abstain from all appearance of evil." 2 Thess. 5: 22.

Am I pure and holy in thought, in word, in act? "Keep thyself pure." 1 Tim. 5: 22. "Blessed are the pure in heart, for they shall see God." Matt. 5: 8. "Out of the abundance of the heart the mouth speaketh." Matt. 12: 34. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

Do I take a daily delight in the study of God's word? "His delight is in the law of the Lord; and in his law doth he meditate day and night." Psa. 1: 2.

Do I ever neglect prayer? "Pray without ceasing." 1 Thess. 5: 17. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy Father which seeth in secret, shall reward thee openly." Matt. 6: 6.

Have I a spirit of praise as well as of prayer? "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18.

Do I ever neglect the means of grace? Do I fail to bear the cross readily and willingly? "Ye are my witnesses, saith the Lord." Isa. 43: 10. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27.

Am I humble, and meek, and gentle? Is my will *wholly* the Lord's? Does my heart contain anything else but love to God and man? Is my trust perfected?

How many souls have I won for Christ during the past month? Are my family all saved? Do I ever cherish unkind thoughts toward any, or make unkind remarks of my neighbors? Do I visit the sick? Do I willingly and up to the extent of my ability, but without show, render my services in the house of affliction? Who looks after the poor and the outcast? To them Jesus went. Do I?

Dear Christian friends, who of us are doing all the Lord would have us do? So much to be done at home and abroad, and so many of us doing comparatively nothing. If we thus go on, can we expect to stand acquitted before the bar of God at the day of judgment? Are not many of us burying the one little talent we have? O, God, send a fresh baptism of the Holy Ghost, and a spirit of willingness and earnestness on all who read these words,—yea, on the entire Church. "The harvest is great but the laborers are few." May God speedily increase the number of *efficient* laborers.

PUTTING ON IMMORTALITY.—When this corruptible body shall have put on incorruption and immortality, when the soul shall be fully delivered from all the effects of sin, and soul and body shall bear His glorious image; when there will be a crown on every brow, a harp in every hand, with palms of victory and triumph; when white-robed, shining in the brightness of spotless purity, and the luster and beauty of finished holiness, with no tear-drop to dim the eye, no sorrow to cloud the brow, no fear of pain or want or death; when "shining forth as the Son in the kingdom of his Father," then will Christ "see of the travail of his soul, and be satisfied;" then the work of redemption will be completed then the whole ransomed and glorified Church will be with its Lord and Head forever and ever.

This great work is now going forward from day to day. Every day, every hour, mayhap every moment, some ransomed soul is glorified, taken up to the throne to await the celebration of the nuptials of the bridegroom and his bride.

Shall we be among that glorious company? Shall we sing their songs of everlasting joy? We may be, every one of us may be. All the provisions are for us who believe.

SALVATION IN HOLY SONG

"Let worldly minds the world pursue;
It has no charms for me,
Once I admired its trifles, too,
But grace hath set me free."

This is expressive of the victory which a redeemed soul achieves by faith. "This is the victory that overcometh the world, even our faith." In the exercise of this faith we can walk through "Vanity Fair" with victorious step, unattracted by its trifles. Let us all be thus victorious.

GOD'S MESSAGE TO THE SEVEN CHURCHES.

BY MRS. G. R. WHITE.



OD'S word is a mirror to our hearts. Which one of the seven messages is appropriately applied to our hearts and reflects our true characters, as we stand to-day before God?

THE FIRST MESSAGE is to the Church of Ephesus; I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. After commending this Church for their faith, labor and patience, God reproveth them by saying: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen and repent." Clarke's comments on these are: "Consider the state of grace in which you once stood; the happiness, love, and joy, which you felt, when you received remission of sins; the zeal you had for God's glory, and the salvation of mankind; your willing, obedient spirit, your cheerful self-denial, your fervor in private prayer, your detachment from the world, and your heavenly-mindedness. Thou

art fallen from all these blessed dispositions, and gracious feelings. "Repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." God then exhorted them to hear what His spirit saith unto them, and gave the overcomers the promise to eat of the tree of life, which is in the midst of the paradise of God."

Notice God's method of dealing with the Churches. He first commends what is praiseworthy in them, then He reproves them, by telling them what He has against them, then exhorts them to repent, and turn from it. If they did not repent, He pronounced judgments against them. If they did repent, He gave them and all the overcomers promises to comfort them.

THE SECOND MESSAGE was to the Church of Smyrna: "I know thy works, and tribulation, and poverty, (but thou art rich in faith). Fear none of "those things which thou shalt suffer," Clarke says. "These words were addressed to Polycarp, the bishop of this Church, who afterward suffered martyrdom; he was burned alive by the Jews, and when brought before the Judge and commanded to blaspheme Christ, he firmly answered: "Eighty and six years have I served Him and He never did me wrong; how then can I blaspheme my King who hath saved me?" He was then adjudged to the flames and suffered cheerfully for Christ, having this promise to comfort him: "Be thou faithful unto death and I will give thee a crown of life."

THIRD MESSAGE. "Unto the Church of Pergamos write; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth." Clarke says: "Notwithstanding the profession of *Christianity* exposed this Church to the bitterest persecution, they held fast the name of

Christian, and did not deny his faith, for when brought to trial, and Antipas martyred, they openly professed themselves disciples of the Lord."

"But I have a few things against thee because thou hast some in the church that hold the doctrine of Balaam, who eat things offered to idols. So hast thou some that hold the doctrine of Nicolaitans, which things I hate."

Clarke says: "The followers of Balaam and Nicolaitans were probably the same kind of persons who held to eating things offered to idols, in honor of those idols, and fornication, indifferent things. They associated with idolaters in heathen temples, and partook with them in their religious festivals." If God said to Pergamos, "I have a few things against thee for associating with the heathen in their religious festivals," what would He say to the Churches that were raised up to spread scriptural holiness over these lands, who not only join in the festivals of the heathen; but have them in their own churches to obtain money to help support the minister or repair the church, and thereby disobey the command to "bring all the tithes into the storehouse, &c."

Rev. J. A. Wood, in his book, "Perfect Love," asks the question: "Are fairs, festivals, tableaux, or theatricals proper means of raising money for Church purposes? and answers by saying: "No, they are decidedly wrong, and a disgrace to Christianity. Modern religion, theatres, fairs and festivals, with their whole programme of grab-bags, post-offices, fishponds, lotteries, games, and dancing, under Church sanction, are a shame and a curse, and should be abandoned by the whole Church as belonging to the world, the flesh and the devil. It may be said of many Churches in this regard, "*Ye are cursed with a curse.*" God wants no money raised by such means to carry on His work. The finances of the Christian Church should be conducted on Christian principles, with common sense.



"The entrance of thy words giveth light; it giveth understanding to the simple." Psalms 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

Lesson V. Acts XI., 19-30. Oct. 30.

THE GOSPEL PREACHED AT ANTIOCH.

VERSE 20. *Unto the Greeks also.* Here was a great step in advance, a new departure of the most radical and important kind, a following up of the opening which Peter had made at Cesarea and which God had so signally recognized by pouring out on the Gentiles also the gift of the Holy Ghost.

22. *They sent forth Barnabas.* He was a missionary—for missionary means one sent—of the Jerusalem Church to the heathen city of Antioch, "a good man full of the Holy Ghost and of faith," as all missionaries need to be, and nearly all are.

23. *With Purpose of Heart.* How much need there is for steadfastness and perseverance and singleness of eye in the Christian life. What multitudes, who somehow get swept into the fold by the tide of a revival appear utterly lacking in ability to stand their ground. May the Lord help us all to set an example that can be safely followed.

26. *First called Christians.* The need of a distinctive name which was strongly felt shows that the believers were energetic enough and numerous enough to attract notice in this gay and wicked metropolis. Very many since that early day have been called Christians who were far enough from being in reality worthy of that glorious name.

29. *Every Man According to His Ability.* The Church at Antioch was, in many respects, an ideal one. It was emphatically a missionary Church, abounding in earnest workers, and full of evangelistic power. It was not afraid of the contribution box, and it felt a bond of sympathy with the far off brethren in Judea. It put in practice a most excellent

rule for giving, the best there is, for if every man would give now to Christ's cause according to his *ability* the world would soon be evangelized. The chief lack is money, rather than men. The main hindrance is in the covetousness of Christian lands, rather than the idolatry of heathen lands.

Lesson VI. Acts XII., 1-17. Nov. 6.

PETER DELIVERED FROM PRISON.

VERSE 3. *It Pleased the Jews.* Herod killed James and arrested Peter for the same reason that Pilate crucified Jesus, the wish to be popular. It is the same reason that has led vast multitudes since to deny their Lord and lose their souls. The only one we need be particular to be popular with is God.

5. *But Prayer was made Earnestly.* Measured by human scales how unequal seems this conflict between the king with his guards and a handful of men and women praying. But the latter had connection with the unseen power of God, and so they prevailed.

6. *Peter Sleeping.* And he slept so soundly that even the light in the cell did not awake him, the angel had to smite him on the side. It looks as though he had committed himself to God and was at peace, ready for anything that God might see fit to send, not concerned about the issue of the morrow. Yet Jonah also slept soundly in the tempest.

7. *An Angel of the Lord.* God has many ways of answering prayer, and of delivering His people. His messengers come sometimes in strange shapes, but they will never fail to come. Let us never for a moment doubt that he hears and will do the best thing.

8. *Gird thyself.* God never does for us what we can do for ourselves. The chains fell off by divine power, but the shoes must be put on by Peter himself. This principle has a very close bearing on the use of the means in sickness, instead of expecting God to do all while we do nothing. One of Wesley's counsels, in his memorable warning against fanaticism, was, "Do not expect the end without the means."

Lesson VII. Acts XIII., 1-13. Nov. 13

THE FIRST CHRISTIAN MISSIONARIES.

VERSE 2. *Separate Me Barnabas and Saul.* No one can fail to note that the Holy Ghost called for the very ablest men in the Antioch Church, when he would send forth mission-

aries to the heathen. There is precisely the same need now. The idea prevailing in some circles that anybody will do for a missionary, and that the best men must be kept at home to fill great pulpits, proceeds only from densest ignorance. When the Church gets ready to send her very strongest men and to supply them *liberally* with the sinews of war in the shape of funds, she will see the results for which now she impatiently clamors, but which she has no right to expect while simply "playing at missions."

3. *They Sent Them Away.* And in the next verse it is said that they were sent forth by the Holy Ghost. This juncture of the divine and human in their commission is what should always be manifest. He may fairly be said to be called to the mission field who, after careful study, finds that his heart more and more impels him to that work, his mind is more and more convinced that his highest usefulness lies in that direction, while the Church recognizes his fitness for the arduous task, and Providence opens the way for him to enter on it.

9. *Paul Filled with the Holy Ghost.* The exceedingly sharp and vigorous denunciation that follows—"O, full of all villainy, son of the devil"—it is instructive to note, was made by one under the full influence of the divine Spirit. It is sometimes right to use very strong, plain language, nor can the one who suffers from it the just penalty of his evil conduct be expected to appreciate the fact that it is prompted by love.

13. *John Returned.* That this was in the nature of a desertion, Paul's subsequent refusal to take him back plainly shows. Yet that he was, on the whole, a good man, greatly honored by God in being permitted to write the second gospel, we fully know. The best of men have their defects, and the worst slips may be repented of. We need not despair if we have gone wrong; we should not be hard upon others who have temporarily stepped out of the way.

1, 13). Christ's prayer, "Father, forgive them, for they know not what they do," points to the same truth. Opportunity and responsibility go hand in hand.

29. *They Fulfilled All Things that were Written of Him.* Hence the death of Jesus was in no sense a divine defeat, but a victory of Providence, a fulfilment of prophecy, and a confirmation of Scripture, even though much wickedness was mixed up in the event. The designs of men are one thing; those of God, who uses the former, taking them up into His plans and turning them to good account, are quite another. It has been well compared to the difference between the purpose of the leech who sucks human blood intent only on his own gratification, and the higher beneficent purpose of the physician who applies the leech for the relief or cure of the patient. So is it in all the so-called calamities of God's people.

30. *God Raised Him from the Dead.* This is the central truth of all the apostolic preaching, and with reason, since if Christ had not come out of the tomb his mission would have been a proved and confessed failure. It still must have first place, for the question, "Dost thou believe that Jesus Christ rose from the dead?" is the infallible test which exposes the rationalist or discovers the true believer in supernatural religion. It is well to remember also that even if we could, on the ground of His matchless character, have somehow believed in the divinity of Christ though He did not rise, without the resurrection the *human* Christ would have been lost forever, the alliance between the divine and the human would have been only a transient one, He would not have retained those human sympathies which do so much to attract and confirm our faith in His pity and love.

40. *Beware.* Every earnest gospel worker should ring out with similar vehemence this solemn warning word. Persistent unbelievers who despise the mercy of God shall certainly be destroyed. The gospel of gush and mawkish sentimentality of which we have more than enough in some quarters at present is not that which either Scripture or nature declares. Men like Paul spew it indignantly out of their mouths. That men are going to judgment, and that hell yawns perpetually before the impenitent, should be reiterated with great solemnity and tenderness from every pulpit in the land.

Lesson VIII. Acts XIII., 26-43. Nov. 20.

PAUL'S FIRST MISSIONARY SERMON.

VERSE 27. *Because They Knew Him Not.* We should always remember, as Paul does not fail to do here, that our guilt is mitigated by ignorance, and is removed if the ignorance be inevitable. It was in this direction that Paul himself found a door of mercy (1 Tim.



"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR NOVEMBER.

"And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Matt. 19: 29.

HOME BIBLE READINGS.

BY MRS. M. N. VAN BENSCHOTEN.

PETER BEFORE THE COUNCIL.

"Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned."

"And when they had brought them, they set them before the council." Acts 5: 26-27.

PETER'S hour had come. He had been looking for it ever since that morning by the sea.

He never could forget that he had denied The Master on that awful night. To be sure, as soon as he saw what he had done, he went out and wept bitterly, but he could not forget the sad look as the Lord turned and looked upon him. So, when, after the resurrection Jesus sent that sweet love-word, "Tell my disciples and Peter," he cried "I expected He would leave me out, and here He has sent me special word;" and Peter did not sleep a wink that night—how could he? it is so sweet to be forgiven. Then that morning by the sea, when Jesus said softly, "Do you love me, Peter?" Peter dropped his eyes, and said "Yes, Master, I love you." A little while passes, and Jesus says "Peter, do you love me?" and Peter answered, "Thou knowest, Master, I love you." A half hour or more slips by, and Jesus whispered, "Truly, Peter, do you love me?" and Peter is grieved, but still insists, "Master, thou knowest all things, thou knowest that I love you." Then the Master beams on him and says: "I trust you

Peter, thou shalt feed my lambs, and my sheep." Then Peter's great heart breaks up and he says to himself, "If I ever get a chance I'll prove it to Him."

And now his opportunity has come. Now he stands before the great Sanhedrin. He may be dragged out, he may be stoned, but what is that if only he can confess Him whom he denied. Look at him! How his heart burns! How his glance pierces the scheming Caiphas! How he towers over priest and elder, as lifting his hand heavily as if it bore a sword, he lets fall.

"This man was the Christ of God!
Whom ye slew!
And hanged Him on a tree!"

Now let Peter die. Let fall the scorpion lashes. Forty lashes, save one. He feels them not. With grateful tears he bathes the feet of Him who that bitter night turned and looked upon Peter.

He felt he had in some little way retrieved the cruel denial. "Even the proud Sanhedrin deems me worthy to suffer," he cries. What are lashes or prison-walls or bloody stonings, or even death itself, head downwards on the cruel cross, now that

PETER HAS STOOD FOR THE MASTER!

He was possessed with a mighty conviction, "This carpenter-Rabbi, the 'Master' from Galilee, is the long-looked-for Messiah." We can but speak the things we know.

The Church of God suffers for want of intense, clear-cut convictions on the part of its members. There is power in a positive assured experience. "To know" things, and "to stand" for something, is the great need. To know "Jesus is mine," gives power to the life and words that burn to the lips. To know the right, and then "to stand" and say to a seducing world, in the face of the devil, "Let me alone! ye hanged Him on a tree," gives nerve and muscle to the soul. We need more backbone in our standing up for Jesus. Ye shall receive the power, after that the Holy Ghost be come upon you.

"O, that it now from heaven might fall,
And all our sins consume;
Come, Holy Ghost, for thee I call,
Spirit of burning, come."

If we have little grace, we shall do but little good; but if we are filled with all the fullness of God, we shall exert a vast influence upon the interests of men.—*Dr. Peck.*

THE CHILDREN'S STUDY.

A TRUTH TO REMEMBER.—"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off." *Psa. 139 : 1-2.*

"Each thought and deed His piercing eyes
With strictest search survey ;
The deepest shades no more disguise,
Than the full blaze of day."

Do we sufficiently consider this solemn truth? Are we impressed by it every day, and in all the walks of life. It would be well if we could ever have it before us.

"Thou, God, seest me!"

Nothing can be hid from His eye. "He is the God of knowledge, and by Him actions are weighed."

Dear young friends, if this is so—and there can be no doubt of it—ought we not to be very careful of our thoughts, words and acts? Most assuredly. May the blessed Holy Spirit impress the importance of this on all our minds and hearts.

QUESTIONS FOR NOVEMBER.—1. How many times are the words HOLY SPIRIT, or HOLY GHOST, found in the Scriptures?

2. Who is the Holy Spirit?

We hope our young friends will this month give good attention to the lessons furnished.

LETTER TO CHILDREN.

"NAAMAN."

DEAR CHILDREN: Do any of you remember the story of Naaman? It is written of him that he was captain of the host of the king of Syria; a great man, and honorable. Do you not see just here how good a thing it is to have a good name? Indeed, the blessed word says: "A good name is rather to be chosen than great riches." Wickedness always brings its own reward. Well, with all the good that is recorded of Naaman, it stands written, "But he was a leper." Leprosy is a terrible disease, and those who are afflicted with it are obliged to separate themselves from their dearest friends, and meet a lingering death. But when our blessed Saviour was on earth he healed many of this disease. "He spake and it was done." But Naaman knew nothing of this precious Friend, and so he knew not how to find relief; and, dear children, we are all smitten with the leprosy of sin; not one of us has escaped, but if we go to Jesus, the Good Physician, He will speak the word by which we are made whole. In my next I will tell you how Naaman was cured, and the result.

LOVED ONES GONE BEFORE.

MRS. MARY N. TATE, Osyka, Miss., passed from this to the spirit land, August 11, 1892. She kept the Tuesday afternoon meeting. She called them "Guide Prayer Days." In her closet these words were written in chalk upon the walls, in reference to the second blessing:

June 14th, 1892, 4.20 p. m. I claim the blessing this evening.

I thank God supremely for those sweet, consoling words.
T. E. Tate.

MRS. SUSAN C. D. WHELOCK, of Battle Creek, Michigan, closed her earthly career, April 5th, 1892. From the time of her conversion she longed to be "perfected in love." This led her to be faithful in attending the means of grace, and she read the books on holiness. For sixteen years she was a subscriber to the GUIDE. I shall never forget the delight she manifested when she learned that the writer, then her pastor, professed and taught the blessing. This was the theme of conversation whenever I visited her. Soon she grasped the blessing by faith and, when I visited her, with angelic face, she said, "Bro. Hamilton, I have found the blessing, I do trust Jesus, and He gives me rest." For seven years she has been confined to a sick room, and for the last three to her bed. But in all these things she was "more than conqueror." She was one of the most triumphant sufferers that I have known. It is not strange that being cut off from the privileges of God's house, she should hesitate to claim the fulness of the blessing. But it was a great help to her to have her daughter, Mrs. Chase, an Episcopalian, come into the enjoyment of full salvation. Through all the days of weariness and pain, her daughter read to her the precious Word of God, books on holiness, and hymns from "Songs of Joy and Gladness." By these means she cheered and strengthened her suffering mother. In anticipation of her departure she sent for me. O the sweet, solemn, heavenly influence of that meeting. We read, sang, prayed and rejoiced. She spoke as calmly of death, as if it were a delightful pleasure trip. Truly, God gave her in advance "the white robes and the anointing for her burial." It was my last visit. A few more weeks of suffering, and she passed away with these precious words upon her lips: "Yea, though I walk through the valley of the shadow of death, all is bright, for Jesus is with me." And thus was transferred from earth to heaven, one of the saintliest characters I have ever known. Thus, while the earth is made poorer by the departure of this beloved one, heaven is made richer. She is forever with the glorified host.

James Hamilton.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting was opened with the singing of "Praise God," followed by the 445th hymn, commencing "Author of faith, eternal word."

The beloved Mrs. Palmer was once more seen as she rose in her accustomed place, Bible in hand.

Sister Palmer, as all know, has been constantly occupied in religious teaching at Ocean Grove during the summer months, where her labors, it is understood, have been specially effective. She has lately returned to her home in the city, and, providence permitting, will lead the Tuesday meeting regularly.

In a few preliminary remarks she expressed regret at the absence of Brother Hughes, who was somewhat indisposed. She was in receipt, also, of a long letter from Brother Morehouse, who has been absent from the city for some time, and who writes that he never realized how much the Tuesday meetings were to him until he went away. She asked that all pray for him and his charge, as he had so often requested in these meetings. Many letters were read by Mrs. Palmer, asking the prayers of the meeting for the writers themselves or those dear to them. Several similar requests were preferred by persons present.

Singing.—"Just as I am, without one plea."

Mrs. Palmer.—Now we will hear the word of the Lord. The lesson will be, *How to Trust*. All through the Bible it is "He that believeth." Without this we cannot be saved. A few verses from 10th Romans. Fourth verse: "For Christ is the end of the law for righteousness to every one that believeth."

This is a positive assertion. God says it. So that we must look about us and see if we are really doing the will of Christ and yielding ourselves up to God. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. "Isaiah, who knew of Christ and his coming, speaks of Him (53d Chapter): "He was wounded for our transgressions, and with his stripes we are healed." The salvation is already ours. He bore our sins in His own body. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The terms are plainly put down. And what did Jesus say? "How can ye believe unless ye yield yourselves to God?" Let us, then, just settle down on these important truths, because these are what we are required to believe in order to be saved from the eternal consequences of our sin. Let us be found among those who "stir themselves up" to do God's will. I know of no other terms, than *holiness*, meetness for heaven. "Without holiness we cannot see God." This is what the Bible tells us, and this Book of directions is all we have. Without it we have no compass. We are of those that take God at His word. I have been asked so many times, "What kind of a meeting is that you have had so long at your house?" I can only answer, "It is a Bible meeting, where we follow only this one book of directions." Let us all accept these blessed terms. Let us believe with the *heart*, and not with the head only. "With the heart man believeth unto righteousness." Let us be believers to-day, and we shall not be ashamed. What have we to believe? We must believe in Christ, and that He hath loved us and washed us in His own blood. Do we accept Him? With the heart man believeth, in order to have joy in the Holy Ghost. God will do the work for every one who will yield himself up to Him. We must come out from the world and be a "peculiar people." I glory in being peculiar. O, let us this afternoon make a decision for God! I will join this peculiar company. Then shall we be "a peculiar treasure to God," as we are told in Exodus. Do we belong to God, and has He a claim? Yes, and we are dishonest if we do not acknowledge it. Let us make ourselves acceptable and render reasonable service. O, may every heart here to-day be inspired to do this.

Singing.—"O, ye that are hungry and thirsty, rejoice."

GOD KNOWS.

Brother Worthington.—I want to speak a word for the Lord. He knows it all. He knows I love Him. I was one night lately in a meeting of the Salvation Army. They sang well, and sang about the "Life-line." But I could not help believing that few knew what the life-line meant. The life-line comes to us from the Holy Spirit. The Lord's Holy Spirit is the life-line, and if we don't lay hold of it it is our own fault. Seize it and it will give you life here and life eternal.

Mrs. Palmer.—"Yes, it is the life-line that will save us. Let us look to that. As soon as we surrender to God He accepts. But He wants a full surrender and full dependence on his life-line. If we believe we shall be happy."

A Sister.—I know this is true, from experience. When I came to the point of laying all upon the altar, the Lord came in all his fulness to my soul. He baptized me, and has ever continued to give me the same sweet peace and rest.

JUST BELIEVE.

Mrs. Dennler. I always feel very much at home in these meetings. I dislike more than anything else to miss these Tuesday services. I am glad that there is such a meeting. It was here that the blessed Lord led me into a knowledge of a higher life. When we know what we want and go to God for it, we will get it. All we have to do is simply to lay hold of the life-line—just *believe*—and enter into the grace of full salvation. For many years I forgot God and sought only my own pleasure, but, O when I came to Him he received me! Nor was it *head* knowledge. I was very ignorant when I came into this rest. I praise God that He did send me the Comforter. How it changed me. It is as sure to put us all to work for God as the steam starts the engine. This is what we want, and everything else should be lost sight of, but to get wholly sanctified to the Lord.

Singing.—"Other refuge have I none."

A WESTERN WITNESS.

A Sister. My home is in Iowa. To-day I have the great pleasure of being here, having waited over a train for this purpose. I have long read of these meetings, and wanted so much to attend. When I was saved I was

so happy I wanted to tell everybody. When I went first to the altar I walked for three days in darkness, but at last there came such a flood of peace and joy to my heart. I no longer feel a sense of heavy burdens, but can do everything gladly for Jesus.

Singing.—"Blessed assurance."

LOVING ENEMIES.

Sister Bancroft.—I am thankful for having had the privilege of coming to these meetings for thirty-four years. In the beginning of my religious experience I could think of nothing I ought to give up. I had, however, at that time, a strong feeling against one who I felt had deeply wronged me. Soon after (in 1845) I chanced to hear Sister Phoebe Palmer, and much that she then said has ever since rested on my heart and been a perpetual blessing to me. I learned to love my enemies, and to love God more and more. In my recent sickness—the first of my life—I have found it necessary to go to the very foundations, and to-day I say that every word of God is true, and I would rather walk with Him in the dark, than alone in the light. Some of the strongest influences of my life have come from these meetings. This is my experience. God has never failed me when I have fully trusted Him.

Singing.—"His yoke is easy."

CHRIST ALL IN ALL.

A Sister.—I praise God for the quieting, restful influence of these meetings. Christ is all in all to me, and I desire nothing more. I praise the Lord that He enables me to stand, and keeps me by His almighty power. I trust Him to guide me and show me the way to that rest which is eternal.

LOVE SUMS UP THE CASE.

A Brother.—I rejoice in the Lord to-day for His wonderful salvation. God will bring us safely through all our trials if we are true to Him. I find that *love* sums up the case more than any other word. That is the essence—*perfect love*. If we are filled with God, it is all we need to prompt us to work for Him.

Brother Hiller.—I bless God that I know whom I believe. I could not say this twelve months ago, but I rejoice to say it now. Nearly one year ago, I, as a bankrupt, made a full assignment to the Lord. I am living in the faith of our Lord. I am living in the faith of our Lord, Jesus Christ.

ALL THE SEASON THROUGH.

Sister Smith.—I feel very thankful to be here to-day. Every Tuesday afternoon through the past summer my heart has been here. I am glad to tell you how good the Lord has been to me. It has been the best summer of my whole life, and I say it wholly to the glory of God. I have had the Lord with me all the season through. What I have waited for has come. And let me say to any sister in sorrow that we can afford to wait. The Saviour stood up before His accusers and uttered not a word. But He could afford to be silent. He knew what His mission was, and could afford to be wronged and misunderstood. We can afford to wait and let the dear Saviour take care of His own. O to know that the angel of the Lord encampeth round about them that fear Him! If we could only realize that nothing can hurt us. Our trials only drive us nearer to Him. I do praise the Lord for His wonderful love. Hallelujah! What joy it will be to go up there and be forever with each other, and forever with the Lord!

Singing—"Under His wing."

A Brother.—If I spend an afternoon away from business, I feel that the time I lose coming here is more than made up to me. Man liveth not by bread alone. Thirty years ago I came from over the sea, bound for California, but meeting a brother here, a friend of Bishop Taylor, he persuaded me to remain in this city and seek God. I did so, and He has been my constant comfort. I have no house in this world, it is true; but what matters? I could not take it with me. I have a house not made with hands, eternal in the heavens. I trusted in God and found Him true. It is when I am praising God that I am most happy.

SIXTEEN YEARS AGO.

A Sister.—I believe the Lord wants me to speak a word for Him this afternoon. Sixteen years ago, in listening, at the Sing Sing Camp Meeting, to the reading of the words, "O for a heart to praise my God," I was so much affected that I wept. I was induced to go into Mrs. Palmer's little meeting there, and soon afterward I found myself in an agony of soul. Later, I came into the meeting here and obtained the grace of holiness, and have been happy in the Lord ever since.

Singing.—"O for a heart to praise my God."

A Brother.—I want to thank God that I am here to-day. I have made up my mind that whenever I can I will come here. I love this place. Whenever I am not here my heart and my prayers are here. Like Moses, I feel like taking off my shoes when I come here. In my business I am among a rather hard class of men. I have many temptations, and I ask your prayers for strength to do every duty faithfully.

I MUST WILL.

Sister Bunnell.—How glad I am to be here! The very atmosphere of this place is so uplifting and so satisfying. It keeps me nearer to God. I have been reading a charming little leaflet,—"God Wills." But so I must will. I must lay hold of what my Father reaches out to me. We are allowed to reach out and hold on. O, how much of victory there is in this! I am almost afraid I shall not hold on to all my Father offers. O the abundance of His promises! They are all mine if I am a child of God. My God shall supply all my need.

I want to say that it has been my pleasure to be in Northfield this summer, and to hear Rev. Mr. Meyer, of England. and, O how wonderful is the self-abnegation of that man of God! He simply hides himself behind his Lord. So, dear Sister Palmer is in the habit of saying: "Let us hear what the Lord says to us." O let us urge sinners to hear what the Lord says, and to lay hold on the promises with a grasp that cannot be loosened.

Singing.—"How firm a foundation."

Brother Egbert.—I very unexpectedly find myself here, and stand up to take part in this meeting. I love a Holiness meeting. I think the great aim of our meetings should be to get holiness of heart. Without holiness no man shall see the Lord. I believe in sanctification, which is a separation for the service of God. All the people of the Bible delighted to be called the servants of God. Jesus lived a life of service, and He went about doing good. A life of service rather than a life of joy. May the Lord fill my heart with Jesus and His love.

After a few earnest words of exhortation by Mrs. Palmer, and the closing prayer by Sister Dennler, the Doxology was sung and the meeting closed. Those who were present will remember it as a time of precious waiting upon God, and of fruitful results.

OUR SOCIAL MEETING.

AN EXCELLENT PRECEPT.—“*Let all your things be done with charity (love).*—I Cor. 16 : 14.

“Still let us own our common Lord,
And bear thine easy yoke ;
A band of love, a threefold cord,
Which never can be broke.”

—A BIBLE TESTIMONY.—C. B. Wood,
Bellevue, Mich.

With grace sufficient for the day,
(II Cor. 11 : 8.)
I go rejoicing on my way,
(Isa. 65 : 14.)
Doing the Master's gracious will,
(Psa. 119 : 59-60.)
And at His word run or stand still.
(James 1 : 22-25.)
I know He calls me by my name,
(Rev. 11 : 17.)
That I should rise and with Him go
(Cant. 11 : 10.)
To lands in store to all most free,
(Gen. 17 : 8.)
Who would His salvation see.

He shows me that the cross I fear,
(Isa. 41 : 10-14.)
Will harm me not while He is near ;
(I Pet. 3 : 13.)
Nor ill befall me by the way,
(Psa. 91 : 10.)
For, O, He keeps me day by day !
(Matt. 28 : 20.)
Said He, My son, give Me thy heart—
(Prov. 23 : 26.)
Most gladly do I with it part ;
(II Cor. 9 : 7.)
For, O, it panted for Him so,
(Psa. 13 : 1-2.)
That I must needs let it go.
(Cant. 9 : 9.)
And now He has it all His own,
(Rom. 13 : 14.)
And I am His and His alone ;
(Luke 5 : 2.)
I live, not I, but Christ within,
(Gal. 2 : 20.)
His blood has cleansed me from all sin.
(I John 1 : 7.)

I am still rejoicing in God, the rock of my salvation. He does save me all the time—Hallelujah !

—*This moment saved.* Betty Stringfield, Terryton, Kans. : “I want to tell the readers of the GUIDE what a blessing it is to me, but to the Lord be all the praise. Though Satan has tempted me sore of late, this morning, in reading a piece in a back number of the GUIDE, “Under the blood,” O, how it impressed my heart to be every moment under the blood, ready to go at any moment ! I praise the Lord when I remember what He has brought me through. I believe that this moment, through the blood of the Lamb, I am safe in His hands, and my faith is strong that He will carry me safely through. I want to

be as a little child before Him, to learn of Him, and to trust Him. Pray for me to be kept by Him, for I am weak in body and mind, but the Lord is my strength. All praise to His holy name.”

My Redeemer liveth. Minerva A. Jones, Coquille, Oregon : “I know that my Redeemer liveth, for He dwells sweetly in my heart, and has cast out all fear that hath torment. I find, however, that the more I abide in Christ, the more the devil rages. But, blessed be God, he is on the outside and does not dare to enter the Saviour's habitation in my heart. Glory to His precious name ! And He has healed my body, too, and brought me out of great suffering. I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness. Amen.

—*An aged saint's testimony.* Mrs. S. M. Brown, Addison, N. Y. : “I have been paralysed and have not been able to go to Church since, but I can read, praise the Lord. The GUIDE is such a comfort to me. I let other people read them. I am one of the afflicted ones, but not forsaken. I was converted all over at a blessed Camp Meeting. I saw Bishop Taylor at Camp Meeting and heard him preach. That was before he went to Africa. What a checkered life mine has always been. I am over seventy years old.”

—*Prayer answered.* W. S. Runyon, Lexington, Ia. : “I was attending a Camp Meeting, and at the close of a two o'clock Bible Reading was baptized with holy fire in a wonderful manner. I had given up the struggle and was waiting on the Lord. I felt my prayer answered in some way, but whether it was Paul's answer, “My grace is sufficient for thee,” or “thy faith hath made thee whole,” was not able to decide. I was not caring which way. God's will is mine, and I have the victory in my soul. Glory,—yes, glory ! When I returned home I received a letter from Dr. Cullis, stating they had prayed for me at the time I received the blessing. My heart went bounding as never before. Who can doubt ? Not I.

—*Sister Saxon.* I praise the Lord for the cleansing blood. He has led me through deep waters, keeping me under the blood. I hope and pray that He may lead me out where I can work for Him. He is my helper, strength, and salvation.



MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS

"AND HE WORSHIPPED HIM." John 9: 38. This was the result of the first testimony concerning Christ's character given to the blind man. He had been miraculously restored, and cast out of the synagogue for acknowledging his Deliverer. Jesus sought him and having found him, said, "Lost thou believe on the Son of God?" And he answered, "Who is he Lord, that I might believe on him?" "And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee." And he said, "Lord I believe." And he worshipped Him.

FLAMING ZEAL.

THERE is a passage in Isaiah which accurately expresses what we have chosen as the caption of this article—FLAMING ZEAL. It reads,

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62: 1.

This glowing language is to be understood as expressive of the prophet's desire and purpose, as the representative of all the praying people of God, who love and intercede for Zion (cf. v. 6. 7; Psa. 102: 13.17) or else Messiah when speaking (ch. v. 6.) So Messiah is represented as unfaltering in His efforts for His people (ch. 42: 4; 50: 7).

If this is the voice of the Messiah speaking through the prophet it is surely the outpouring of His heart of infinite love, and is indicative of a *flaming zeal* for the glory of God and for human salvation. There is mention made of "the travail of his soul" in Zion's behalf, and such a travail is surely before us, in this prophetic utterance. He alone can measure the greatness of the interest involved in the "righteousness" and the "salvation" of Jerusalem, whether it be of

ancient Zion, or the Zion of the New Testament. And according to the conceptions of His infinite mind, nothing short of a righteousness, or holiness, which is as "brightness," and salvation, as "a lamp that burneth," going forth, spreading over all the earth, through His Church will realize the Messianic ideal. This design has the seal of His own precious blood upon it, and for its accomplishment the whole resources of grace are pledged. And the sublime prediction is on record:—"He shall see the travail of His soul and be satisfied." "And He shall not fail nor be discouraged until He hath set judgment in the earth, and the isles shall wait for His law."

"And what in truth His mouth hath said,
His own Almighty hand shall do."

If we are to understand that the prophet thus speaks as the representative of all God's praying people, he is but the echo of the voice of the Messiah. All who are the true people of God, who have risen to the Gospel altitude of full salvation, have a great heart of love—pure, deep, ardent love, begotten of the Holy Ghost. This love goes out toward Christ supremely, in adoration and becoming activity. It enters sympathetically into all the Redeemer's plans concerning the race. It has an ardent outreach toward the glorious consummation unfolded in prophecy, and embraced in divine promises. It has a flaming zeal—to work and speak and think for Him. A zeal that will not be satisfied until the capstone is brought on with shouting. There is "*a will not*" in the case that is magnificently emphatic and potential. "*I will not rest*" until the marvelous revelations of grace are accomplished—overspreading the earth, and filling earth and heaven with rapture,

Reader is your soul thus aglow with love—have you a flaming zeal, described by the prophet—are you straitened till Christ shall reign everywhere?

If we are really Christ's servants let us demonstrate it. Faith without works is dead. A living faith will show itself in action. No tame, apathetic work will do. The day goeth away. Time is short. Let us be active, resting not day or night until the Lord shall pour floods of salvation upon Zion so that she shall be a praise in the earth and all nations flow unto her.

GOSPEL ARROWS.

FELIX TREMBLED. Acts 24: 25. Such was the effect of Paul's preaching, in the case of Felix. And no wonder, for "he reasoned of righteousness, temperance and judgment to come." Felix was the Roman governor, but he was a sinner, and made painfully conscious of his guilt and exposure to the wrath of God. Hence, under the pungent apostolic utterances, "he trembled."

CHEERFUL CHAPTERS.—VII.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."—Psa. 42: 11.

Twice is this interrogatory of the Psalmist propounded in this psalm: "Why art thou cast down. O my soul? and why art thou disquieted within me?" He was hard pressed. The troubles of his heart were enlarged. He says, "All thy waves and thy billows are gone over me." And yet, while the waves and billows were surging in upon him, he comforts himself in God, saying, "Yet the Lord will command His loving-kindness in the day time, and in the night His song shall be with me, and my prayer unto the God of my life." Such a view of God's loving-kindness in the day-time and His song in the night, sweeping through his soul, was sufficient to keep him from despondency and enable him to carry, not a downcast, but a sun-lit countenance.

But the reproaches of his enemies were very keen, as they taunted him, saying, "*Where is thy God?*" If so great and powerful, why does He not come to thy rescue? These sarcastic taunts are hard to bear. They made the Psalmist thirst for God, with the intensity of the heart panting for the water-brooks.

But while the interrogatory was twice propounded, it found a sufficient answer, twice; the triumph-utterance of a soul reposing in God: "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Here his heart, full of faith and hope, gave joyous expression, and the joy of the Lord was his strength.

No matter how deep our distress, how sore our conflicts, we may find that God is our comfort and refuge. In Him we may have rest and security. Let us, then, ever hope in the Lord, our God, and carry with us continually a healthful countenance.

GOSPEL ARROWS

SANCTIFY THEM THROUGH THY TRUTH. John 17: 17. Such was the prayer of Jesus in behalf of His disciples. Sanctification is God's act. It is purification from all moral defilements by the Holy Ghost. And the instrument is the divine word—the truth—made spirit and life by the Holy Ghost. The commands and the promises touching this great work, are made effectual by the Holy Ghost.

HOLY IMPORTUNITY.

JESUS encourages importunity in prayer. In the 18th Chapter of Luke, the case of an importunate widow is presented. She was oppressed in some form by an adversary. In her extremity she made application to a judge to "avenge her of her adversary." He was, however, deaf to her petition. And no wonder, for he neither feared God nor man." But her continual coming annoyed him and he was anxious to be rid of her, for she was most persistent in calling upon him. So he resolved to end the matter, saying, "I will avenge her, lest by her continual coming, she weary me."

Now, see how Christ applies the subject. Here was this unjust judge, against his will, overborne by this widow's *importunity*. "And shall not God avenge his own elect that cry day and night unto Him, though He bear long with them?" God is the God of infinite justice, and His bowels melt with love. Can He be indifferent to the pleadings of His elect, that cry day and night unto Him? His *elect*—those brought into a saving union with Christ, and having, through His blood, access to the Father's throne. Shall they go unavenged? Nay, verily! "I tell you," said Jesus, "He will avenge them speedily."

Why should the elect be allowed to cry day and night unto Him—so piteously, so continuously? Not because of any unwillingness on His part to hear and answer them. No! But for their sakes, that they may be drawn out in appeal, and so have a rich development of redeemed powers. And the very delay will make the answer, when it comes, richer, fuller, and grander in its effects, to the glory of God and the enrichment of the earnest pleaders at the throne.

So, continue to pray, and to do it importunately, and He who disappoints no ardent pleader at His throne, will, in due time, display His avenging power in a glorious way.

GOSPEL ARROWS.

"HUMBLE YOURSELVES," James 4: 10. The complete sentence is, "Humble yourselves in the sight of the Lord,"—so that it will bear His inspection, and its genuineness be approved. There is much that passes for humility in the sight of men that is spurious. Note this: Humble *yourselves*. There are two ways of being humbled, one is to humble *ourselves* as here directed, the other is to wait for God to humble us, and it may be by very painful processes. Choose the former.

LIFT THE BANNER HIGHER.

THE banner of Bible Holiness should be lifted higher—much higher—everywhere higher. The auspices under which it is unfurled, the moral sublimity of the cause which it represents, and the great needs of the Church and the world demand this. We seem to hear a voice, authoritative and deep-toned, coming to us from the throne on high, saying, "*Lift the banner higher!*"

The thousands who are ranged under the banner of holiness are entirely too timid, too much influenced by human opinions, too much afraid to strike out, and make telling blows upon the head of Satan. There is need of large infusions of holy courage, so that we shall seize the banner with stalwart hands, and lift it higher.

What we especially need at this time is agitation, agitation, AGITATION! No great cause has ever achieved a mastery in this world without agitation—definite, strong, persistent agitation. And surely the cause of Christ is no exception. By voice and pen, agitation is the all-comprehending need of the hour.

We are entirely too tame—especially here in the East. We should wake up. The holiest cause on earth demands our mightiest energies. Wake up, we say, everywhere wake up!

Lift the banner higher. See how the politicians have been working day and night to secure human votes.

Let us have more "Pentecostal Services," and Conventions for Holiness. Scatter the healing leaves of truth for the healing of the slain of God's people. Tracts by the million should be scattered. Let there be an end of the *do-nothing policy*. In the name of our Lord, the King, let us rouse ourselves to action. Let us show that we have life in us, the life of Jesus, imparted by the Holy Ghost, and in full exercise.

GOSPEL ARROWS.

"WE SHALL ALL BE CHANGED." I Cor. 15: 51. This has reference to the great transformation which shall occur at the judgment. Human bodies shall be changed, marvelously changed, with surprising suddenness—"in a moment, in the twinkling of an eye, at the last trump." This is "a great mystery," as the Apostle says, surpassing human thought. In vain do men philosophise here. The truth is emphatically declared. Let us accept it as a divine verity.

"STIR YOURSELVES UP."

THERE is a phrase like this in the writings of prophecy. The prophet Isaiah indulges this lament: "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee." Strange that such a state of indifference should have existed among God's ancient people—the people whom He had chosen for Himself, designing to make them His peculiar treasure. And then, see what wonders He had wrought among them, in the stretching out of His mighty arm. It would seem as though they would have been eager to keep the communications ever open and to be continually stirring themselves up to take hold of God. But it was far otherwise. At times they were ready to abandon His holy altars entirely, and to run into the most revolting idolatry. Marvelous indeed!

But it is still more marvelous to see that now there are many who claim to be God's children who are similarly indifferent. They bear His name and have an outward identification with His people, but yet they "do not stir themselves up to take hold upon God." This is true as respects their failure to come up to the fulness of life in Christ Jesus, or, to avail themselves of the divine resources in measuring up to the opportunities which are opened to them. Hence they are cold, lifeless, formal in their attempts to worship God, and in their Christian activities. They have a zeal, but not according to knowledge—there is no unction or power in their exercises. They stir themselves up to take hold of the world, its pomp and its vanities, in opposition to their baptismal vows, and they are weak as other men. How sad are these contemplations! Our heart aches as we write these things. May the breath of the Almighty come upon the slain among the Lord's people, prompting them to "stir themselves up," and take hold of God."

GOSPEL ARROWS.

"NEITHER PRAY I FOR THESE ALONE." John 17: 20. That is a most blessed sentence. Not alone for His immediate disciples did Jesus pray. The prayers that He did offer for them, as they are recorded are wonderful, and every one designed to be answered. But not for these alone did He pray. Who then? "For them also which shall believe in Me through their word." That takes in all the saints now on earth. Blessed be His name.

THE GUIDE CATECHISM.

QUESTION 70. What is the next beautiful grace in the bright constellation?

It is defined as "the quality or state of being gentle, mild, benevolent, docile and the like." But this quality is exercised ever toward the right, it is in its best when it proceeds from a pure heart.

ANSWER. GENTLENESS.—"Such a sweetness of temper, and especially towards our inferiors, as disposes us to be affable and courteous, and easy to be entreated when any have wronged us."

QUESTION 71. What grace follows this in the Apostles' enumeration?

ANSWER. "GOODNESS."—That is, the quality of being good in any of its various senses, excellence, virtue. In its highest sense it is to be like God, for He only is good, inherently and absolutely. Goodness is that transformation of nature which is wrought in us by the Holy Ghost, when the old carnal nature is destroyed and the new nature is formed within, the divine nature, which is "righteousness and true holiness," then is there an infusion of real goodness which is to the praise of God, and our enrichment.

QUESTION 72. What is the next grace, specified as the fruit of the Spirit?

ANSWER. "FAITH."—And what is faith? The answer is given clearly in the 11th Hebrews. Faith is the substance, or the subsistence of things hoped for; the evidence of things not seen. It is by this that we are enabled to subsist on divine verities, especially the Living Word, for man shall not live by bread alone, but by loving word that proceedeth out of the mouth of God. And it is also an evidence of things unseen, brings them within the range of the interior eye, so they appear as if actually present. We live by faith—if perfected in love, it is a faith without any mixture of doubt, and in its exercise wonders may be wrought in Christ's name. Let us be full of it.

CORONATIONS MULTIPLYING.

Mrs. A. L. Buckley, mother of Rev. J. M. Buckley, D. D., has claimed her long-sought crown. On Sabbath evening, Sept. 26th, just as the bells were inviting devout worshipers to the sanctuary, she entered the upper sanctuary to be forever with the Lord, and to join with the heavenly choir in chanting His praise.

Many years ago, we were appointed to the pastorate of the Church in Mount Holly, N. J., of which Mrs. Buckley was a member, continuing therein until the close of her earthly pilgrimage. We recognized the fact that she was of honored parentage and possessed of intellectual and moral qualities, which made her a bright light in the community. She was always in her place at public worship, and in the social meetings, unless providentially detained. She was devotedly attached to the Sabbath school, and when she met her class it was with evidences of careful preparation, which gave her influence with the young people committed to her care, and rendered her eminently successful in this beautiful work. She was then a widow, heroically filling her sphere, laboring with all maternal love and assiduity to put a molding hand upon her sons so that they should live to God and to bless humanity. And they live to bless that maternal hand and to repay her untiring devotion. One of them, now editor of the *Christian Associate*, having had this honor conferred upon him by successive General Conferences.

Last May, in association with some members of the "New Jersey Conference Holiness Association," we held four days of "Pentecostal Services" in Mount Holly. It was a time of power. Mrs. Buckley was a constant attendant, day and night, evincing the deepest interest. At times she knelt with those gathered around the altar, waiting a fuller revelation of "the pentecostal powers," and it was a time of refreshing to her.

Her life-work is done. Almost four score years were numbered. In the quietness of a holy Sabbath eve, she entered the city of the Great King. She is admitted to an eternal re-union with loved ones who had gone on before; among them the beloved and sainted Mrs. James, who was one of her intimate friends on earth.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"WITH THE SAME MIND." I Peter 4: 1. The apostle declares the fact that "Christ hath suffered for us in the flesh"—a fact that has held the universe in amazement. Now, based upon this astonishing fact, we have the precept before us. How are we to arm ourselves with the same mind? By opening our minds to the blessed operations of the Holy Spirit, who will produce in us this mind of Jesus.

THE LONG PSALM—CXIX.

"Incline my heart unto Thy testimonies, and not to covetousness."

"Turn away mine eyes from beholding vanity, and quicken thou me in thy way."

"Stablish thy word unto thy servant, who is devoted to thy fear." Psal. 119: 36-38.

Here are some petitions that are worthy of careful consideration.

"*Incline my heart*"—"not to covetousness." He would have a gracious, loving, divine influence brought to bear upon him, to incline him in the right direction; "unto thy testimonies," the commandments of God, and a *restraining* influence, to restrain him from covetousness, which, in fact, "is idolatry." As Matthew Henry says: "This is a sin that stands opposed to all God's testimonies. Those that would have the love of God rooted in them must get the love of the world rooted out of them; for the friendship of *'the world is enmity with God.'*"

"*Turn away mine eyes from beholding vanity,*" as one renders it: "Make my eyes to pass, not noticing evil,—*'vanity,'* falsehood, all other objects of trust than God; idols, human power, &c. (Psal. 31: 6; 40: 4; 60: 11; 62: 9.)

"*Quicken me in thy way.*"—"Thy way," in opposition to every other way—"Make me with loving energy to pursue the way marked out by Thee." *Revive me from the death of spiritual helplessness* (v. 17, 25, 40, 50; Psal. 116: 3).

"*Stablish thy word unto thy servant.*" Here is, as Matthew Henry well says: 1. "The character of a good man, which is the work of God's grace in him; he is God's servant, subject to His law and employed in His work, that is, *devoted to His fear*, given up to His direction and disposal, and taken up with high thoughts of Him, and all those acts of devotion which have a tendency to His glory. 2. The confidence which a good man has towards God, in dependence upon the word of His grace to Him. Those who are God's servants may, in faith and with humble boldness, pray that God would *establish His word to them*, that is, that He would fulfill His promises to them in due time, and in the meantime give them an assurance

that they shall be fulfilled. What God has promised we must pray for; we need not be so aspiring as to ask more; we need not be so modest as to ask less."

THE DOCTRINE OF THE LORD TRUE —A DEMONSTRATION.

1. Jesus says, "Do his will," and *know* of the doctrine.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.)

2. God has a secret that he reveals to those who obey him.

"The secret of the Lord is with them that fear him; and he will shew them his covenant." (Psal. xxv. 14.)

3. This is not through eye or ear, but to the inner consciousness.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 9, 10.)

4. Our spirits must receive this witness of God's Spirit.

"The Spirit himself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16. R. V.)

5. God's Spirit in our hearts enables us to call him Father.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. iv. 6.)

6. This witness, demonstrating the doctrine, is *in the believer*.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (1 John v. 9, 10.)

7. The witness was never revealed by the natural senses.

"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." (Isa. lxiv. 4.)

8. God's revealed secret is only for the righteous.

"For the forward is abomination to the Lord: but his secret is with the righteous." (Prov. iii. 32.)—*Leaves from the Tree of Life.*

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

"FORBID HIM NOT." Mark 9: 39. The disciples found one, outside of their own number, casting out devils in Christ's name, and they forbade him. They told their Master of what they had done, but He said, "Forbid him not; for he that is not against us is on our part." From this we are taught not to be confined within a narrow circle, not to be bigoted.

DAILY BIBLE CALENDAR—NOVEMBER.

1. Num. 6: 27; I. Kings 6: 13; Lam. 3: 56; Psa. 115: 18.
2. Exod. 34: 21; Isa. 56: 2; I. Cor. 14: 15; Jer. 10: 10.
3. I. Sam. 7: 3; I. Kings 8: 23; Psa. 119: 144; Psa. 86: 10.
4. John 16: 33; Jer. 33: 3; Psa. 51: 8; Psa. 89: 5.
5. Phil. 2: 16; II. Tim. 2: 19; Psa. 88: 13; Psa. 95: 3.
6. II. Chron. 20: 15; II. Chron. 25: 8; Psa. 31: 4; Psa. 103: 22.
7. Psa. 105: 2; Rom. 8: 34; Psa. 119: 34; Psa. 115: 1.
8. Titus 3: 2; I. Peter 3: 10; Psa. 119: 37; Sol. Song 2: 4.
9. Deut. 13: 17; Psa. 24: 5; Psa. 19: 12; Psa. 48: 10.
10. Ephes. 5: 8; II. Cor. 5: 1; Isa. 65: 24; Psa. 46: 7.
11. Rev. 1: 17; Isa. 30: 15; Jer. 17: 14; Psa. 27: 6.
12. Eccles. 9: 10; Prov. 11: 28; Psa. 94: 3; Psa. 103: 20.
13. I. Tim. 3: 9; Psa. 37: 29; Heb. 3: 6; Jer. 31: 12.
14. Ephes. 6: 7; John 7: 17; Ephes. 1: 17; Psa. 100: 5.
15. James 1: 22; Isa. 59: 1; I. Kings 8: 39; Zeph. 3: 17.
16. I. Thess. 5: 22; Mark 6: 50; Judges 10: 15; Dan. 4: 2.
17. Ephes. 5: 10; Luke 1: 35; Rom. 15: 13; I. Chron. 16: 35.
18. Gal. 6: 2; Job. 22: 28; Hab. 3: 2; Psa. 119: 52.
19. I. Peter 4: 1; Psa. 149: 4; II. Sam. 7: 18; Rev. 12: 12.
20. Gal. 6: 1; Prov. 10: 12; Dan. 9: 19; Luke 1: 64.
21. I. Thess. 4: 11; Heb. 10: 36; Col. 1: 9; Psa. 108: 1.
22. Joel 2: 13; Isa. 54: 8; Psa. 119: 76; Psa. 116: 19.
23. Rom. 14: 1; Rom. 14: 4; Psa. 99: 8; Rom. 15: 9.
24. Col. 2: 6; II. Peter 1: 11; Psa. 5: 3; Psa. 13: 6.
25. II. Peter 3: 8; II. Peter 3: 9; Matt. 6: 6; I. Chron. 16: 10.
26. Jer. 51: 10; Acts 1: 8; John 20: 22; Acts 9: 31.
27. Mark 11: 25; Luke 6: 37; I. Kings 8: 50; Neh. 8: 17.
28. Prov. 4: 23; Isa. 45: 17; Zech. 8: 21; Isa. 63: 7.
29. Zech. 1: 3; Psa. 72: 14; Psa. 119: 149; I. Tim. 6: 16.
30. Col. 3: 17; Matt. 28: 18; Psa. 45: 7; Exod. 15: 6.

SABBATH TOPICS.

Sabbath, Nov. 6.—Salvation is of God. Psa. 3: 8; 37: 39; Jer. 3: 23.

Sabbath, Nov. 13.—Salvation is by Christ alone. Isa. 45: 21, 22; 59: 16; Acts 4: 12.

Sabbath, Nov. 20.—The Salvation of Israel predicted. Isa. 35: 4; 45: 17; Zech. 9: 16; Rom. 11: 26.

Sabbath, Nov. 27.—The Salvation of the Gentiles, predicted. Isa. 45: 22; 49: 6; 52: 10.

It is better to stop arguing the question of holiness with anybody, and with books too, and quit making objections to it as a doctrine and as an experience, and just go to God and get it. As M. G. Pearse says, "There is but one way of safety for us. It is to give ourselves up to God."

CLOSET EXERCISES.

The Closet Precept.—"Wherefore, my dearly beloved, flee from idolatry." I Cor. 10: 14.

Whatever, in our hearts usurps the place of God, is idolatry, and from it we should flee.

Closet Promise.—"For God is not unrighteous, to forget your work and labor of love." Heb. 6: 10.

God is immutably faithful, we may depend upon that. He will not forget any act of loving service, however small.

The Closet Hymn.—Sing or read hymn, No. 164, Methodist Hymnal, "Peace, troubled soul, thou need'st not fear, &c."

STUDIES FOR THE MONTH.

THE SCRIPTURE FOR STUDY.—Matt. 22: 1-14.

First Week.—What is meant by the kingdom of heaven? In what does it consist?

Second Week.—Who are represented by the servants to invite guests to the wedding.

Third Week.—The treatment they received, and the consequences to the rejecters.

Fourth Week.—The man without the wedding garment, and the lessons to be drawn from this.

CLOSET PRAYER.

GENERAL REQUEST:

That the Church, universally, may come to a clearer apprehension of the meaning of Psa. 8: 2, and act upon it.

REQUESTS IN WRITING:

New Jersey.—For an invalid daughter to be restored.

Ohio.—For a brother to be converted, and one in Arkansas.

Massachusetts.—For the conversion of a husband.

Missouri.—R—For a sister to be restored to health.

Wisconsin.—G—For a young man to be converted and to have bodily healing.—L. C.—For a sister to be sanctified.

New York.—C—For a sister to have sanctification restored.

WORK FOR JESUS.

Study the following passages: Rev. 14: 13; Neh. 13: 14; Heb. 6: 9-10.

WHAT YOU MAY DO:

1. Help some needy person.
2. Run and speak to some young man.
3. Get a child saved, speedily. See Psa. 8: 2.
4. Help to build up a young convert.
5. Give special attention to some one just beginning to backslide.
6. Work for the entire sanctification of some one of your fellow members.

GOSPEL ARROWS.

"NOT AS UNCERTAINLY. I Cor. 9: 26. The whole sentence is, "I therefore so run, not as uncertainly." The Christian life is compared to a race. We are to run according to rules laid down for us. This race is to be run with all ardor, with continuance and perseverance, even unto the end—run until we reach the goal. And for our encouragement it is written, "I therefore so run, not as uncertainty."

THE GUIDE PRAYER UNION.

Our friends belonging to the "Guide Prayer Union" will please observe

TUESDAY, NOVEMBER 15th,

as the day for special prayer. Let this be no formal observance, but a real, heartfelt, earnest waiting upon God, expecting to receive answers.

The Scripture for the day is 1 John, 4th Chapter, and the Hymn No. 508 in the Methodist Hymnal.

EDITORIAL BRIEFS.

—WORK FOR THE SEASON. We hope all our friends will give careful attention to the "Supplement" at the close of this number. Its contents should be before every mind and take hold of every heart.

HEART QUESTIONS:

- Is this your course? *Psa. 100.*
- Where is your treasure? *See Matt. 6: 21.*
- Is your benevolism on this line? *Matt. 6: 3.*
- Do you know what singleness of eye means? *Luke 11: 34.*
- Are you obeying this Scripture? *Gal. 5: 1.*
- Have you considered this? *James 4: 3.*
- HOW IT WORKS. One writing from Nevada, says:

"Sometime ago you sent me some numbers of THE GUIDE. I praised the Lord at the thought of the dear GUIDE which, long ago, created hungerings and thirstings after righteousness within me; and I felt a desire to reach other precious souls, trusting that they too might find the inward blessedness of heart-purity. So I started out seeking subscribers. The first, a neighbor unsaved, signed for it, saying, 'She would give it to the poor that loved such reading.' One Congregational minister gave me his name and offered to introduce it to his congregation, which he did at a prayer meeting, telling them 'It was worth its weight in gold.' Some of the leaders in our M. E. Church subscribed."

—Rev. P. S. Butts, the evangelist, has returned to the pastorate. His address is Portland, Ohio.

—The Conferences are being mightily stirred under the labors of Dr. A. Keen and Rev. Joseph H. Smith. Let the tide roll.

—THE TRIPLE ALLIANCE, (Editorial) of Philadelphia, Brothers Thompson, Pepper and Hughes are expecting to hold a ten days' Holiness Convention in Philadelphia, in November, and we hope to have one in New York.

—REV. D. O. ERNSBERGER, of the South India Conference, (our son-in-law) has written an earnest appeal for help to secure another missionary for his field at Gulbarga which is greatly needed, and the Missionary Society cannot send a man for want of means. In this field there is a dense mass of heathens waiting for the Gospel. Shall they have it? Who will respond to the call?

—DON'T FORGET that the GUIDE and the CHRISTIAN STANDARD can be had next year for \$2.00. Usual price of the two is \$2.50. Writers and matter, in the main, different. The two go well together.

—BOOK ORDERS. We are looking for large orders between this and New Year's. Send them early if you would get the books in time to serve your purposes for presents, &c.

OUR BOOK TABLE.

FROM HUNT AND EATON.

—HELPS AND HINDRANCES. By Emily Huntington Miller. A booklet. It treats of Weights or Wings?" "The Amusement Question" and in a practical way.

—BIBLE MIRACLES OR MODERN THOUGHT. By Prof. L. T. Townsend. A booklet. Designed to remove difficulties from minds respecting the subjects treated.

—THE CHURCH OF TO-MORROW. Addresses delivered in the United States and Canada during the autumn of 1891. By W. J. Dawson. The thoughtful utterances of an able thinker and writer. Price,

—QUEST AND VISION. Essays in Life and Literature. By W. J. Dawson. A book that will doubtless repay the perusal of the intelligent reader. Price,

—RELIGION FOR THE TIMES. By Lucien Clark, D. D. It is designed to lead the reader to see more clearly the utility of Christianity in its relation to the fundamental interests of humanity. The author is a careful and able writer, was lately Assistant Editor of the *Christian Advocate*. Price, \$1.25.

—A WINTER IN INDIA AND MALAYSIA. Among the Methodist Missions. By M. V. B. Knox. Introduction by Bishop Hurst. An interesting volume, showing the rapid and glorious progress in those distant lands.

—FACTS AND FICTION IN HOLY WRIT, or Book and World Wonders. By Rev. Hendrickson McCarty. It is designed to show that the objections of skeptics are not well founded.

FROM McDONALD & GILL CO.

—OLD CORN. Sermons and addresses. By D. B. Updegraff, (of the Society of Friends). It is thoroughly orthodox, unctuous and practical. Price, \$1.25.

—HEREDITY; or, Harry Harwood's Inheritance. By Mary C. Woodbury. A story of fact, not of fiction. It shows the power of inherited appetite. Get it and read it. Introduction by Bishop Mallaleu.

FROM W. B. KETCHAM.

This enterprising Publisher has issued the following: —THE ADVERSARY, His Person, Power and Purpose. A study in Satanology. By William A. Matson, D.D. This work treats of a branch of religious instruction essential to an appreciation of the nature of our spiritual conflict on earth, and the mission of the Son of God to destroy the works of the devil. Price, \$1.25.

WORKS OF REV. JOHN REID.

—CHRIST AND HIS RELIGION. The thought is fresh and interesting. The work is one of originality and great power. Price, \$1.50.

—FOOTPRINTS OF SORROW. It calls attention to certain phases of sorrow; giving shape to our consciousness upon the subject and seeking to impress the mind in a way that is right. Price, \$1.50.

—GREAT THOUGHTS OF THE BIBLE. The author has made excellent selections from Scripture, and has gone just far enough in the subject not to be tiresome, believing that compact thought is the want of the hour. A really able work. Price \$1.50.

FROM E. B. TRUE, PUBLISHER.

—THE WIT AND WISDOM OF REV. CHARLES H. SPURGEON. —Containing selections from his writings, and a sketch of his life and work. By Rev. R. B. Cook, D.D. An interesting and edifying work, and is worthy of receiving extensive patronage. Price, \$1.50.

—SEVEN YEAR'S WORK FOR JESUS, by the "Sweet Singer," in a beautiful booklet, or tribute to the memory of the late "Miss Nettie Van Name," will soon be published. It will have her portrait. Price, 25 cents.

—DO NOT FORGET THE "SELF-DENIAL WEEK," called for in our last issue, to replenish the treasury of the "Guide Benevolent Fund." Let everybody make an offering.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Barton, Md.* Bro. D. Tasker, evangelist, reports 112 conversions.

—*Alvarada, Tex.* A Tent Meeting of two weeks held. 170 conversions.

—*Cartersville, S. C.* Bro. J. R. Copeland reports to *The Way of Faith*, 150 conversions and a number sanctified.

—*Oakdale, Neb.* A very successful Camp Meeting was held at this place. Scores converted and entirely sanctified.

—*Dent, Ohio.* J. G. Talbott, pastor—a blessed revival influence—21 accessions recently, whole families being converted.

—*Gayville, S. Dak.* Bro. P. N. Cross reports to *The Highway* of a Holiness Camp Meeting at this place. Many wholly sanctified.

—*Sandersville, Ga.* During two glorious meetings of eight weeks at this place and Tennville, 100 converted and some sanctified.

—*Philadelphia.* Cumberland Street Church—under the labors of Isaac Naylor, the Yorkshire evangelist, during two weeks, 200 conversions,

—*Albia, Ia.* Bro. E. F. Walker, evangelist, has been holding a meeting for several days in B. S. Taylor's tabernacle. Some entirely sanctified, but much hardness among the people.

—*Evansville, Ind.* Churches have been united there in a meeting on the line of holiness, and God has been pouring out His Spirit graciously, in the conversion of sinners and the sanctification of believers.

—*Farmington, Ia.* The Lee County Holiness Association held a very successful Camp Meeting at this place. Bros. Haney, Detwiler and others were there. Sinners converted, backsliders reclaimed and believers sanctified.

—*Kattawa, Ky.* A time of old-fashioned power. An old minister sanctified, and an influential layman, a representative in the last General Conference, and four more preachers sanctified. Some meetings said to be "cyclones of Holy Ghost power."

—*Bentleyville, Pa.* Bro. Joseph H. Smith, evangelist, writes to the *Christian Standard* that this was a glorious Camp Meeting. Bro. John Thompson, one of the editors of *The Standard* was there, and Bro. W. B. Osborn, and they were graciously used of the Lord.

—*Gayville, S. D.* A holiness camp-meeting was held September 1-11. Rev. G. R. Oake in charge. Saints were blessed, a number were wholly sanctified, and many desired a pure heart.

FROM THE FOREIGN FIELD.

—*Africa.* King Hodge, at Bigtown, near Cape Palmas, has built a church, and in it personally conducts the services.

—A missionary steamer has recently been launched in Scotland for use on the Zambesi and Shire rivers.

—In the Cameroons District of the Basle Society, 14 chapels and two teachers' houses were built last year, largely by the natives, and 80 persons were baptized.

—*England.* During the last four years the Church Missionary Society has accepted 267 candidates, more than double the number of the four years preceding.

—*The Wesleyan Missionary Society* has had glorious success. It has 2,000 circuits, 11,000 chapels and preaching places, 2,592 missionaries and ministers, and 430,247 members.

—*West Midland, Eng.* The Primitive Methodists have decided to employ a number of evangelists during this autumn and winter.

—*Askam, Eng.* Encouraging evangelistic services have been conducted in the Primitive Methodist Church by Messrs. Oliver, Wearing and Nicholson.

—*Broadstairs Sands.* Mr. Newton Jones has, since August 22, been holding services twice daily, this being the fourth season he has visited this place.

—*Ceylon.* During the winter of 1891, a band of 35 or 40 Ceylon Christians went at their own expense on a tour to the village of Liyanwala and the surrounding district, teaching, singing, and preaching the Gospel.

—*Asia.* Mrs. Isabella Bird Bishop says: "Just think; from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary.

—*India.* Last year, when the late Prince Albert Victor was in India, 3,000 native Christians, headed by Bishop Caldwell, met him some three miles out of Tinnavelly, representing 95,000 souls under Christian influence. India has sent a missionary to England to point out the evils of the opium traffic.

—Miss Lucy Booth, youngest daughter of Gen. Booth, has gone to India to take command of the forces of the Salvation Army.

—*Bulgaria.* Rev. Geo. S. Davis, Superintendent of M. E. Church Mission, has received from an elderly and friendly Bulgarian, a donation of property and cash amounting to \$3,112.84.

GUIDE HYMNAL

No. 58.

MAY I COME?

JAMES L. BLACK.

JNO. R. SWENBY.

1. O my Sav-iour, grieved and slighted, Can I yet re-turn to thee?
 2. Thou hast urged me through thy spirit To re-ceive thy offered grace;
 3. By thy love subdued and conquered, Lord, thy par-don I im-plore;
 4. Blessed prom-ise, thou hast made it; Pre-cious, I hear thee say:

Will thy kind forbear-ing mer-cy Hear and pit-y one like me?
 But I heed-ed not thy counsel, And re-fused to seek thy face.
 Let me en-ter now thy kingdom, Faith has brought me to the door.
 Who-so-ev-er comes be-liev-ing Thou wilt nev-er turn a-way.

REFRAIN.

May I come, may I come, With my bro-ken heart to
 May I come, May I come, With my brok-en heart to

thee? May I come, and lay my burden At the Cross of Cal-va-ry?
 thee?



DECEMBER, 1892.

THE VOICE OF PROPHECY.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

GOD has ever had a loyal people. However dark and degenerate the times, there have been those who stood forth as His chosen witnesses. So it was in the days of the prophet Malachi.

There were those of whom the Lord says, "Your words have been stout against me," saith the Lord; yet ye say, What have we spoken so *much* against thee. Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?" These were men that dishonored God by their words, that were stout against Him. But here we have in contrast those who "feared the Lord," who had a calmly reverential fear, a filial fear, a fear of loving gratitude.

They "spake often one to another." They sought companionship with those of congenial spirit. Their converse was frequent, and by holy communications they sought mutual encouragement. As

one says, "They spake kindly and endearingly one to another, for the promoting and preserving of mutual love, that they might not wax cold when iniquity did thus abound. When religion was reproached and misrepresented, its friends did all they could to support it, and to keep it in countenance."

The God whom they feared, and for whom they testified, was pleased with their course. He "hearkened and heard it," and a book of remembrance was written before him. This language is in accommodation to the weakness of humanity. God has no need that these pious acts shall be recorded in a book. The simple state of the case is the Eternal Mind holds them in ceaseless remembrance. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward His name." Heb. 6: 10. And He promises they shall be His when He comes finally to make up His jewels, and He will confer upon them the glories of immortality.

THE WORD OF GOD

Holding forth the word of life; that I may rejoice in the day of Christ.

What majesty and grace
Through all the Gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

*THE SERMON.

FULL SALVATION IN CHRIST.

BY REV. BENJAMIN POMEROY.

(TEXT: "Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end.") Amen. Ephes. 3: 20-21.

THERE are three thoughts or topics in the text: first, what God is to the Church; second, what the Church is to God; third, the relation which God bears to the Church, and the Church to God, is world without end. Amen. Now, though I think I could live and die speaking and preaching about the last of these topics, the first will be sufficient for the present—what God is to the Church.

Without stopping to say what He is not, I come directly to this strong assertion: He is salvation to the Church; and I mean more than you think I do. I do not mean to say that salvation is one work amongst others—that it is a mere accident; but I to say that Gospel salvation is the great, the grand leading idea of the Infinite—that it is the grandest idea that ever loomed in the fog of eternity, and there is no other work really in God's hands. If He does anything else, it is with reference to salvation. And this is a work of necessity

which has been brought upon God through the rebellion of men and angels. I also say that this is the great work of the Infinite, of the Three-One God. Do not then, in your faith, be pestered with the idea that in asking God to save you, you are asking Him to go out of His course of action. When you come into God's order of saving, you intercept the great moral currents that are drifting Godward everywhere. It is just as God has contrived it. He has not only contrived His word and His works, but His worlds, for salvation. We are not to think that this is a little place down here, that may almost get lost sometimes, and forgotten in view of the immensities around us. This grove, at the present time, is the most public place in the whole universe of God. Heaven is around you here. Hither do angels come to learn the mysterious lesson of God's grace. All the Creator's worlds and works are subsidiary to the one idea, the salvation of the human race.

It is said there were two full moons in one month a little time ago, and astronomers say the like had never been known since the world was made. What is to be inferred from that? Why, that shows that the first series of revolutions has but just ended. Think of that, mortal, and hold thy breath! Six thousand years in bringing through the first figure in the dance of worlds!

Suppose the angels were to go out from their thrones and, stopping at some distant star, ask what all these worlds and systems of worlds were for, and the answer should be, "To see how pretty they would look," would they not be ashamed? But suppose they were told that all these were to serve the race of man, that man was the favorite of God, and that all these contrivances were so set that all come with their swelling flood of good to man, that all are laden with blessings for him, they would break forth into peans of praise. Everything in the heavens and in the earth subserves

the purposes of God towards man. God has subordinated everything to the one grand idea of the salvation of man, so that we can bundle all up together and exclaim in the words of the apostle, "All things work together for good to them that love God." Not death, nor devils, nor anything else, can counteract this great decree. God is equal to the work of saving us, and He has come forth to this work, not only with all His vast retinue of worlds, but with His providence and grace. Man began favorably. He started originally with a fair prospect; he was a natural Christian, and walked with God as neighbor with neighbor. But the devil persuaded man to sin, and then and there heaven's favor departed, and every light in Paradise went out for him, and angels turned their back upon ruin too dark for eyesight; and man became a failure, a perfect failure. Did God abandon His original idea? Did He give up the case as hopeless? No, my friends. He went into a wonderful compact by which He changed the very throne of heaven to meet the exigencies of the case. I do not say that the nature of God was changed, but that He changed the manner of communicating himself to man. And He made this new order of things; made these new names for the Godhead. For Jesus Christ is a recent name; it has only been known a little while, and it is a name that suits the sinner best. It indicates His vast work. He is made Jesus Christ to suit the emergencies of the case.

Sanctifier is a modern name; and it is ordained to express the new work of the Holy Ghost, the third person in the Trinity, which is necessary to be carried on in consequence of the fall of man. If we could read the chart of God's original design, we should find no single intimation that He designed the loss of a single human soul; but we might read as the title-page of His chart, "Who will have all men to be saved." And He does it and decrees it, and has adjusted Himself

and His worlds to it. And to every man walking under these heavens to-day, I say that if you are lost you will be lost against the decree of God, against the will of God, and the word of God, and the worlds of God, and the providence of God. You have a hard passage to find your way through all these.

You are resisting influences that make devils tremble in hell, and that would almost waft them heavenward. O, get out of this place before the upper and nether millstones come together and grind you to powder! God has decreed your salvation.

The Infinite was taken by surprise by a second rebellion, so to speak, and space was all taken up with the original plan. God had no place and no space for a lost human soul. The original plan had absorbed the universe, and God was obliged to say, "Depart from me, ye that work iniquity, into everlasting fire, prepared for the devil and his angels." That is all the place there was for man. There was no idea of having a lost sinner in the universe, no arrangements made for a lost soul. But when God comes to his natural work, His divine work, how easy and how Godlike it is: "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." You will have no objections to the angels being there. Before the foundation of the world, coming out away back to the very beginning of things, away beyond the morning when the Lord laid the foundations of the earth, and put down the corner-stone of the universe, a mansion was prepared for the glorified from the foundation of the world. He is able to do exceeding abundantly above all that we can ask or think. He is able to do it here. The Lord Jesus proposes to save man just where he went to ruin.

An old Methodist once told me that to have a camp-meeting in his time they were obliged to go away six miles out into the woods, to be beyond the influ-

ence of the men of the world. "But," said he, "we stood our ground." "Great standing," I answered, "to go six miles out of the world, and then talk about standing your ground!" Now, God stood His ground, and He is going to stand His ground even here, and this is one of the great secrets of the triumphs of the Cross. He will save a soul just where the evil was done. Now, we did not tell the Southerners to go away to Canada, and set some trap to get them out of their homes; but we went down to their fortifications and breastworks, after they had fixed them up to their hearts' content, and took the line on the point that they had made for themselves, and conquered their devilishness there; and that means something. Now, the Lord proposes to save man just here, and not to kidnap him and hurry him off, with the devil at his heels, to the moon, and save him there. God will save man here, and pass him round, and hold him up for devils to froth and foam at to their hearts' content. That is a specimen of what Christ will do. He will save a soul here, and dress him in white garments, and bear him up through all the fogs of hell, and he will come out without spot or wrinkle, or any such thing.

God does not merely straighten out the branches: He gets to the root of the matter. There was a man once who said he had cured his son of the crime of theft, and on being asked how he had done it, he said he had tied his hands behind him! God does not merely make a man moral. The devil does not care for morality, he is not afraid of that. Now, Jesus Christ proposes to begin not with the limbs or the trunk. He goes down into the snarl and snag of the roots, and takes the cause out there. The physician will tell you sometimes that he cannot cure the disease, but he can make you die easy. I tell you we have a Physician who is equal to the disease of humanity, who will completely heal the wound, and cover up the scars,

so that there shall be neither spot nor wrinkle nor any such thing. My father had eight different ways of punishing me, and, though he found occasion to administer them all, I continued disobedient and rebellious, until God changed my heart. I went home on one occasion, and my father said to me, "Benjamin, you have given your parents more trouble than all the rest of the children." I felt bad, you may be sure, especially when I thought for a moment of the eight different kinds of punishment. "But," said he, "I have one thing more to say, you have been a greater comfort to your parents than all the rest of the children." That is Benjamin the unregenerate, and Benjamin after Jesus Christ had made him a new creature. And do you not think I should be true to Jesus Christ—must be true to Him? I was brought up a Presbyterian, and hated the Methodists with a perfect hatred; hated them so much that I took delight in pestering the little children. But God converted me without any revival at all. The first prayer-meeting I ever attended, I held and conducted myself. I remember when, at the close of the meeting, I went out into the open night to finish my prayer. I looked up into the sky, and lifting up my hands, said, "Glory to God!" My brother, who saw and heard me, took hold of my hand, and said, "Benjamin, it is wicked to look up to the sky and say, Glory to God." For the height of perfection in Massachusetts at that time was solemnity, and my brother thought it was not solemn enough to look up to the sky and shout "Glory to God!" I heeded him not, my heart was too full, so I moved farther off, and looked up to the stars again, and said, "Glory to God," and I am not over it yet. I was the first person that joined the Methodist Church in that place, and I joined it because I found in its communion what I could not find anywhere else.

Now, I do bless the Lord Jesus Christ for saving me as He has; and I want to

continue talking on this theme, God's way of saving His people. When God cures a man He does not begin at the tip of a man's fingers, He does not tie his hands behind his back to keep him from stealing. Hands never stole: it is the heart that steals. God begins at the fountain-head; God makes the heart right, and then He lets us go, and we go clean, and all that a saved soul has to do is to keep the faith.

The mystery of religion is beyond expression, beyond all thought. But let us seek its fulness, and then its contemplation will be eternal. He began on a very small capital, but it had been increasing ever since. There is no such thing as the soul's coming to a standstill. New developments of the love of God in Jesus will be growing upon us throughout all eternity.

* Preached at the First National Camp Meeting in Vineland, N. J., in 1867.

REPEL CARE. Care is a foe to happiness. When it enters a heart, happiness departs. And as God permits and commands happiness, He disallows and condemns whatever interrupts it. But care has a good sense as well as a bad one. The badness of the thing consists not so much in what it is, as in the bad use made of it. A life free from care, is not for that reason careless. A careless life is a sinful one, for carelessness is sin. In a certain sense we must be careful. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." The hymn has it, "Careful, yet without care I am;" and the sentiment is a very proper one.

One can not be too careful, when the care is to be right and to do right. And in this sense we may safely alter the text and say, "Be careful in everything." But when the case is a weight of anxiety, a burden that is painful and distressing, we are commanded, as Christians, to have nothing to do with it. A burdensome weight is not intended for any of us to carry. God thinks too much of us for that, and we are not bond-servants bearing burdens. "Let us lay aside every weight." And as care is one of the heaviest and most painful of weights, we must especially lay it aside.

Rev. J. F. Chaplain.

SALVATION IN HOLY SONG.

"O God, most merciful and true,
Thy nature to my soul impart;
Stablish with me the covenant new,
And stamp thine image on my heart."

Here is a prayer, intelligent and fervent. The appeal is to God in view of His sublime characteristics as the God of mercy and truth. Of course this furnishes an ample basis for faith. The petition is for a thorough work in the impartation of the divine nature, and the putting on of the covenant seal, and firm establishment of the Christ-life.

THE DISCIPLINE OF THE SPIRIT.

BY REV. ASA MAHAN, D.D.



INDIVIDUALS who receive "the sealing and earnest of the Spirit" sometimes find their inward experience not to accord, in certain important respects, with their prior anticipations. They fail to keep in mind, that God is "leading them in a way which they know not," and that the Spirit cannot do for them all that they need, unless He leads them through many and diverse forms of external and internal experience. The present is preparatory to an endless future. That this preparation may be fully consummated, the Christian virtues, in all their endlessly diversified forms, must be fully developed and perfected.

Each virtue takes form only under specially adapted circumstances and influences. That character may be "perfect and entire, wanting nothing," "patience must have her perfect work." Patience is the outgrowth of endurance under the pressure of heavy responsibilities, "fiery trials," and "great tribulations." It would not be wisdom or love on the part of the Spirit to free us from those "trials of faith" requisite to our perfection in the highest forms of Christian virtue.

"Everlasting consolations and good hope through grace" can come to the soul but when it is burdened with some great sorrow. The Spirit will not spare us the latter, when we must be led through it to reach the former. Victory, "through the blood of the Lamb and the word of his testimony," implies prior conflict with temptation. To prepare us for "a crown of glory which fadeth not away," that to eternity we may stand revealed as having been "more than conquerors through Him that loved us," He will constrain us to "fight the good fight of faith," and to "stand in the evil day." In short, we are to expect, under the teachings and discipline of the Spirit, just those forms of external and internal trial requisite to the development and perfecting in us of all forms of Christian virtue.

The believer, also, is not only being fitted for immortality, under the leadings of the Spirit, but is to be employed in this world for special missions for the edification of the Church and the good of mankind, and is constantly being fitted for the exigencies of his divine calling. No individual can be prepared for such a work without being led through many and diverse forms of experience, both joyful and afflictive.

Paul had great perplexity and trouble through "the thorn in the flesh." That trouble, however, resulted not only in immortal benefits to him personally, but in infinite good to the Church and the world. By means of the discipline through which he then passed, he was fitted for a higher sphere of influence and usefulness than was otherwise possible to him. By means of the divine consolation which he received in all his tribulations, he was rendered "able to comfort them who were in any trouble, by means of the comfort wherewith he was comforted of God."

Every trial of faith, successfully endured, not only increases and consolidates virtue, but redoubles power for

every good word or work. Now the Spirit is disciplining all who have been "endured with power from on high" for higher and higher, and for special forms of influence and usefulness, and will lead them through every phase of experience requisite to these high ends.

We need to keep all these facts in mind. Otherwise we may not only fail to walk in, but may quench, the Spirit, and thus put out the light of our souls. When we open our hearts to receive the Spirit, we give ourselves wholly up to Him, to be moulded, guided and disciplined by Him, not according to our ideas, but in absolute accordance with His infallible knowledge of our diverse necessities, and the equally diverse exigencies of our sacred calling.

But while our experiences under the guidance of the Spirit may, and will be, in the respects referred to, endlessly diversified, in certain other respects equally fundamental they will be fixed and permanent. In every "trial of faith," "patience will have her perfect work," because "as our day is so shall our strength be." In every conflict with the world, the flesh, and the powers of darkness, we shall be "more than conquerors." In every furnace of affliction we shall "learn obedience from the things which we suffer." When "troubled on every side," we shall "not be distressed; when "perplexed," we shall "not be in despair;" when "persecuted," we shall "not be forsaken;" when "cast down," we shall "not be destroyed;" when "weak, we shall be strong;" and even when "bearing about in our bodies the dying of the Lord Jesus," "the life also of Jesus will be made manifest in our bodies."

Nor will the light of God ever go out in our hearts. Our peace in Him, our conscious sonship with God, our acquiescence in His will, our deep content under every allotment of providence, our quietness and assurance, our "fellowship with the Father, and with his son Jesus

Christ," and our "everlasting consolations and good hope through grace," will never be interrupted. We shall "serve God without fear, in righteousness and holiness before him, all the days of our lives."

Nor will our emotive experiences be without their raptures. In seasons, not few, nor far between, there will be "the shoutings of a king" in the centre of our hearts. "Visions will come and go." This side of the celestial city, "the glory of God will shine" in our hearts, and "the Lamb be the light thereof." "Our joy will be full." Remember, reader, "all things are possible to him that believeth." "Have faith in God" and "you shall be established."

THE SONG OF BETHLEHEM.

BY REV. WILLIS M. RUSSELL.

It was first in paradise

That the promised land was given ;
That a ruler from the skies

Would unite the earth and heaven,
In a last conflict here below,
To end in Satan's overthrow.

Hence to Bethlehem He came,
Born in manger's lowly bed,
This the heavenly host proclaimed,
And the shepherds thither sped,
And the Magi, from eastward far,
Directed by His wonderous star.

Let us seek the highest lays
Of the Bethlehem refrain
That the angel voices raise ;
Till our Lord returns again,
And as the Prince of Peace appears,
To reign on earth a thousand years.

Peace and safety will attend.
And good will to all abound.
Birds and beast themselves befriend,
And the earth be holy ground,
Both saints and angels, harp in hand.
Will glorify Immanuel's land.

Paradise is now restored,
But a thousand times more dear,
And more precious to the Lord,
Whose own dwelling place is here ;
So unlike nature's scene of strife,
Is our Redeemer's higher life.

SALVATION IN HOLY SONG.

"No more I stagger at thy power,
Or doubt thy truth which cannot more :
Hasten the long-expected hour,
And bless me with thy perfect love."

When a soul reaches the point above expressed, there is but a step betwixt him and salvation. The resolve to cease staggering at divine power, and doubting His truth, is a victory. Long do some struggle with these doubts, and in consequence fail to reach full salvation. But a surrender of doubt, and an exercise of faith, soon brings victory. The long-expected hour arrives and the soul is flooded with perfect love.

CHRIST'S ABUNDANCE.

BY REV. J. G. CREGSON.

(An address at the Keswick Convention, England.)
That I may know Him (Christ), and the power of His resurrection.—Phil. iii. 10.
For to me to live is Christ.—Phil. i. 21.



SOME of our greatest difficulties are those which come from wrong conceptions and thoughts of God and of Christ, and until we are prepared to come into the school of Christ and be taught by Christ as Master, we are always fencing with the truth, and trying to expect truth according to our own conception of it. You may be in the highest form of the prophets, but we want to get into the lowest form in the school of Christ. You may hold very right conceptions of God and of truth through your mental and intellectual perception, but you want to know not simply what a truth is to you as a mental manifestation of God, but you want to know how that truth is to become to you a perpetual power and force in the spiritual application of a life, of which you may say that it "is Christ," and "to me to live is Christ." We are too painfully familiar with high phrases, and too painfully familiar with high maxims; and we desire, I suppose, at this Convention, not simply to have this knowledge concerning divine truth, but we want to know how we are to become

possessors of that which we know. And are we willing to go into the school of Christ this morning, and are we willing to remain in that school until the Master will say to us: "Now, you go and bear witness of Me wherever you are; you know Me; now go"? He never tells anyone to go until then. You may go and advocate His cause. He does not tell you to do that. You may preach sermons with all the oratory of Demosthenes, but He does not tell you to do that. In the school of Christ, when you matriculate there, He will say to you: "Go and make disciples." You may go and make theologians. He does not tell you to do that. You may go and make Scribes and Pharisees, but that is not the Master's business. He says: "Go and make disciples." Are we willing to understand how He is going to perform that?

Will you now kindly take the first lesson in the school of Christ? In the second chapter and in the 5th, 6th, 7th, and 8th verses. You just run through them leisurely. We will take this. What does it teach you. Empty, empty because He emptied Himself. In the school of Christ we learn a new prayer: how to pray for wisdom, for power, for might. Yes. In the school of Christ we learn more emptiness, more lovingness, more kindness. When that has been answered by the divine emptying there is room for Christ. Let us know what it is to be an empty earthen vessel, and as the Master passes by and sees it, He will pick it up and fill it with water and water His plants.

Let us be empty vessels that the Master may use us.

Then the next lesson that we want to understand is, that we must be prepared at all costs to let all that we most value pass away. It is easier to renounce your wealth than your brains. It is easier to renounce your external property, be it broad acres or a house of vast dimensions. You can strip it and get an empty house, and as soon as you get an empty house you will get a dusty house, for the temple

doors were closed until Hezekiah opened them and all the dust and dirt had to be taken to the Cedron, and from thence to the Dead Sea. Are you willing to count all as dung, to be cast into the Cedron, to be taken to the Dead Sea, and emptied there? And then you come upon that wondrous cleansing (2 Chron, xxix.), and that wondrous cleansing is for a purpose, and the cleansing from all sin is that we may live in Christ and Christ in us. And in Heb. vii, 25 we learn that "He"—Who is He? The Christ in whose school we are this morning. Who is He? The Christ who died to redeem my soul—"He is able to save to the uttermost." Do you believe that? You say I have believed that He is able to give some salvation; but able to save to the uttermost! Will you kindly look on further in this school; Tenth chapter, 17th verse. The Holy Ghost bears witness to this fact, that sin and iniquity is to be remembered no more. "He is able to save to the uttermost." Sin that has defiled, and iniquity that has defiled, is to be remembered no more. "Able to save to the uttermost" of sin, of your iniquity. I take the 18th verse, and I read there that "Now where remission of these is, there is no more offering for sin." Then sin has been put away. "Able to save to the uttermost."

In the school of Christ you do not ask how is this going to be done. You ask that in the school of the prophets, and the theologians will try and answer that. But in the school of Christ you ask the Master how is this to be done? I said to Him one day, "Lord, I do not understand this at all." He took me and told me to turn to the passage Eph. iii. 20th verse. "Now unto him that is able to do exceeding abundantly above all that we ask or think." I stopped. "Do you believe that I can do for you exceeding abundantly above all that you can ask or think?" "Why, Lord, I never believed anything I could not think. I could always believe what I thought to be a logical conclusion." "Child," He said to me, "do you

believe I can do for you what you cannot think? You have thought the last thought about putting away sin, but, child, you have to believe that I can do exceeding abundantly above all that you can think." I said, "Yes, Lord, I believe," and then the Master, with His loving countenance—you know your Master is a most tender Master—said to me: "Be quiet, my child, and sit at My feet, and I will teach you." That is all we have to do, sit at His feet, not arguing, not reasoning, but waiting quietly there until He teaches us. And He will tell us how to learn the lesson, as well as give us the lesson. He does not thrash us into listening. He says: "Believest thou this?" He said to me: "Behold the Lamb of God that taketh away the sin of the world." Then if my sin is gone, why should I not rejoice and praise Him for the precious blood of Christ that taketh away the sin of the world?

The next lesson is "Abide in me." How are you to abide in Christ if sin is following you, if sin still remains in you? How can you take sin into Christ? It is an impossibility. You would not let a person with a certain mark of smallpox into your society. You would say: "Go and get clean: you must not come into the camp until you are clean." Suppose there is but one spot left, still you are a leper, you are leprous; there is the mark. In the school of Christ I want to learn how the leprous mark is to be taken away, and the mark of grace to take its place. I want to learn the lesson from Christ Himself. When he says "I am to be in you and you in Me," I am conscious that something has to take place in me that no one can accomplish but Christ Himself. He teaches me through the leper. (Mark i. 40.) He wants to be cleansed and He says, "If thou wilt, thou canst make me clean." He says, "I will, be thou clean," And I say this morning to you if you are willing to believe that Christ is able to do "exceeding abundantly" for you, He will do it for you. You

will never be able to demonstrate it, because you cannot think it. But then you are in the school of Christ, not in the school of logicians. He says to the leper, "Be thou clean," then He says, "Go and show thyself to the priest." And in Leviticus xiv. 14, we find that when he had showed himself to the priest he had to offer his sacrifice, and his hand was touched with blood, and his ear and his right foot. Surely that is redemption, a complete salvation from sin. And wherever there was blood there was oil put, on his head, over his body, and he went forth, the anointed one. "For me to live is Christ." Believest thou that He is able to do exceeding abundantly above all that you can think? Then as it is beyond your thinking, not beyond your receiving, you can receive what you cannot think, and this is a question of reception. And every gift of God is not a thought-out conclusion, it is a gift received. Did you think out your salvation by Christ on the cross? Your righteousness, the Holy Spirit possessing you; it is a gift. All these gifts of God are beyond your uttermost thought. Will you accept the gift of God? Let us take a seat in the school of Christ, and let the Master teach us.

COWPER the poet.—We are told by his biographers that the well-known hymn, beginning "God moves in a mysterious way," was written at the close of the happy period which intervened between the first and second attacks of his cruel malady; and that what suggested its composition was the too truly interpreted indication of a relapse. His mind had been wholly restored to him; he had been singularly happy in his religion; and he had striven earnestly, as in the case of his dying brother, to bring others under its influence. And now too surely feeling that his intellect was again on the eve of being darkened, he deemed the providence a "frowning one," but believed in faith, that there was a "smiling face" behind it.

DR. BOGUE.—It was said of him, so spiritual was his mind, that he used to read the Newspaper as devotionally as many persons read the Bible.

SALVATION IN HOLY SONG.

" 'Tis to my Saviour I would live,
To Him who for my ransom died;
Nor could all wordly honor give,
Such bliss as crowns me at His side."

Here is a noble aspiration of soul, to have a *Christ-life*. Paul said, "to me to live is Christ." When such a stamp is put upon the life of an individual it is indeed the highest style of manhood, it links him closely to heaven. Thought, will, affection, activities—all Christward. O what a life is this—the Lord help us to aspire after it! All earthly honors that can be conferred are not to be compared with it.

OUR LITTLE VICES.

BY REV. JOHN PARKER.



FEW days ago, I saw him smoking. He is a young business man and a professed disciple of the Lord Jesus. I asked him "Did you ever wish you had not learned to smoke?" He answered, with evident sincerity, "O, yes, I have many times wished I had not begun to smoke, but then, he added, we all have our little vices you know." What! and a follower of the Lord Jesus; can you claim to be a disciple of Christ, and be consciously saved, and yet be enslaved by some acknowledged vice? My brother I declare before God, in all humility, that I have no vice large or small. No appetite or passion can shake its defiant finger at me, and say, "only by my permission can you be free." My declaration of liberty in Christ evidently staggered him, for he had often met with Christian men and even ministers, whose slavery to the appetite for tobacco seemed pardonable in his eyes,—because it was only "a little vice", and were not all Christians, more or less, in bondage to some vice? I also added—"This appetite for tobacco is but a fleshly desire; it is certainly not of the Holy Spirit, it does not contribute to your health, or your influence for good, and you are expected to be at your best for God,

and His cause. "To gird up the loins of your mind" that is; tighten the belt, for your best service—you are expected to "lay aside every weight," that you may run toward heaven with lighter foot. How can you do all this and willingly consent to the tyranny over you of a "small vice?"

Only a week has passed since the above occurrence; but more than fifty times since, I have thought, painfully, of the attitude of this man, and millions more of the professed disciples of Christ, who are the willing slaves to some acknowledged "small vice," under the plea that no one may expect to be perfect, that we all sin a little, that the mercy of God will tolerate these pardonable follies. That a holy life is very rare, and is not expected of the average Christian. That since they do not profess to be holy, they are under no obligation to be so. For it is not so much what the Divine book says, but what they think it ought to say. Their standard of Christian character and conduct, is not the revealed will of God, but the average experience and life of the Church. He is therefore a troubler who speaks to them of upward flight with wings as eagles. Whereas that Christian teacher who justifies the continuance of acknowledged weights, is considerate and charitable. It is weights or wings with every man who bears the name of Christ. Wings is the Divine ideal of the Christian life: Isaiah, 40. 31. But an embarrassed Christian life that brings weariness, is probably so because burdened with weights of "small vices."

That I may be helpful to this numerous class, I desire to emphasize two fundamental facts; of great importance to every Christian.

1st. God estimates our spiritual condition, not by our highest occasional impulses, but by our lowest continued preferences. Our abiding convictions, principles and practices, determines our spiritual quality, and not our occasional kindly sentiments toward God's religion.

He does not estimate our quantity in the Sabbath pew, but in our seat in the theatre during the week. Men wish to be estimated from the top downwards, but God measures us from the bottom upwards. Paul says of those who have had their resurrection in Christ, "your life is hid with Christ in God." All life is hidden. Its manifestations only are visible. The blushing cheek of the robust boy is visible, but not the bounding pulse of his heart. The fruit of the healthy tree is visible but not its root-life. Multitudes of professing Christians ask you to judge them by the visible leaves, and not by the invisible roots. The Christ-life in you is the hope of glory, and not the constrained bondage life of small tolerated vices. O, let us not be beguiled into forgetting the loving warning of our Divine Lord, "many shall say unto Me in that day, Lord, we have taught in thy name, and in thy name have done many wonderful works etc. Then will I say, I never knew you, depart etc." Do not, I pray you, claim to be a Christian and savingly related to Christ, and yet justify yourself in the habitual indulgence of "small vices."

2d. God refuses to be misrepresented by His people. Moses had been very dear to Him,—but for one sin at the waters of Meribah, the land of Caanan was shut against him. Samson began well,—but yielding to fleshly vices—he misrepresented God, and was slain among his enemies. "Ye are my witnesses," says God, and His claims upon you are supreme. Men will judge of your Master, His renewing grace, and service, by your life, and not by your professions. Your influence for good begins at the point where men of the worldly life stop. If you stop where the average worldling stops,—in character building and saintly shining,—except that you habitually go to church, and he does not; you misrepresent your Divine Master. The world all about is in the darkness of sin and doubt; if the light in you be darkness how great is that darkness; for there is

none to shine for their guidance if you do not; and you do not "so shine" in being like the best of unregenerate men, but in a life that suggests your companionship with Jesus. You must rise above the best average worldly life, or you misrepresent God. "We are His workmanship, His building, His husbandry. Know ye not that Jesus Christ is in you except ye be reprobate." If regenerate, ye were "born of the Spirit," and therefore ye are the children of the Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy, for the temple of God is holy, whose temple ye are." What? Why holy? If you are God's adopted child you are His temple; if His temple, you are presumed to be holy. The universal presumption of the Divine Word is that all true believers are holy, and not that they are tainted by "small vices." You are presumed to be satisfied with God and not wanting supplementary pleasures of the flesh. You are expected "to rejoice in Christ Jesus, haying no confidence in the flesh." "To walk in the Spirit and ye shall not fulfill the lusts of the flesh." My brother, it will be perilous to you not to build character according to the pattern He hath showed you in His word. He relies on you to represent His nature and will. He has no other just representatives in this world of contradictions except His true people. In so far as you fail to measure up to this Divine ideal,—because you prefer "little vices," you misrepresent God.

Said an eminent and devout minister to me yesterday, on visiting my father's house in my college days, I was invited by my father's pastor to preach for him. Afterwards he took me to dinner with him. He was not a man of robust health, but said during dinner: "I know that hot mince pie hurts me, but I cannot resist my desire for it." It was

brought, he ate it with eagerness, all the while saying, "I know I shall be sick," and he was sick the rest of the day. I was amazed that a clergyman of mature years had become so enslaved by his appetites, as to confess that his indulgence would unfit him for his work, and yet he would have it. But for other and better influences, his example would have depressed my godly ambitions and aims. The weak brother soon died, his work half done. The conquering brother yet lives in power, for he is a holy man. No, no, he misrepresents God—who presuming he is a child of God—is yet the willing slave of "little vices." "Whom the Son makes free, he is free indeed." Freedom is your heritage in Christ,—bondage to the flesh is your vice. You cannot choose the vice and yet be chosen by the emancipating Christ.

I desire to assure you that in the doctrine of the M. E. Church on this subject there is nothing hidden or doubtful. The Church has no question about this doctrine. Individuals may have questions, but the Church has none whatever. The idea that there is no definite blessing to be sought called entire sanctification, or perfect love, distinct from a love that is not perfect, is not true; and the man who sets up the idea that we are not to expect to be made perfect in love in this life, ought not to be a Methodist preacher; for this is our creed, our solemn, historical testimony. It is so identified with all our history as a Church, that it is quite impossible to expunge it. It has gone so deeply into our literature, our glorious hymns, and our glowing experience, that it cannot be extirpated. This is the faith of our Church, brethren. This doctrine of holiness is the central idea in our religion, and you might as well tear out the heart, and expect to preserve the system of circulation, as to take holiness out of our system and expect it to continue a vital power in the world. As well burn up your towns and leave your guide-boards standing that point to them, as as do that.—*Bishop Peck.*

Many tell us that "no man can be saved from all sin in this life." Will these persons permit us to ask, "How much sin may we be saved from in this life?"—*Adam Clarke.*

SALVATION IN HOLY SONG.

"O that, with all thy saints, I might,
By sweet experience prove
What is the length and breadth and height,
And depth of perfect love."

Mr. Wesley when he wrote this stanza, had in view, undoubtedly, the prayer of the apostle in behalf of the Ephesians. It is very comprehensive—that they might have the length, and breadth and height and depth of perfect love. This is indeed getting out into a wealthy place, when an individual is brought to prove these verities. If not already in the experience beloved, pray this prayer from the heart, and expect an answer.

CHRIST'S MESSAGE TO THE SEVEN CHURCHES.

II.

BY MRS. G. R. WHITE.



THE FOURTH MESSAGE. "Unto the Church of Thyatira write: I know thy works and charity and service and faith, and thy patience, and thy works, and the last *to be* more than the first."

Clarke says of "*The last to be more than the first*:"—"They not only *retained* what they had received at first, but *grew* in *grace*, and in knowledge and love of Jesus Christ. This is a rare thing in most Christian Churches; they generally lose the power of God, and rest in the forms of worship; and it requires a powerful *revival* to bring them to such a state that their last works shall be more than their first. "Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. Clarke says: "Although we do not know who this Jezebel was, yet from the allusion, we may take it for granted, she was a woman of power and influence in Thyatira, who corrupted the true

religion in that city as Jezebel did in Israel. The ancient *versions* read, "Thy *wife*, Jezebel," which intimates, indeed asserts, that this bad woman was the wife of the bishop of the Church, and his criminality in suffering her was therefore the greater. She taught the Christians that fornication and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth." Like the Jezebels in the Church to-day who teach, by precept and example, that to disobey God's Word and ignore the discipline of the Church in wearing gold and costly array, and leading in worldly entertainments are matters of indifference and can be indulged in, and no harm in them. The ministers of to-day, like this messenger of this Church, probably her *husband suffered* this; he had the power to have cast her and her party out of the Church; or as his *wife*, to have restrained her; but (as is the case to-day) he did not, and thus she had every opportunity of seducing the faithful. This is what Christ had against the messenger of this, or any other Church whose conduct is the same. O may God awaken the people, while He is giving them space to repent! "Jezebel repented not." Thus God pronounced tribulation, distress, shame, and destruction upon her. "I will kill her children with death." Her converts have no spiritual life, "And all the Churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works." Christ said unto the faithful of the Church: "I will put upon you none other burden, "but that which ye have *already*. Hold fast till I come. And he that overcometh and keepeth My words unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron.
* * * And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the Churches."

FIFTH, Unto the Church in Sardis write; I know thy works, that thou hast a name that thou livest, and art dead. Clarke says: "Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the Divine Spirit. But ye *are dead*, ye have not the life of God in your souls; ye have not walked consistently and steadily before God, and His Spirit has been grieved, and He has withdrawn much of His light and power from you. *Be watchful*, "ye have lost ground by carelessness and inattention, awake and keep awake!" "Strengthen the things which remain." The convictions and good desires with any measure of the fear of God, and a tender conscience, which although still subsisting are about to perish; because the Holy Ghost, who is the author of them, being repeatedly grieved, is about finally to depart. *I have not found thy works perfect before God.* "They performed duties of all kinds; but no duty *completely*. They were constantly beginning, but never brought anything to a proper end. Their resolutions were languid, their strength feeble, and their light dim. They probably maintained their reputation *before men*; but their works were not perfect *before God.*"—Clarke.

By this we see God requires Christian perfection, that we be thoroughly furnished unto every good work and work. In character or heart, He wants us to "be without spot and blameless." "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy, he that overcometh, the same shall be clothed in white raiment, (holiness is the garb of the soul) and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. He that hath an ear let him hear what the Spirit saith unto the Churches."

SIXTH, And to the angel of the Church in Philadelphia write: I know thy works; be-

hold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Clarke says: "I have opened to thee a door to proclaim and diffuse My word; notwithstanding there are many adversaries to the spread of My Gospel, yet none of them shall be able to prevent it. *"Thou hast a little strength,"* very little political authority or influence; yet thou *hast kept my word*; hast kept the true doctrine, and hast not denied my name by taking shelter in heathenism, when Christianity was persecuted."

"Behold, I will make them of the synagogue of Satan who say they are Jews, and are not, but do lie; behold I will make them to come and worship before thy feet, and to know that I have loved thee." "I will so dispose of matters in the course of my providence, that the Jews shall be obliged to seek unto the Christians for toleration, support and protection; which they shall be obliged to sue for in the most *humble* and *abject* manner."

"*Because thou hast* keep the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Clarke says: "The hour of temptation is a time of sore and peculiar trial, which might have proved too much for their strength. He who is faithful to the grace of God is often hidden from the trials and difficulties which fall without mitigation on those who have been unfaithful in his covenant."

"Behold I come quickly; hold that fast which thou hast, that no man take thy crown."

"I am coming with my consolations and rewards to my faithful followers, and with judgments to my adversaries." God instead of saying to this Church "I have somewhat against thee," said to them, "*Thou hast kept my word*. Whoso keepeth my word, in him verily is the love

of God perfected," and he gave them this blessed promise to encourage them: "Him that overcometh will I make a pillar in the temple of my God." A constant overcomer is a strong Christian able to be a pillar in the Church. Pillars in buildings are supports, bear great weights or burdens without groaning or complaining or breaking down. "*Go no more out*" has entered the abiding experienced holiness.

"And I will write upon him the name of my God," &c. He that hath an ear let him hear what the Spirit saith unto this Church and follow its worthy example.

Seventh, Unto the angel of the church of Laodiceans write: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Clarke says: "Ye are neither heathens nor Christians, neither good nor evil; neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent, and seemed to care little whether heathenism or Christianity prevailed. They felt little zeal either for the salvation of their own souls.

"*I would thou wert cold or hot.*" That is, ye should be in earnest in your attachments to it. If ever the words of Mr. Erskine in his Gospel Sonnets were true, they were true of this Church:—

"To good and evil equal bent;
I'm both a devil and a saint."

This was the state of the Laodicean Church. Sad condition; but are there not many Laodiceans in the Churches to-day? Dear soul does this portray the state of your soul to-day? God is saying unto the Laodiceans, "I will spue thee out of my mouth. Thou hast been near to my heart, yet now I must pluck thee thence, because thou art slothful, careless and indolent. Thou art not in earnest for thy soul."

A VOICE FROM INDIA.

BY REV. D. O. ERNSBERGER.

THE KANARESE MISSION.

THE Kanarese Mission is a circuit in the South India Conference. It embraces more territory than either Vermont or New Hampshire, and more people than both together. It has territory and people enough for two annual conferences, and yet it constitutes only a small part of the Hyderabad District. The people live in towns and villages. There are no "country people" here. Of these towns and villages our circuit contains about four thousand. If all the workers in the circuit were to undertake to visit all these villages, going singly, and visiting four a week, it would require two years to complete the task. Yet, what could be expected, even in a Christian country from one visit per two years from a preacher of the gospel? Would there be much hope for revival? In the United States there are only about four hundred people to each preacher. Here we have a hundred and fifty thousand to each worker. There there is already a Christian conscience to work on. Here we have that to create. You have there the Sunday and other religious schools, and schools in which moral instruction is given as aids to the work of the ministry. This we cannot have. Instead, we have thousands of religious teachers whose work is directly opposed to what we teach. Is, then, our work a hopeless one? Not by any means. Visible results show that it is not. But we need re-enforcements. The people are accessible. They are ready to hear and examine the truth, but "how shall they hear without a preacher? and how shall they preach except they be sent?"

Here we are, one missionary, his wife, and eight native workers, among a million and a half of people, all of whom are as destitute of the gospel as any people on earth. They are dying without so much as having heard the name of Jesus. We are able to reach a few in rather an unsatisfactory way, but we need and must have help. We ought to have at least five new men at once. I have written Bishop Thoburn for one of the five. He says he could get the men, but adds, "the difficulty is a financial one." The fact is, there is not enough money to send and support

them. But I somehow feel that if the people only knew the needs and the opportunities of this vast unworked field, they would be willing to help send a man out at once. One man, as a leader, would soon have six or eight native workers, and thus double our present working force.

Who will help us to give the bread of life to these perishing thousands? Let all such send either large or small contributions to the Editor of the GUIDE TO HOLINESS, and then pray for the success of the work to which you have contributed. We feel the need of the prayers of God's true children, that we may each be able to walk in the highway of holiness, and by life and work, teach these poor people the way of holiness.

We lay the above appeal on the hearts of the readers of THE GUIDE. It comes from our son-in-law, the husband of our dear daughter Mary, of whom our readers have heard from time to time. Bro. Ernsberger is wholly devoted to the missionary work, he is crying out for souls. The harvest is great and the laborers are few. Shall not more hands be set to work in the harvest field? There is a marvelous movement going on in India. We have been toiling there for many years with comparatively small results. Now the blinded Hindus, in great masses, are feeling their way to the Cross. The Church, with its ample means, should be sending out missionaries by the shipload. Our sons and daughters ought to be crowding their way to the decks.

In Christ's name, O ye Christians, stop your lavish expenditures for personal adornment, luxurious living, pleasure excursions, and stately Church buildings, gorgeously upholstered. Stop the thousands being spent for operatic music. *Let India have the Gospel.* It will require *one thousand dollars*, we suppose, to send another missionary to re-enforce Bro. Ernsberger. He offers to give one-tenth of it, (\$100) out of his own salary—none too much for the support of himself and family. Who has another hundred, or fifty, or twenty, or less, to send a missionary to this field? *Let us hear quickly.*



"The entrance of thy words giveth light; it giveth understanding to the simple." Psa. 119: 130.

"Lord, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

THE INTERNATIONAL LESSONS.

(From the stand-point of Holiness.)

BY REV. JAMES MUDGE.

Lesson IX. Acts XIII, 44—XIV, 7. Nov. 27.

THE APOSTLES TURNING TO THE GENTILES.

VERSE 45. *Filled with jealousy.* That is the feeling to which Luke, no doubt with correctness, ascribes their opposition, but it is not at all likely that the Jews themselves called it by any such evil name. They considered, with more or less honesty, that they were standing as champions of orthodoxy and truth, in defence of the old-time religion and against all innovation. How often this sin has been repeated. What foul and ugly passions have been indulged in religious controversy and under holy names. We all have need to be careful on this point.

46. *Judge yourselves unworthy of eternal life.* Paul boldly throws the whole responsibility of their evil course upon these rejectors of his message. It was right. And the phrase he used is most significant. God judges no man, however vile, unworthy of his highest gift, for it shall be his if he repents, which he is perfectly able and free to do. But men by their persistence in evil set the seal to their own unfitness for anything but damnation.

47. *Salvation unto the uttermost part of the earth.* How constantly throughout the old prophets this glorious sentiment is proclaimed. They perhaps knew but little of the full purport of the language they used, and it was written also for their descendents down to the times of the Messiah. But now the logic of events, the gradual unfoldment of the Providential purpose, was throwing back a clearer light on the sayings of those former times.

50. *Devout and honorable women.* They were probably more devout than the men, for this is usually the case, and their very devotion to the Jewish religion made them bitter against one who seemed to be overthrowing its exclusive privileges. So to-day in heathen lands it is the women who are the main stay of heathenism, the main reliance of the priests against the attacks of the missionaries.

52. *Filled with Joy and with the Holy Ghost.* How often this being filled with the Holy Ghost is mentioned throughout the early chapters of this book. It was a new thing in the earth, and correspondingly precious and worthy to be recorded. It is no less precious now that it has become more common.

Lesson X. Acts XIV, 8-22. Dec. 4.

WORK AMONG THE GENTILES.

VERSE 10. *Faith to be made whole.* It certainly required strong faith on the part of the healed, and also on the part of the Healer, to work this notable miracle. Such healings can and do take place now, but there must be a certainty that God has given us special authorization before we can exercise this miracle-working faith. It cannot be designed to be general or common.

17. *He left not Himself without witness.* This general light of nature, as we commonly call it, in distinction from the special light of revelation, is indeed widely diffused, "His everlasting power and divinity being perceived through the things that are made," (Rom. I, 20), but, alas, it is too faint to have much influence on the generality of men. They need the clearer light of the Gospel, and God has commissioned us to give it them. In His works we see indeed His hand, but in his word we see His face.

19 *They stoned Paul.* Coming so soon after their worshipping him as a god this is a very striking illustration of the worthlessness of religious feeling unless supported by intelligent conviction of the truth. So at Malta, after the shipwreck, Paul was first accounted a murderer and then a god. Young converts whose emotions have been greatly stirred so that they under this impulse come out from the world, will speedily go back unless they are carefully instructed and led to root themselves in principle.

21. *They returned to Lystra.* The stoning

he had experienced there did in no degree deter him from going back to finish his work. Do we show similar boldness in the discharge of our duty?

22. *Through many tribulations.* This is still the rule. The character of the trials changes with the age in which we live, but the fact remains that he who purposes to lead a godly life in this evil world will meet strenuous opposition. We are not to account it strange, and we are not to be deflected by it a hair's breadth from the straight path of truth and righteousness.

Lesson XI.

Acts XV, 12-29.

Dec. 11.

THE APOSTOLIC COUNCIL.

VERSE 12. *Barnabas and Paul.* This was Paul's third visit to Jerusalem. He came to secure freedom for his Gentile converts, and to invoke the authority of the mother Church for the settlement of the question which if it had been wrongly decided would have split the Church in twain. Good men are needed in great ecclesiastical assemblies and have work to do there of transcendent importance.

19. *My judgment is.* The decision here rendered by James, who voiced the sentiment of the Council, was an excellent one under the circumstances. Would that all questions which threaten the peace of the Church could be settled as amicably and wisely. A temporary concession was made on both sides in the interests of peace. A middle course of compromise was taken which left the consciences of all unbound. There was due consideration for the prejudices of the Jewish brethren, such as unrestricted social intercourse between the two wings of the Church made necessary, yet there was no sacrifice of the broad principle that Gentiles did not need to become subject to circumcision and come under legal bondage in order to be Christians.

28. *It seemed good to the Holy Ghost and to us.* The result was reached after prolonged discussion, but it was none the less proper to say that the Holy Ghost directed the conclusion. It is ever thus that the Spirit teaches us, while we make diligent use of our powers. We are warranted in saying, if we are animated by a single purpose to know His will and have employed all the means to this end within our reach, that what we do seems good to the Holy Ghost.

Lesson XIII.

Luke II, 8-20.

Dec. 25.

CHRISTMAS.

VERSE 10. *Good tidings of great joy.* How good the tidings and how great the joy therein contained, no language can unfold. Well may the Christmas Day be kept with chiming bells and loud hosannas and abundant tokens of good will. It was the day of *incarnation* when God became man and took on human flesh; great fact most full of wonder and of comfort. It was the day of *revelation*, since through Him who then was born we were able to behold God in His tender love, man in his glorious possibilities, salvation from sin here below and heaven in its beauty made certain above. It was the day of *revolution* when such changes were set on foot as have mightily transformed this old earth, lifting up the downtrodden and sweeping away abuses and opening brightness where before all was dark.

14. *Peace among men in whom He is well pleased,* or men of His good pleasure. The Revised Version, which followed the best authenticated text, makes two clauses, not three, in the angel's song, with a threefold correspondence between the two. The meaning seems to be that through the gift of the Saviour peace is designed for His elect or chosen people who shall be reconciled to Himself in Christ. It is because they are objects of His delight that He sends His Son

19. *Mary kept all these sayings, pondering them in her heart.* A fit occupation for the Christmas week is the careful contemplation of the beautiful life of Mary, mother of Our Lord, whom Dr. Bushnell calls "the most wonderful and most nearly divine of all human characters." She won and wears the highest crown that any woman has ever gained. Indeed no created being was ever put in such honor. Consider her faith and her humility in surrendering herself so utterly to the divine will though ignorant how it could be accomplished. Her silent musing thoughtfulness, indicated in the phrase of this verse and in other places, marks the strength of her mind, as does also the inspired hymn to which she gives utterance at the memorable moment when the tidings of the angel were confirmed by the human voice of Elizabeth. She is the true type of noblest womanhood, most tender, patient, loving, and faithful. All generations may well call her blessed and copy her excellencies.

HOLINESS AT HOME

"I will pour my Spirit upon thy seed and my blessing upon thine offspring."

"Granted is the Saviour's prayer,
Sent the gracious Comforter;
Promise of our parting Lord,
Jesus to His heaven restored."

PROMISE FOR DECEMBER.

Grace be to you, and peace, from God, the Father, and from our Lord, Jesus Christ.—Gal. 1, 3.

HOME BIBLE READINGS.

PEACE BE UNTO YOU.

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 27.

IT was evening. The hush of night brooded over the Holy City. The little company of disciples came together and shut-to the door from fear, when suddenly, without sound of footfall or lift of door-latch, Jesus, the Master, stood in the midst.

He did not reprove them for their fear of the Jews. He did not rebuke them for their anxiety. He did not chide them for their slowness of heart, but with a great overshadowing benignity, He breathes upon them and says, "Peace—Peace be to you!"

And then He shows them His hands and His feet, the "wound-prints." Precious bruising! Precious marrings of the Form Divine! It pleased the Lord to bruise Him. It made it possible for Him to say "Peace!" "My Peace, I give unto you." Reconciliation was perfected, and an atonement was made between an offended God and His disobedient and rebellious children.

Henceforth and forever Christ has the right to give this holy legacy to all who trust in Him.

The world is full of disquietude. As the old year rounds into another twelve-month, there comes to us, like the soft ringing of music-bells, this "Peace be unto you," of Jesus.

There is much that might have been better. There is much we could wish was different. No life is without its regrets. The heart grows troubled, but ever calm and sweet falls the voice of Jesus, "My peace I give you." It does not please Him for us to be troubled. Shall we not answer quickly, "Blessed Lord, I take it. I take the peace of Jesus?" Let the great calm settle down, so all the world shall see we are anchored in quiet seas.

An unflinching loyalty to Christ, maintaining this peace. There must be no swerving of heart, or glance of eye, when they mockingly say, "Thou also wast with Jesus of Galilee." There must be no scattering of incense on unholy altars when the world smiles, but a stern integrity of heart, that gives us the vision of Jesus, "standing," watching with infinite interest His tried and tested followers.

A faithful obedience, even when the way is rough, also supports and continues this gift of Jesus. "I did the best I could, dear Lord," we sob out, as we fall at His feet, and peace-like a great warm enwrapment falls over us and we are still.

He gives like a king. Let us take like princes. Large measure and a glory shall bespeak our nearness and relationship to the Prince of Peace.

THE CHILDREN'S STUDY.

CERTAINLY TRUE. "The lip of truth shall be established for ever: but a lying tongue is but for a moment." Prov. 12: 19.

"The thing my God doth hate
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew."

THE "lip of truth" is spoken of in the proverb. God places a high estimate upon truth, because He is the God of truth. But in order to have the "lip of truth," there must first be the heart of truth. Hence it is written, "Behold, thou desirest truth in the inward parts." There is a "great promise connected with the lip of truth—it shall be established for ever." In this God will put honor upon it. "But, a lying tongue is but for a moment." The utterance of the falsehood may give a temporary advantage, but the gain is short, it is but for a moment.

QUESTIONS FOR DECEMBER:

1. How many times is the word "TRUTH" found in the Bible?
2. How may it be defined?

Let our young friends not fail to do some good thing at Christmas for the poor.

LOVED ONES GONE BEFORE.

Mrs. CASSANDRA M. COLLINS, wife of Rev. J. N. Jenkins, of Florida, Ind., entered her heavenly home Aug. 11, 1892, in her 39th year. She was converted and united with the Methodist Episcopal Church when thirteen years of age, and has lived a devoted Christian life ever since. She was united in marriage to Isaac N. Jenkins, Dec. 24, 1872. About eleven years ago, under the preaching of Rev. D. O. Ernsberger, now a missionary in India, she sought and entered into the experience of perfect love. She has since that time been the instrument of leading many into this experience. She was ever ready to testify to the power of Jesus' blood to cleanse from all sin. In the eleven years since Sister Jenkins entered into this new experience, she has been an earnest worker in all departments of the Church. Truly a great woman has fallen. She will be missed, not only by her bereaved husband, but by the Church. Throughout her illness, which lasted about eight months, she was very patient, and never complained of her lot, but said submissively, "*The Lord's will be done.*" She was an excellent singer and, almost the last words she said, were, "O, I wish I could sing,—there is music in my soul!" For two years, brother and sister Jenkins had held special Holiness meetings in their home, every Friday afternoon, which were very precious seasons of "waiting on the Lord." And, after she was too weak to attend the means of grace at the church, she greatly enjoyed these home services. The one held before she departed, she asked her now bereaved husband to sing "I've anchored my soul in the haven of rest," and while he was singing, she praised the Lord aloud, while tears of joy streamed down her cheeks. She lived in the full blaze of Gospel light on earth, and now in the full glory of the Lord God and the Lamb in heaven.

J. W. OSBORN, pastor.

Mrs. NAOMI R. FELCH, of Barton Landing, Vt., closed her earthly life at the home of her daughter, Mrs. H. B. Jones, February 25, 1892, in her 86th year. She had, from her youth, been consecrated to Christ and endeavored to lead a consistent Christian life.

In later years, through the reading of THE GUIDE she was led to still a deeper work of grace. No one can tell how much help THE GUIDE was to her. She delighted to read it and to lend the numbers to others; and often wondered that people did not see the beauty of the truths set forth therein. She was ready to do good to everyone she could. She was unselfish, and willing to make sacrifices for the good of others. She was a true mother in every sense of the word. She was

very patient in her sufferings, and in the last few hours shouted the praises of God, and at last passed away very gently, even more so than she had often fallen asleep, with a halo of glory upon her countenance. In February, before her departure, her daughter sent a request for prayer to the Tuesday Meeting for her. She was then very low. Her mind was not quite as clear as she desired, but in answer to prayer then offered, she was brought out into clear light. She was greatly blessed, and had the best hour of quiet rest that afternoon that she had had for several days. Her daughter sat by her bedside while the Tuesday Meeting, was progressing, and joined her prayers, with those of the friends at Mrs. Palmer's. Her dear mother sleeps in Jesus, and her surviving friends hope, ere long, for a blessed re-union on high.

LETTER TO CHILDREN.

"NAAMAN."

DEAR CHILDREN: Last month I wrote you about the leprosy of Naaman, and now I will tell you how it was cured. The Syrians had gone to war and had taken captive a little maid of Israel who was given to Naaman's wife as a servant. This little maid felt sorry for her master, and has probably heard of the name of Elisha, so she said, "Would God, my lord were with the prophet that is in Samaria, for he would cure him of the leprosy." This was told Naaman, so he thought he must take valuable gifts to the prophet, but it was not necessary, so he came with his horses and chariot, and stood at the door of the prophet's house. Elisha sent out a messenger who said to him, "Go, wash in Jordan seven times, and thy flesh shall come to thee, and thou shalt be clean." We should think he would have been glad and thankful for such a message, but he was angry. Why? Because he wanted a great fuss made over him, and he refused to follow the prophets directions, until his servant came to him and said, "My father, if the prophet had bid thee do some great thing wouldst thou not have done it? How much rather then, when he saith to thee, "Wash and be clean?" So Naaman went and washed in Jordan seven times, and his flesh was restored as a little child. O, dear children, we are all smitten with the leprosy of sin, not one has escaped, but O thank God there is a remedy, it is found only in Jesus. Many of us, like Naaman, think we must do some great thing when, as sinners, have only to wash in the fountain that is open today, for sin and for uncleanness, and be clean. O, thank and praise the Lord, for this wondrous deliverance.



"O magnify the Lord with me, and let us exalt His name together." Psalms 34 : 3.

"O bless the Lord, my soul!
His grace to thee proclaim!"

TUESDAY MEETING.

Held each TUESDAY AFTERNOON, at 2.30 o'clock at the residence of Mrs. Dr. W. C. PALMER, 316 East Fifteenth Street, New York.

THE meeting opened with singing "Praise God," followed by the 733d hymn, commencing:

"O thou God of my salvation."

Sister Palmer then read a number of requests for prayer, including one from Bro. Hughes, requesting prayer for his daughter who is ill.

Sister Palmer asked those who desired a clean heart to express it by rising, and some responded.

Dr. Roche offered prayer, in the course of which he made a most tender and touching appeal to the Deity in behalf of young *Sister Hughes*, commending to God, in very affectionate terms, the venerated and beloved Bro. Hughes, and saying, "O God, we pray thee, if consistent with thy wisdom spare the child!" In response to this came many earnest Amens.

Singing.—"Forever here my rest shall be."

Sister Palmer.—Now let us all unite our hearts and our faith, and ask that the blessed truth may be so clearly revealed to us this afternoon that we cannot but accept it. I think the Good Spirit would have us look at a lesson to-day in the 1st Chapter of 1st Peter. Generally, my most difficult point is to decide which is the most important lesson for the present hour. To me there are very blessed lessons here. "Blessed be the God and Father of Our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." O, is that hope with us just as living and as strong as it might be? "To an inheritance incorruptible and undefiled, and that fadeth

not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time; wherein ye greatly rejoice that the trial of your faith might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Are these indeed truths, and do we rejoice with joy unspeakable and full of glory? Are we truly His witnesses in our words and in our lives? O, let us ever be found standing for His witnesses. Are we really made free, and may we not expect to realize that perfect freedom to-day? In 6th Romans we are commanded to reckon ourselves dead unto sin, but alive unto God. If we are dead with Christ to sin, we shall live with Him, for He has borne our sins in His own body. Let us be sensible, (may I say?) and walk in the light of these glorious truths. I am myself surprised that while we seem to so desire the blessing we are so slow to obey the truth. How clear it is to us that we may be as new-born babes, and yet have some things in us that ought to be removed. Howsoever feeble we may feel ourselves, let us go forward, growing ever in grace. My heart accepts these truths with thankfulness, and I rejoice in being a witness of the sufficiency of God's grace. "My grace is sufficient for thee." Let us all be witnesses this afternoon, and like little babes, trust—simply trust.

Singing.—"O, this uttermost salvation."

CONSTANT PRAISE.

Dr. Lowrey.—(Showing the effects of recent very serious illness.)—Praises shall be continually on my lips. It has been long my custom to praise God, but I shall do it now more than ever before. Praise must be a very important and prominent element in my religion from this time out. I feed upon the word of the Lord. I have been thinking and feasting to-day upon the Chapter we read at our morning prayers: "I am the vine, ye are the branches, and my Father is the husbandman," I try to resolve these Scriptures into experience. As I came here I thought that the Blessed Lord had in that passage constructed a Holy Trinity—the Father, the Son, and true believers—the Son being the central element, the vine; the Father, the husbandman; and we the branches of the vine. All

our vitality we derive from Jesus Christ, the vine, and the sweet and important truth is taught that we live because Christ lives. And then he teaches us that it will not do to have a spasmodic experience, but it must be continual. Being grafted in Him, let us abide there. There is the source of our life, and also of our fruitfulness. The branch that is fruitful is just the branch to which Jesus applies the knife, in order that it may bear more fruit. Some there are who think that visitations come upon us because we are great sinners. Job's friends thought he must be an awful sinner. The Lord intends it as a blessing. I am blessed as a result of the afflictive visitation that has come to me. Thank the Lord I am truly blest, and am hoping in Him. I rejoice in the hope of the glory of God, and rejoice also in tribulation."

Singing.—"Yes, I will rejoice in the Lord."

A Sister.—Yes, I will rejoice, and I do praise the Lord that I am permitted to be here to-day. Ten years ago I did not think the Lord could do anything with me, but I asked Him to take me, and He did. O, the "promising" I have had, and how it has blessed me! If we will but trust the Lord He will do for us all that we need.

A Sister.—I know that God is able to convert a soul—the greatest thing in the world. I had no idea of speaking, but I felt that I ought to rise and acknowledge Him, and also ask your prayers for the conversion of one in whom I am deeply interested.

IN A HAPPY PLACE.

A Brother.—Here I find myself in a happy place, ministers on my right and left, and Jesus before me. It was not always so. When Jesus took me He took me in rags, but he accepted me and purified my heart and made me indeed a changed man.

THE SHINING GLORY.

Rev. I. M. See.—I have always loved to hear Dr. Lowrey preach and talk. I rejoice that he is here again to-day; and I can see that the Lord's glory has been coming down around him, and he has brought some of it to us here. It shines out of him. As surely as we are soundly converted unto God we do become something different from what we ever were before. How sweet it is to think, even in the darkness, that God shines in us and through us. He is guiding us all safely. Let us praise Him for all that is past, and trust Him for all that is to come.

A Sister.—I can testify to the Lord's keeping power, and to the continual blessing which He gives to my soul. What a glorious time it will be when we shall all join in that great jubilee above.

SAVED OF THE LORD.

Brother Browning.—I desire to give expression to the joy of my heart in being in this meeting this afternoon. I have, for a considerable time past, failed to get here. I am indeed glad to be once more with these people. How delightfully congenial I find the atmosphere here. The spirit of the meeting was already in my soul. I heard Sister Stewart say, as I came in, that God can convert any soul. Yes, indeed, He can convert any soul. But this is something that cannot be purchased, as some seem to suppose. Simon believed and followed the Lord, but he found he wanted something, and he sought to *buy* it. Does not this thought often get in the minds of many of our people? The Lord never gives the Holy Ghost as a compensation for financial liberality. The man who built the synagogue was thought worthy by his neighbors; but he himself confessed that he was not worthy, and had not done his duty to God. The Lord will be so completely everything to us that we shall care for little else. How glad I am to see Dr. Lowrey here again. When I last saw him I thought I should next see him in the glory land. I hope to see him here often, and for long to come. As for myself, I have Jesus ever with me, and I am happy in Him. I like this expression of the Salvation Army, "I am saved"; and this is the best thing anybody can say. Praise the Lord for full salvation.

A LATE EXPERIENCE.

A Brother.—I have often desired to have the privilege of coming to these meetings. I never had that privilege until the last meeting. I listened with great interest, and determined to come again to-day. Some things Dr. Lowrey has said have deeply impressed me, and I shall be led to more prayerfulness. I am asking myself, "Do I need to get more light?" and the text comes to me: "The entrance of thy word giveth light." As is said in Isaiah, "Let us walk in the light of the Lord." I want to be in that position which Dr. Lowrey has called "abiding." Thank God for the entrance of His word and the power that follows the same.

ROBUST CHRISTIANITY.

Singing.—"My Saviour comes and walks with me."

Dr. Roche.—"By whose stripes we are healed." When I think of the stripes of my Saviour as the means of my healing, how can I be sufficiently grateful? "More love, O Christ, to thee. I cannot tell you the pleasure I have in coming to these meetings and hearing robust Christianity expounded, and feeling muscular vigorousness of its loyal defenders, and realizing that you are the vessels of the Lord that are bearing his testimony. It makes me joyous. O, said the eloquent Dr. Edward Taylor, of the Mariner's Church, Boston: "I want to go to Mrs. Palmer's meeting, and get my soul filled with God." Thus spoke that wonderful man to me concerning this place. Let us be faithful. There is enough in the world's temptations to make us go astray. I know what temptation is. How grand it is to know that God is our deliverer. God help us to be firm. There is a way, some think, in walking to heaven in silver slippers, but, O, let our shoes be of iron and brass, and as our days so shall our strength be. Let us be babes in the simplicity that is in Christ Jesus. Child-heartedness is one of the greatest characteristics of a great nature. O, I want to be child-hearted! Let us have faith in God, in the process of salvation, and in the instrumentalities of the Gospel, although we may not always have faith in men. O, my soul, why art thou not fuller of God?"

Singing.—"Nearer, my God, to thee."

ON THE LORD.

A Sister.—"I want to praise the Lord for the privilege of being here, and for His ever leading my footsteps into this consecrated place. It was here that I learned to take Christ for my sanctified, the same as I did for my justified. It has not been my privilege for a long time to be here, but, O, how I love to come and have my soul refreshed. I feel that we want a spirit of humility and submissiveness. The Lord has brought me by a way that I knew not, and I praise Him for what He is to me. I opened my Bible sitting here, and my eye rested on these words, "Cast thy burden on the Lord and He will sustain thee." I put all on the Lord, and I know I shall be sustained by His power.

A Sister.—"I praise God that I can say I

am a child of Jesus, and He has washed me and cleansed me in His blood. How I love His word. I cannot tell with my lips how precious the Bible is to me. My heart is thankful and filled with joy.

Singing.—"Precious Name."

REAL REST.

A Brother.—"I came here to enjoy the testimonies of the goodness of God. It is a real rest to come here, I rejoice that God has so loved me that He gave His Son as a ransom that I might be brought to Him. Faith is a grand thing, but we must also have love, as He is love. We may believe, in a sense, and yet not be saved. I am glad that I can say that I love God and that He loves me. The Lord is more real to me to-day than He ever was before. I realize that He is a God of love, that He does all things well, and that I may trust Him. I only want to be right with God.

NEARER TO GOD.

A Sister.—"When we were singing "Nearer my God to thee," I said this is the earnest prayer of my heart—nearer to God. I want to be sure that He is ever near. I rejoice with you to-day, and I praise the Lord that He has given me a new nature, and that I enjoy communion with Him. O, this high calling in Jesus Christ! By nature I could never read God. He has given me a new nature. By faith I receive this. I not only enjoy my identification with the cause of Christ, but I realize the advantage and blessing of it all. We are more than conquerors, for we have a victorious Jesus with us. "Lo. I am with you, even to the end of the world."

TWO YEARS AFTER CONVERSION.

A Brother.—"I obtained the blessing of perfect love two years after my conversion. I found I needed more grace and sought it. Suddenly, one bright Sabbath morning, I found I had received full salvation. Rejoicing in my soul, I shouted aloud, "I have found it!" and I laid all on the altar, glory be to God! Ever since that hour He has kept me in perfect peace—now over forty years—and He alone has been my joy and my song.

The meeting closed by singing the familiar hymn, "I Rise to Walk in Heaven's Own Light," prayer offered by Mrs. Palmer, and the pronouncing of the benediction by Rev. W. G. Browning.

PART II.

TESTIMONIES FROM A FORMER MEETING,
OMITTED FOR WANT OF ROOM.

A CONVERTED RABBI.

Brother Faust.—A Converted Rabbi). I rise to tell what is in my soul. I thank the Lord for all He has done for me. I received the knowledge of the truth in my heart, and know that my Redeemer hath not redeemed me with corruptible things, but with His precious blood. Happy am I that this blessed lot has come to me, and I do want to praise the Lord that I am His, and that my heart has been sprinkled with His blood. He speaks to me often, and my highest endeavor is to purify myself even as He is pure.

A WONDERFUL BEATITUDE.

A Brother.—I had a most wonderful beatitude to-day. No human being can obtain the beatitudes without faith. Those beatitudes have their opposites. All of Christ's declarations have their opposites. If I thank God for anything, it is for faith, and faith that cannot be disturbed. My faith dates back to the time when I was ten years old. I am continually strengthened by the grace of those who live as they ought to live. Religion, if it is anything, is everything. The most hopeless lunatics are those who are intent on wealth or pleasure. I would not exchange places with the best of them. How can a man turn his back on God when everything is made for his comfort. Christ has wonderful tenderness for sinners. He is the gentlest and sweetest of friends to those who most need a friend. He would forgive, not seven times, but seventy times seven. The prodigal might have come back twenty times and he would have been each time received. I do not believe there is any need of sinning, but it is easy to refrain if we keep asking, "What will God think of this?" There is no danger then of touching anything that would defile. I have had more glorious baptisms here in this room than in any other place in all the world.

TEN MONTHS AGO.

A Brother.—About ten months ago I came to God. Through drink I had sunk down into the gutter. I came in here—it was in October. I knew I was fighting against God and realized what a state I was in. I asked the prayers of those here, and soon after the

Lord took the dreadful appetite away, and I have been happy ever since. I have often sought this blessing of holiness, but I see to-day that I have not sought it aright. It seems that I should have been saying more and doing more. I see that I have not done all that I ought. I have been a great sinner and now know the light of God. Can I not show my friends the cross which I have learned to know?

Singing.—"I know that my Redeemer lives."

A PROTRACTED CONFLICT.

Singing.—"Love divine all love excelling."

A Brother.—For many years I found in my heart a conflict with the law of perfect love. When God commanded me to love my neighbor as myself, I found that I was comparing an imperfect nature with a perfect law, and a conflict was the result. But when I found the Holy Ghost shed abroad in my heart—that perfect love which casteth out fear—I realized that I was lifted up and placed alongside a perfect law. I rejoice to know, from experimental knowledge, that there is such a thing as perfect love. I find that if I am all for Jesus, He is all for me. When there was no vestige of anything reserved, then I realized how the Lord could be all to me. There was to-day, in the John street prayer meeting, some questions as to the first and second blessing. When I obtained perfect love I did not know that I would get holiness; but it resolved itself in my soul. There is a consciousness of having the love of God shed abroad in the heart. I praise God that while purity is one thing, maturity is another, and that the soul's growth is limited only by the Infinite One, and I expect to see the Lord Jesus Christ in His glory.

Brother Grogan.—I have been filled this afternoon. I am rejoicing in the salvation that keeps me from the power of sin. I am glad to hear these blessed testimonies. I am the Lord's, soul and body, for time and eternity, I trust Him for everything.

Singing.—"He leadeth me."

IF we wish to test the merit of an action of a line of conduct, we must ever ask ourselves, To what end?

EDITORS' STUDY

MOTTO : PURITY—LOVE—POWER.

No Censoriousness,—No Wrath,—No Strife—No
Malice, Enmity, or Evil-Speaking,—
Love, Love—only Love.

GOSPEL ARROWS

"DO YE ALSO TO THEM LIKEWISE." Luke 6: 31. The whole passage reads, "And as ye would that men should do to you, do ye also to them likewise." This is the "GOLDEN RULE" which, were it carried out, would revolutionize the world. But the heart must be right, made pure, in order to obedience to this rule. If there be any of the self-life remaining, it will militate against it. Purity then, *entire* purity, is therefore essential to insure its observance. And if carried out in all the affairs of life, it would give a noble development of character and produce great happiness.

NONCONFORMED—TRANSFORMED.

PAUL gives a very plain, comprehensive precept for the government of Christian life in Romans, 12: 2. He says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." In the opening of the chapter he calls for the presentation of their bodies as a living sacrifice, holy, acceptable unto God; and this he enforces by the consideration that this is their "reasonable service." This is indisputable. God has a claim upon us—"to every service we can pay." Reason therefore sanctions the presentation demanded. To render it puts upon the brow the highest stamp of manhood. Hence the apostle seeks to lay the foundations of an elevated Christian character, by inducing a thorough consecration of the whole being to God, a whole burnt-offering.

The foundations being thus securely laid, he gives directions for the building thereupon of a noble and enduring superstructure. Here we have it in two aspects: "Be not conformed"—"Be transformed." The precept has a *negative* and a *positive*, of equal force, appealing to every Christian heart. "Be not conformed to this world," that is to this evil

world, in its corrupt and *sinful* aspects. Be not conformed to its *spirit* which is a thoughtless, frivolous, godless spirit. Be not conformed to its *pomp* and *display*. The chief thought of the world is to make provision for the flesh, "to make a fair show in the flesh," to gratify vanity and pride. Hence the fashions of the day are closely followed and glitter and pomp characterize them—in personal adornment and in home display. In all these things with the Christian there must be *nonconformity*—the lines of distinction must be closely drawn. Be not conformed to the world in its *social customs*. The people of this world delight in social entertainments, costly decorations, and a luxurious table. They court the society of the rich and the noble. Here too, there must be marked *nonconformity* on the part of Christians. No such costly entertainments can be justified in sight of a world stricken by sin and famishing for the bread of life. But there is a *positive* part to this precept. "Be ye transformed by the renewing of your mind." How? by growth or culture? No! It is a positive, radical work of the Spirit, who, by His mighty transforming power, eliminates that which is evil in the nature and imparts that which is good. It is a renewal "in righteousness and true holiness," so that the subject loses that which is earthly—and puts on the *heavenly*, the mind of Christ in all its lustrous features.

In this transformation the individual *proves wonderful things*. What are they? "what is that good and acceptable, and perfect will of God? He is lifted to a moral altitude exceeding high, where there is perpetual sunshine, where God is loved alone, where to do His will is the sole law, and where communion with Him, in His tri-personality, Father, Son, and Holy Ghost, is the soul's highest bliss. O, beloved, be emulous to prove "what is that good, and acceptable and perfect will of God."

This is a matter of *proof* with the holy, and the verities here described, the "good and acceptable, and perfect will of God," are revealed to his personal consciousness. The process by which they are proved is clearly defined—"Non-conformed—transformed." This is the line of certainty, of experimental proof, and in the evidences thus presented the soul experiences the highest joy.

GOSPEL ARROWS.

"WITH GOOD WILL." Ephes. 6: 7. This is the kind of service we are to render unto the Lord. "With good will doing service, as to the Lord and not to men." It is the great thing in service to have the eye steadily set on God, on Him alone, and not on man. This will give singleness of eye, and in that case, according to the promise, "a body full of light." This is a pure service, an exalted service, and imparts the truest happiness. Are you thus serving the Lord?

CHEERFUL CHAPTERS.—VIII.

"THE Advent Song" comes up to our remembrance at this season. And while this number is being perused by our readers, that immortal song will be in their thoughts as they mingle in Christmas festivities: "*Glory to God in the highest, and on earth peace, good will toward men.*"

How that song, participated in by "a multitude of the heavenly host," swept over the plains of Bethlehem, on the morning of Christ's advent into the world! These shepherds never heard such music before. The ears of men were never saluted by such inspiring strains.

The song is a song of glory—glory *God-ward*, and glory *man-ward*. God's glory is involved, pre-eminently, in the manifestation of Christ in the flesh. The glory of His love, His wisdom, His power, have their brightest displays in this world-startling event. The glory of His throne and government among men, and for aught we know in relation to other worlds, is vitally connected with "God manifested in the flesh", in the person of His Son Jesus Christ.

And, as to the *man-ward* application of the song, *glory* is surely involved. Man is by nature debased, his noble nature lies in ruins. Jesus coming into the world is for the very purpose of lifting him up, giving him his predestined place in the scale of intelligences, in earth and in heaven.

Let the Christmas song then ring our again, over hill and dale. Glory to God in the highest, on earth peace and good will toward man." Let the little children sing it. Let the sons and the daughters, the promising youth of the Church, take up the song. Let the old men and the mothers in Israel, take up the anthem of joy once more. Let our sanctuaries be full of holy melody, heart-melody unto the Lord. And surely the heavenly host will take up the strains again.

GOSPEL ARROWS.

"ABOVE ALL."—Ephes. 6: 16. There must be something of great importance in that which the inspired volume presents as *above all*." What is it? The apostle fully describes it. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked," Faith is the shield—it is a real protector—in fact it renders its possessor invulnerable. If it be held in right position, the fiery darts of the wicked cannot penetrate it. Praise the Lord.

A WORD FOR THE SEASON.

THE holiday season is close at hand. Christmas and New Year's will be universally celebrated. To this we do not object. Christians may, and we would say, ought, in a rational way, observe these great anniversaries, making them pleasant to their families, avoiding of course the frivolous and worldly spirit, and expenditures which cannot be justified on Christian principles. We must, at all hazards, keep ourselves "*unspotted from the world.*" Unde-filed garments must be worn on earth if we expect to walk with our Redeemer "in white," in the blessed beyond.

But, in placing the caption above at the head of this article it was with the design of saying "a word for the season" on a particular line.

This number closes another year in the history of the GUIDE TO HOLINESS. We are working along on the second half of the century. God is blessing the work of our hands. The evidences of this are palpable and far-reaching.

Time is bearing us along rapidly and we shall soon be preparing for the opening number of 1893, if God spare us. We have a peculiar inspiration upon us. We are full of work, it is like a fire shut up in our bones. We have it in our heart to make the volume of the GUIDE for next year *the best we have ever issued*. Look at page — and see the spiritual repast to be set before our readers in the first three months, and more on the same line to follow. Is it not grand? Now, then, help us to new subscribers. All along the line, help us to new subscribers. Swell our lists.

We hope every friend of the GUIDE will heartily sustain us in the work in which we are engaged. We need to have large additions to our subscription lists. We are expecting to realize this before January 1st. Give us your best efforts. Every family taking it will be blessed.

GOSPEL ARROWS.

"But avoid foolish questions."—Titus 3. 9. The apostle in the preceding verse states what things are good and profitable, viz. to maintain good works, and then he says "But avoid foolish questions." What are foolish questions? Those which it is impossible to answer, and 2nd, those which if answered are of no practical utility. Many good people perplex themselves with these "foolish questions." They had better do as the apostle says, "avoid them," and so avoid trouble.

"POST THE BOOKS."

THAT is the order at this time in business establishments, to the bookkeeper, "Post the books." The heads of establishments throughout the country desire to know the results of the year's training—they want a balance sheet that will determine with them the question of "profit and loss" for 1892. In order to reach this result there must be a careful examination of all the accounts on the debit and credit sides of the ledger, and such close calculations as will show accurately what has been done.

Now, in the spiritual realm it is even more important that there be a posting of the books. We do not know how many of our readers keep a diary, but we would advise every one who can, to do so, especially young people who are beginning life. There are many reasons that might be given in favor of it. But if not in writing, memory must be brought into requisition, and in order to arrive at proper conclusions concerning the year, two questions need to be considered. 1st. What have we received? 2nd. How has it been disposed of—in a word the debit and the credit side of our life's ledger must be thoroughly examined, and the accounts so adjusted that the balance can be struck. In considering *what we have received* we shall find large, immeasurable bestowments of Divine mercies—and in regard to our disbursements lamentable deficiencies, that will bring us to the blush. But, nevertheless, *post the books*, and see how much there is for gratitude, and love, and praise. And, if we cannot at all repay the wondrous grace and mercy of the year, let us do the best we can. "It is accepted of a man according to that which he hath, and not according to that which he hath not." Our offering may be poor, and totally inadequate, but if it be all we have, and it be offered with a pure motive, our God will graciously accept it.

GOSPEL ARROWS.

"CAST NOT AWAY."—Heb. 10 : 30. "Cast not away therefore your confidence, which hath great recompense of reward." We are "not to cast away our confidence," that is, our faith, our trust and repose in Christ. There are many temptations to this under discouraging circumstances, but we are to resist temptation steadily. And there is an all-sufficient reason to support us. "Our confidence retained hath great recompense of reward." The day of recompense may be delayed, but it will come.

SOUND AN ALARM.

THAT is the order which seems to come from above, as we occupy our chair and write. SOUND AN ALARM! How? Why? We are not inclined to be an alarmist, but when God would have us sound an alarm in careless ears, it is ours to obey.

We have been accustomed, year after year, as the holidays were coming on, to give our friends words of caution. There are so many who come to God's people at this season, with plausible reasons as to what they *should* do and what they *should not* do. And

1ST.—*As to amusements.* These *plausible ones* whisper in the ears of God's elect ones, "Why, certainly you will take a little amusement at Christmas. Good people do it as well as others, and why should you deprive yourself of a little innocent enjoyment. Go by all means and see that Christmas play that I see announced, or, that attractive opera." "Well, do not take the advice of your best friend on these points." Consult "THE BOOK OF DIRECTIONS," and see what God says, especially I Cor. 3 : 16-20 ; 5 : 7-8 ; II Cor. 6 : 14-18.

2ND.—*As to Church Festivals.* There is a popular tide running in this direction. All sorts of things are in preparation. And the reasons assigned are very specious : "Why, we are behind with our pastor, and this is the only way to make it up," or, "We must have a new Sunday School Library, and this is the only way to have it," or, "We have a debt on the Church or on the parsonage, and this is the only way to get it paid," and numerous others. Well, put them all in a bag and bring them to I Cor. 10 : 31, and if they will not stand this test, touch them not.

We must keep a good conscience at all hazards, regardless of the smiles or frowns of men. The smile of God is the delight of the soul.

GOSPEL ARROWS.

"NOT IN WORD." I Cor. 4: 20.—The whole passage reads, "For the kingdom of God is not in word, but in power." There are those who think it is in "word," in form, but they are greatly mistaken. The kingdom of God is a spiritual kingdom—righteousness, peace, and joy in the Holy Ghost. Let us understand this, and not think as the disciples that Christ has come to set up a temporal kingdom. Christ himself said, "The kingdom of God is within you."

THE GUIDE CATECHISM.

QUESTION 73. What is the next fruit of the Spirit as contained in the apostolic enumerator?

ANSWER. Meekness. That is the quality of being meek; forbearance under injuries and provocations; mildness and gentleness. As one writer says, "*Meekness* is a grace which Jesus alone inculcated, and which no ancient philosopher seems to have understood or recommended."

He inculcated it not only by precept but by example. His words on this subject, Matt. 5: 38-42, are worthy of careful study.

QUESTION 74. What other grace of the Spirit is designated by the Apostle?

ANSWER. TEMPERANCE. This word "temperance" here is of comprehensive import. It does not simply relate, as it is commonly used, to abstinence from strong drink. Eminent authority says, the *Greek* root implies "*self-restraint* as to one's desires and lusts," that they shall be held under the control of the higher faculties. They are to be in normal condition, and held to their legitimate uses, under the law of inward holiness.

QUESTION 75. What is the apostolic conclusion concerning these graces?

ANSWER. He makes this declaration: "Against such there is no law." Against such *things*, there is no law. Those who produce such fruit are those who obey the law, which is a law of perfect love, hence they bring forth the fruit of the Spirit, as described by the apostle in richness and abundance.

Now these fruits of the Spirit should appear in abundance in every truly sanctified Christian, to the glory of God the Father. To this end the Spirit should have the right of way in the soul, and He will produce them richly. He will lead to such exercises, and adopt such discipline as will give them their wonted luster.

BECOMING GOD'S HOUSE.

The Psalmist says, "*Holiness becometh thine house, O Lord, forever.*"

How well it would be if this were held in continual remembrance. The house of God is designed to be a *holy* place. The Book which is alone to be used there for instruction and consolation is the "*Holy Bible.*" Those who occupy the pulpit, the ministers of God, are to preach *The Word*—that is their high vocation. The whole exercises of God's house, preaching, praise and prayer, are to be on the line of *holiness*. Hence, it is well, as we sometimes see it, that there should be the inscription over the pulpit: "*Holiness to the Lord.*"

This great truth, "*Holiness becometh thine house, O Lord, forever,*" should be considered, thoughtfully, when attempts are made to turn the sanctuary into a place of amusement, festivity, or merchandise. The design of *the house*, as God Himself has determined, forbids, sternly, all such profanation.

THE HOME LAW.

The Psalmist says, "*I will walk within my house with a perfect heart.*"

Then there is, according to Inspiration, "*a perfect heart.*" And there is also a *walk* that is consistent with a perfect heart, and this is especially appropriate at home. God wants well-regulated households. From the beginning of the world He has commanded and put a seal upon those who have ruled well their own house. He said, approvingly, "I know Abraham that he will command his children after him." There was righteous authority exercised—not in weakness or vacillation, but with all the force of "*command,*" and God was pleased with it.

Any one who "*walks within*" his house with a *perfect heart* will be very careful about certain things, viz: the style of his residence and furniture, the provision for his table, home-reading, the education of his children, and the disbursement of his earthly means. God must be in everything—His glory the absolute and inflexible law. Such a home-walk is indeed beautiful. Angels delight, no doubt, to make frequent visits there.

OUR INQUIRY ROOM.

GOSPEL ARROWS.

"APPROVING THINGS EXCELLENT."—Paul writes to the Philippians, "That ye may approve things that are excellent,"—Phil. 1: 10. In the preceding verse he prays that "their love may abound yet more and more," and then comes in this sentence: "That ye may approve things that are excellent." The heart in which love abounds has a discerning eye,—and a disposition to approve excellent things—things which are true and of good report.

THE LONG PSALM—119.

"Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word."

"So shall I have wherewith to answer him that reproacheth me: for I trust in thy word."

"And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments."

"So shall I keep thy law continually for ever and ever.—Psa. 119: 41-44.

The Psalmist here prays for divine salvation, basing the plea upon two grounds: 1st. The divine mercies, and 2nd. The divine word, the word of promise. Upon these grounds we may indulge high expectations, yea, confidently hope for God's salvation. The Lord is abundant in grace and mercy, these are "so large and free" as to encourage our faith. In coming to His footstool, in all lowliness and sincerity, our expectations will not be disappointed.

David prayed for this salvation that he might have vantage ground in confronting his enemies, that he might be able to answer those that reproached him. A soul that is truly saved has a mouth full of arguments to answer objectors. A saved man has a mouth of wisdom which a host of cavilers cannot gainsay.

The Psalmist desires and prays that the word of truth may "not be taken utterly out of his mouth," so that he might be a true witness for his Lord, testifying of the truth and wisdom and power of God. And, further, that he might not be disappointed, for he says, "I have hoped in thy judgments." The word of truth had claimed his fullest confidence, and he longed to have it stand "indubitably strong."

The end of all these blessed realizations, as he conceived it, would be an unfaltering adherence to the divine law: "So shall I keep thy law continually for ever and ever."

As one writer says, "Continually, without trifling." God must be served in a course of obedience every day, and all the day long. "*For ever and ever*," without backsliding. We must never be *weary of well-doing*. If we serve Him to the end of our time on earth, we shall be serving Him in heaven to the endless ages of eternity; so shall we "*keep His law for ever and ever*."

INQUIRIES BY CORRESPONDENTS.

1. A sister in Maine asks: Was not Christ punished for us in the same sense as one scholar could be punished for another scholar's wrongdoing?

ANSWER. Christ's sufferings were undoubtedly substitutionary, as Paul expresses it. "He suffered for sins, the just for the unjust that He might bring us to God." Or, as Isaiah says, "He was wounded for our transgressions, He was bruised for our iniquities, and the chastisement of our peace was upon Him." The reference to the scholar's punishment does not comport with the character of Christ's sufferings. They were voluntary while the scholar's are usually involuntary, and often deserved, but Christ was the innocent Lamb of God."

"He took the dying traitor's place,
And suffered in our stead."

(2.) Is it best to loan "Billy Bray" to unconverted persons?

ANSWER. Much heavenly wisdom is needed to direct us in loaning books to friends or neighbors. It would hardly be suitable to put "Billy Bray,"—though it is an excellent book, especially for Christians,—in the hands of every unconverted person. We need to pray here, as on other occasions. "Teach me good judgment?"

QUESTION. (1.) Is it wrong for Christians to rent their property for the use of a Secret Society?

ANSWER. This, like many other questions of like character, may be definitely settled by bringing to bear upon it I Cor. 10: 31.

2. Some grapes were brought to a store for sale. The proprietors, finding they had been picked on Sunday, refused to buy them. Did they go to extremes?

ANSWER. All secular work on the Sabbath is forbidden—except it be positively necessary, or as an act of mercy. The picking of grapes for sale was secular work and violated God's command, just as much as if a house had been sold. It does not appear that it was actually necessary or an act of mercy. The refusal to buy them was a merited rebuke on the part of the store-keeper. We can hardly be too particular in this ungodly age in maintaining the sacredness of the Sabbath.

It is God's unalterable decree to exclude those who live and die under the defilement of sin from the sight of Himself in the celestial world, for which their unholy tempers and vile affections render them altogether unfit. Only the pure in heart shall or can see God. We must be like Him if we would see Him as He is.—*Joseph Benson. Comment on Heb. xii: 14.*

HELPS TO CHRISTIAN DEVOTION.

GOSPEL ARROWS.

IN THE SAME CALLING.—“Let every man abide in the same calling wherein he was called.” I Cor. 7: 20. It is a great thing for a man to find out what his providential calling is. Many have made bad work by a mistake at this point. And having ascertained what is the true life calling, it is well to abide in it. Be contented, and not restless to try new things.

(Every reader had better procure a copy of our beautiful little book from which this calendar is taken.—“Four Pearls.”)

DAILY BIBLE CALENDAR—DECEMBER.

1. Rom. 12: 10; II. Cor. 2: 15; Luke 6: 12; Acts 21: 20.
2. Rom. 13: 12; Isa. 25: 8; Psa. 118: 25; Psa. 119: 162.
3. Isa. 54: 4; Isa. 52: 10; Psa. 65: 5; Acts 13: 52.
4. Rom. 12: 21; II. Cor. 3: 5; Psa. 120: 2; Psa. 135: 1.
5. Mark 12: 30; I. John 4: 15; Acts 4: 29; Isa. 42: 10.
6. Prov. 3: 21; Prov. 3: 22; I. Chron. 29: 14; II. Chron. 20: 21.
7. II. Tim. 1: 14; Rom. 6: 5; John 17: 2; Psa. 118: 26.
8. Deut. 8: 5; Deut. 8: 3; Psa. 31: 14; Psa. 30: 2.
9. I. Cor. 3: 21; I. Cor. 3: 21, 23; Psa. 119: 33; Eccles. 7: 14.
10. Ephes. 5: 20; Ephes. 1: 12; I. Tim. 2: 8; Exod. 15: 18.
11. Job 5: 17; Psa. 94: 12; II. Chron. 20: 9; Psa. 16: 9.
12. Matt. 5: 16; Isa. 30: 21; Psa. 17: 13, 14; Psa. 99: 2.
13. Phil. 2: 2; Zech. 2: 5; Psa. 122: 6; I. Chron. 16: 31.
14. Matt. 6: 34; Matt. 6: 33; Phil. 4: 6; Psa. 75: 9.
15. James 1: 2; James 1: 12; Psa. 56: 9; Prov. 29: 6.
16. Matt. 5: 43; Prov. 11: 5; Ephes. 3: 19; Sol. Song 1: 4.
17. Isa. 40: 9; Zech. 3: 10; Psa. 44: 4; Isa. 24: 16.
18. John 1: 29; Psa. 72: 17; John 17: 5; I. Tim. 6: 15.
19. Matt. 5: 39; Matt. 5: 10; Psa. 69: 18; Deut. 26: 11.
20. Matt. 7: 12; I. Peter 3: 9; Psa. 69: 29; John 12: 13.
21. John 14: 11; John 14: 14; John 17: 20; Isa. 45: 24.
22. John 15: 4; Rom. 5: 10; Dan. 9: 18; Dan. 9: 9.
23. Matt. 10: 31; Matt. 10: 30; Psa. 119: 124; Prov. 13: 9.
24. I. Peter 1: 23; Isa. 55: 11; Psa. 119: 40; Gen. 14: 20.
25. Matt. 1: 23; Isa. 9: 6; Psa. 72: 15; Luke 2: 13.
26. Col. 2: 7; Isa. 9: 7; Ephes. 3: 17; Heb. 2: 7.
27. Titus 2: 7; Titus 2: 13; Acts 1: 14; Psa. 113: 3.
28. Matt. 7: 13; Prov. 19: 16; Psa. 88: 2; Neh. 8: 10.
29. Col. 3: 23; Isa. 55: 12; Psa. 116: 2; I. Thess. 5: 16.
30. Phil. 2: 4; Eccles. 11: 1; Luke 11: 1; Psa. 104: 34.
31. Phil. 3: 1; John 14: 27; Psa. 90: 12; I. Peter 5: 14.

SABBATH TOPICS.

Sabbath, Dec. 4.—Christ, as the eternal God and Creator. Psa. 102: 24-27, with Heb. 1: 8, 10-12.

Sabbath, Dec. 11.—Christ as the great God and Saviour, Hos. 1: 7, with Titus, 2: 13.

Sabbath, Dec. 18.—Christ, as King of Kings and Lord of Lords. Dan. 10: 17; Rev. 1: 5; 17: 14.

Sabbath, Dec. 25.—Christ as Emanuel, Isa. 7: 14; with Matt. 1: 23.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit to the young converts.—*J. A. Wood.*

CLOSET EXERCISES.

The Closet Precept.—“But he that glorieth, let him glory in the Lord.” II Cor. 10: 17.

There is much self-glorying, but the true glorying is to glory in the Lord.

The Closet Promise.—“And he said unto me, ‘My grace is sufficient for thee.’” II Cor. 12: 9.

With such a promise we may bear thorns in the flesh, and as Paul did, even ‘glory in our infirmities.’

The Closet Hymn.—Sing or read hymn, No. 588, in the Methodist Hymnal, commencing, Soldiers of Christ, lay hold.

STUDIES FOR THE MONTH.

THE SCRIPTURE FOR STUDY.—Matt. 25: 15-22.

First Week.—The malice of the Pharisees—a picture of unrenewed human nature.

Second Week.—Christ’s detestation of their hypocrisy and evil design. 18-20 V.

Third Week.—The signs of their discomfiture. 21-22.

Fourth Week.—The power of Christ pledged to give us victory over the designs of our enemies. Trace out passages.

CLOSET PRAYER.

GENERAL REQUEST:

That the Church may understand more thoroughly the great commission. Matt. 28: 19, 20.

REQUESTS IN WRITING:

New York.—For the conversion of children, speedily, and that a husband may be wholly the Lord’s. For one who is a great sufferer. For a family to be sanctified. For one to be converted.

New Jersey.—E.—For a pastor and his people that they may be visited with an outpouring of the Spirit. For a daughter to be restored to health, if God’s will.

Canada.—For a family to have temporal relief.

WORK FOR JESUS.

Study the following passages: Matt. 25: 34-40; James 2: 14-20; John 15: 8.

WHAT YOU MAY DO:

1. Give a portion to some one at Christmas for whom nothing is provided.
2. Make presents to some friendless children.
3. Look after some infirm or crippled person.
4. Give the GUIDE for a year to some one who will be profited by it.
5. Encourage some one who is despondent.
6. Provide a Bible for some family that is without one.

A NEW DEPARTURE.

FIRST QUARTER.

We intend, in the coming year, to make up a programme for the *GUIDE* with new writers and new lines of thought every three months. This will give it freshness and life throughout the year.

For the first quarter, (January to March) we have arranged as follows:—

The Sermon in Brief—for this quarter—by Rev. E. T. Curnick, of Clinton, Mass.

Pentecostal Series—three papers—by Rev. L. R. Dunn, D.D.

Holiness in Bible Symbols—three papers—Rev. E. M. Levy, D.D.

Holiness in Everyday Life—By Rev. Alexander McLean.

The Lord's Prayer Considered from a Holiness Standpoint—three papers—by Rev. James Mudge.

Holiness in its relation to Christian Unity. Rev. E. B. Pike.

God's Ideal of the New Testament Church. Woman and her Gospel Mission. Isabella S. Leonard.

Sabbath Bible Thoughts—Rev. I. Simmons, D.D.

In the "Home Department" Rev. N. Vansant will furnish papers on the following topics:—

1. Why sin in the home? 2. Redemption for the home. 3. Early conversion in the home.

From the "Editor's Study," new lines of thought.

 Show this programme to your friends.

EDITORIAL BRIEFS.

THE WINTER CANVASS.—The canvass progressing. Our friends are interested, and we expect they will roll in many and long lists of subscribers before January 1st. Let the attention of people be called to the many liberal premiums offered for subscribers. Those who desire to obtain excellent books cheap, either for their own libraries, or to make presents to their friends, have now the opportunity of doing so. Certainly these great inducements ought to add greatly to our lists. We hope that the love of Christ will constrain many to work for the diffusion of holy literature.

HEART QUESTIONS.

1. How much better are you acquainted with Jesus than at the beginning of the year?

2. How much have you studied concerning the character and relations of the Holy Ghost this year?

3. How many have you brought to Christ since January, 1892?

4. How much money have you given to Christ's cause this year?

5. How many have you brought into the light and joy of entire sanctification this year?

6. How many subscribers to *THE GUIDE TO HOLINESS* have you obtained since you received a clean heart?

—NETTIE VAN NAME. A neat booklet, being a sketch of the life and labors of this beloved Sister, who was known as "A Singing Evangelist," is in preparation, and will be ready, we hope, by Dec. 1-10. Price, 25 cents. Send orders at once, as only a limited number will be printed.

A beautiful portrait, mounted, and ready for sale. Price, 25 cents.

—MOUNT HOLLY, N. J. Rev. J. H. Boswell, pastor, is having a gracious revival. Souls being converted and sanctified.

—REV. E. O. MCFARLAND, Presbyterian minister, Newark, N. J., has been aiding Rev. G. M. Larned, Hazleton, Pa., in special services. About twenty sanctified.

THE GUIDE PRAYER UNION.

We come to the closing prayer-day of the year—we hope it will be the best. Let us observe it on

TUESDAY, DECEMBER 13TH.

The Scripture for the day is, Psalm 90; and the Hymn for the day, No. 190, in the Methodist Hymnal.

Dear friends, pour out your hearts before the Lord in humble and earnest prayer, and look for the opening of the windows of heaven, and the pouring out of such a blessing there shall not be room enough to receive it.

—A NEW JEWISH MISSION. Rev. Herman P. Faust, Ph. D., a Jewish Rabbi, recently converted, and with his wife and nine children baptized, has opened a mission in the Allen Street Presbyterian Church. Pray for him, and lend him a helping hand. His address is 234 W. 13th street.

—CONVENTIONS FOR HOLINESS. We are expecting that Conventions for the promotion of Holiness will be held in New York and Brooklyn, during December and January. A band of earnest workers have the matter in hand, and they are calculating to bring into the service some of the best helpers. Bro. Naylor may aid.

—IN NEW JERSEY the blessed cause is advancing. "The New Jersey Conference Holiness Association" has recently arranged a programme for *ten meetings* of four days each of "Pentecostal Services." It is also proposed to hold a *Ten Days' Convention* at some central point, of which due notice will be given. Push the battle everywhere.

—HOLIDAY PRESENTS. Let every one of our subscribers who is able to do so, present a book on Holiness to some friend.

—YOUR PASTOR should have the *GUIDE TO HOLINESS* next year. If he does not take it, and is not inclined to do so, subscribe for him yourself, if able, or beg the money for it.

—BRO. NAYLOR, "the Yorkshire Evangelist," addressed the Preacher's Meeting in New York, recently on *soul-saving*. Among other excellent things he said, "if they found *inbred sin* in their hearts to get it out quickly by going to the cleansing fountain of Jesus' blood—that, he said, would qualify them for *effective work*."

OUR BOOK TABLE.

SHINING LIGHTS. By Rev. A. Sims. Sketches of eminent saints, of different ages, nations and Churches. A book for spiritual edification. Should be circulated. Published by Rev. A. Sims, Otterville, Canada, and on sale by us. Price, 75 cents.

From T. WHITTAKER, Publisher, 2 & 3 Bible House.

HOPEFUL WORDS FOR THE SICK AND SUFFERING.—Published by a Lady, as a thank-offering to the Lord, for restored health. Helpful to faith.

GRANDMOTHER'S CHILD. By Annie S. Swan. A book for the Home and Sabbath School. Price, 75 cents.

THE LILY OF WOMANHOOD. A Sermon to Young Women. By Rev. R. A. Holland, in a neat booklet. Price, 10 cents.

RICH AND POOR. A Tract for all Times. By the Bishop of Liverpool—a booklet. Price, 10 cents.

HARVEST GLEANINGS.

FROM THE HOME FIELD.

—*Silver Lake, Vt.* A blessed Camp Meeting recently.

—*Mercer, Me.* Souls flocking to the altar for pardon and purity.

—*Gouldsville, Vt.* Rev. W. Donaldson, pastor, is having a revival interest.

—*Baltimore.* Arlington Church. There is a revival interest prevailing.

—*Maine.* "Wesleyan Seminary." Some of the students have recently been converted.

—*Durand, Mich.* O. Sanborn, pastor. Bro. Crossley, evangelist, aiding. A deep interest.

—*Philadelphia, Wharton Street.* Some revival interest under the labors of "Gypsy Smith."

—*Fairfax, Vt.* Evangelists H. F. Reynolds and L. E. Taylor are conducting revival services.

—*Paw Paw, W. Va.* Rev. David Tasker, evangelist, had 127 converted in special services.

—*Stevensville, N. Y.* A great awakening. R. H. Davidson, pastor; 36 probationers received.

—*Wichita, Ks.* Bro. J. W. Martin reports a glorious meeting. Scores converted and sanctified.

—*Memphis, Tenn.* A great revival in the M. E. Church, South. E. G. Kilgore, pastor. Over 100 converted.

—*Hillman, Mich.* God's Spirit being poured out. J. O. Snider, pastor, Sister Watson, aiding. About 40 conversions.

—*New York, Seventeenth Street.* Rev. A. McLean, pastor. A steady work. Sister Clark, evangelist, Jersey City, aiding.

—*New York, Jane Street.* A brother of "Gypsy Smith," so-called, has been working in this Church. There is a revival interest.

—*Waterloo, Mich.* F. E. Morehouse, pastor, Evangelist J. B. Shaw, aiding; 100 seeking heart purity, and over 40 received it one night.

—*Harford Ave.* Bro. Norris, pastor. Gracious revival. On a late Sabbath 30 S. S. scholars presented themselves at the altar—19 converted.

—*Mahanoy City, Pa.* T. Harrison, pastor, on a recent Sabbath received 25 probationers to full membership—part of the fruit of last winter's revival.

—*Newark, N. J., Halsey Street.* "Gypsy Smith" has been aiding the pastor (Rev. Bro. McNichol), in revival services. About 70 conversions reported.

—*Hale's Eddy, N. Y.* A gracious revival reported. S. Morris, the pastor, is being aided by an evangelist. Some of the members are seeking entire sanctification.

FROM THE FOREIGN FIELD.

—*Africa.* In the mission Churches along the Congo there are 1,500 members.

—*Rev. Taylor Smith*, of the Church Missionary Society, says he has counted 1,000 worshippers at a service at 7 o'clock in the morning.

—*Turkey.* A native Albanian is preaching the Gospel to his people in Kortcha, Turkey.

—*Japan.* There are 199 Congregationalist Churches in Japan. Membership 10,760.

—*Inkia.* The Methodist Episcopal Church is preaching the Gospel in India in thirteen different languages.

—There are 330 Bible women taking the Scriptures into the Zenanas of India.

—*China.* The Norwegian Evangelical Lutheran Mission Society was organized in 1890 and already has 12 missionaries in China.

—*Rev. Dr. Mackay* writes from Formosa of a wholesale turning from idolatry—a heathen temple has been consecrated to Christian service.

—*India.* The need of female education is shown by the fact that while there are 18,000,000 of girls of school-going age, there are only 294,457 attending school.

—In the Sialkor district (Punjab), between 1881-91, the number of Christians rose from 412 to 9,711. The field is occupied by the Scottish and American Presbyterians.

—Two Brahmins, father and son, were recently received into the Baptist Church at Rangoon.

—*England.* At the twenty-seventh anniversary of the Salvation Army, held in Exeter Hall, London, in July, Gen. Booth stated that they had nearly 11,000 officers. They have 32 weekly papers, and 6 monthly magazines, with an aggregate circulation of 47,000,000.

—The Church of Scotland is represented in the foreign field by 77 European missionaries, and 314 native helpers.

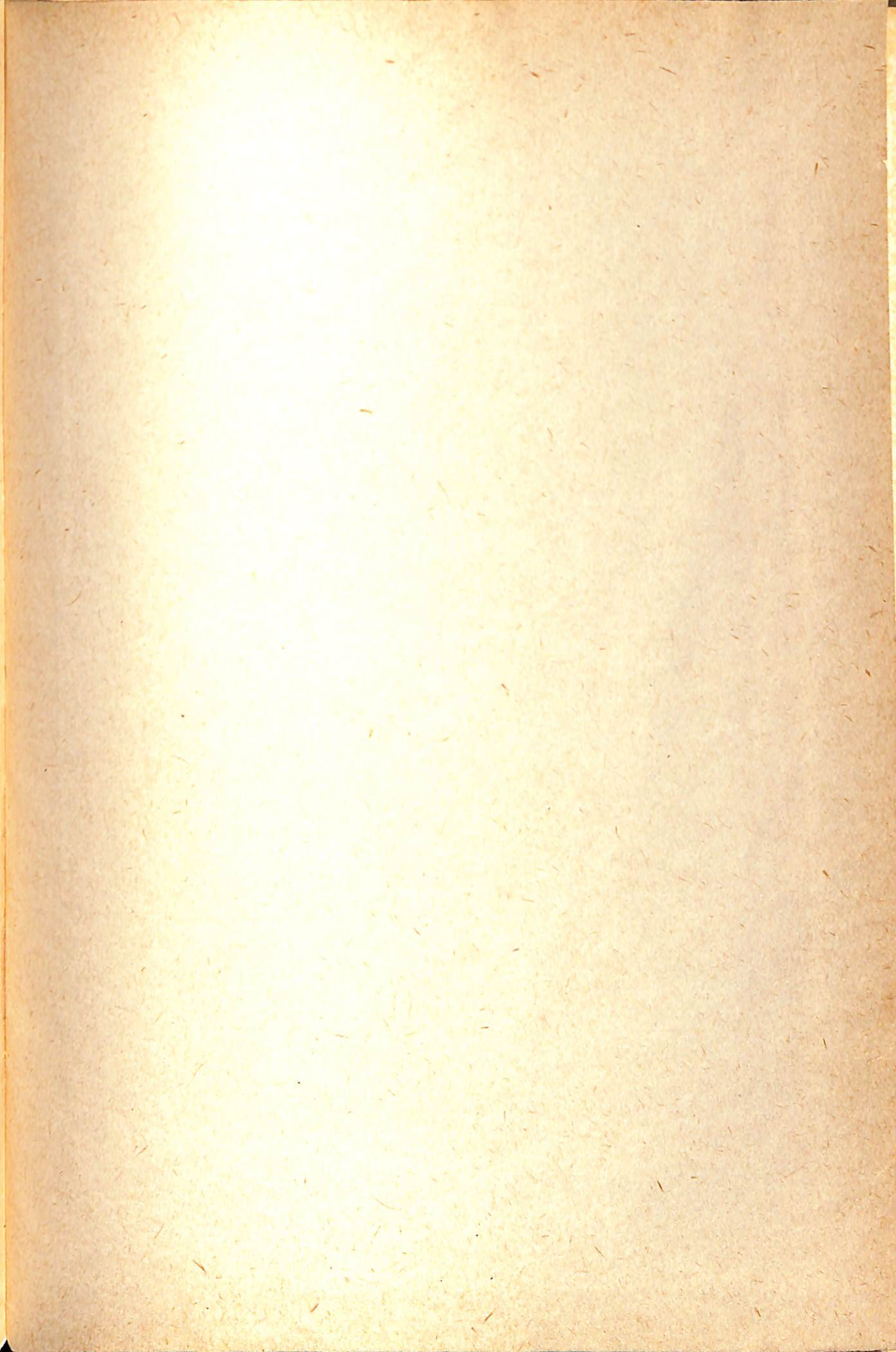
—The Moravians have 14 stations among the Esquimaux of Greenland, Labrador, and Alaska.

—*England.* Moody has closed his series of special services in the "Spurgeon Tabernacle," London. "A phenomenal harvest of souls."

—At the holiness convention of the Primitive Methodist Church in Nottingham, recently held, a time of great power. Ministers and people crowded to the altars seeking heart purity.

—*Canada.* Evangelists Viner and McLachlan held special services at Simcoe and Honeywood. Ninety converted.

—*Toronto*, in Central Mission, Brigadier Phillipot, Salvation Army in command, in four weeks, 90 converted, 30 sanctified.



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